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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When the History of the Higher Criticism comes to be written, it is to be hoped that a short chapter will be given to the Emil Reich episode. Even if there is not much instruction in it, and even if it is not very creditable to our common Christian intelligence, it still deserves a short chapter for the humour it contains.

Who is Emil Reich? Dr. Emil Reich is a traveller who has written some books and a great many magazine articles. One day he sent an article to the *Contemporary Review* about the Higher Criticism. He did not know anything about the Higher Criticism, but he did not know that he did not know. He knew, however, that a strong title is half the victory in a magazine article. He called his article 'The Bankruptcy of the Higher Criticism.' Next morning he awoke and found himself famous.

The article in the *Contemporary Review* appeared last February. Since then Dr. Reich has had no time to travel or to write travellers' tales. His whole time has been spent in writing upon the Higher Criticism and in reading what he has written. He has written lectures and read them. His success as a lecturer has been greater than his success as a traveller; and although he knows no more about the Higher Criticism than he did at first (for you cannot get up such a subject in six months, however diligently you read your own writings), Dr. Reich is now unable to fulfil half the engagements that are thrust upon him to lecture against the Higher Criticism.

Dr. Reich's success as a lecturer has been as phenomenal as his success as a writer of magazine articles. And it has been earned in the same way. His tale may be a tale of little meaning, but he knows that that matters not, provided the words are strong. He called his magazine article 'The Bankruptcy of the Higher Criticism.' He called the lecture which gave him such phenomenal fame 'The Higher Criticism the Greatest Crime of Modern Times.'

Dr. Reich has not been able to go everywhere preaching his gospel of strong language. But when an invitation came to him from the principal and professors who for the present occupy the Chairs of Theology in the New College, Edinburgh, he joyfully assented. He knew that if these professors were not orthodox they were nothing. He knew that he himself was anything but orthodox in their eyes. But he knew that they did not know how utterly unorthodox he was. It is true that Professor Driver has been pointing out how utterly unorthodox Dr. Reich is, but he knew that the professors who are at present in the New College do not read Dr. Driver. He went

to Edinburgh and lectured in the New College on 'The Greatest Crime of Modern Times.'

Canon Driver does not think that the Higher Criticism should be called a crime. He does not think that the late Franz Delitzsch, the friend of Israel and of God, or the late Professor A. B. Davidson, who gave the New College that name by which it is known and loved all the world over, should be spoken of as criminals. But if the Higher Criticism is the greatest crime of modern times, it is not these men only that are our greatest criminals. Dr. Emil Reich is one of them.

For in the very first article which Dr. Reich sent to the *Contemporary Review* he spoke of a people now living in East Africa called the Masai, who possess legends which strikingly resemble the Creation and Deluge narratives of Genesis. They also possess a legend which resembles the narrative of Exodus 19. In that legend, to use Dr. Reich's own words, 'on a great mountain the thunder peals and the storm rages, as the voice of God proclaims his law from a cloud.' 'Nothing,' says Dr. Reich, 'could be more like Moses on Sinai.' Where did the Masai get these legends of theirs? 'Thousands of years before Christ,' says Dr. Reich (for we must quote his own words again) 'a stock of religious and other legends had grown up amongst the peoples of Arabia about the great riddles of the world. This, as they emigrated in all directions, they carried into their new countries; and thus the Babylonians, the Hebrews, and the Masai preserved, and still preserve, the legends about the Creation, the Deluge, the Decalogue, etc., in their aboriginal form.'

So the accounts of the Creation, the Deluge, the Decalogue, etc., in the Old Testament are legends. They are relics of a mythology which was in existence long before the Israelites went down into Egypt. If that is so, what are we to do with our present account of the Exodus? And where does Moses come into this story? As Dr. Driver puts it, temperately enough, in a letter to the *Record*, 'if the account of the Law-giving on Sinai embodies a piece of prehistoric Mythology, it is extremely difficult to understand how Moses could have written at any rate those parts of Exodus and Deuteronomy which relate or allude to it.'

Dr. Reich is not concerned about Moses. He does not care whether he was called 'Moses or Sesom or Uriah or Smith.' The name is accidental, he says. Nor does this Higher Critic, who has been lecturing with such acceptance in the New College, care to commit himself to the existence of Abraham. 'There is no safe psychological inference,' he says, 'from the work which Abraham did to his personal existence,' though 'he may very well have existed.' Dr. Reich is not concerned about the personality either of Abraham or of Moses. He is content if he gets a 'psychological role' and a 'safe psychological inference.' Professor James Orr (who is in no danger of being called a criminal by Dr. Reich) has a few sentences on the subject in the *United Free Church Magazine* for September. He asks the question: 'Do critics like Dr. Driver or Dr. G. A. Smith go further than, or nearly so far as, this?'

We would not dream of calling Dr. Emil Reich a criminal. We are sorry to have to call him a Higher Critic. For he evidently does not like it. He complains (in the *Record* of September 1) that Dr. Driver calls him a Higher Critic, and most of all that he does it 'vaguely.' And he says, 'It is this abominable, unscientific, and absurd vagueness that renders the method of Higher Criticism so worthless.' Certainly, if Dr. Reich must be called a Higher Critic it is better to call him so quite plainly. For he tells us that he is going to write a book about the Higher Criticism, and in that book he is going to prove that the Higher Criticism 'is identical with the methods of the inquisitorial procedure rife especially in the sixteenth and seventeenth centuries.' Now 'the essence of that method of treating criminals,' says Dr. Reich, 'was insinuation—insinuation of the most unscrupulous,

of the grossest, and at the same time of the subtlest kind.' It is better to tell Dr. Reich quite plainly that he is a Higher Critic himself, and an advanced one, and that he cannot escape the application of his own strong language.

'I am of opinion that we both need, and shall in course of time possess, two Old Testaments—the one handed down to us by the scholars of the Synagogue, and most important from a strictly Church point of view; the other underlying this, and slowly being brought to light by a succession of workers, primarily to the benefit of history, but also, in the second degree, of religion.'

So writes Professor Cheyne, reviewing President Harper's *Amos and Hosea* in the *Hibbert Journal* for July. It is a remarkable review. Everything that Professor Cheyne writes is of interest, because everything that he writes is so closely identified with himself. But the special interest of this review lies in the fact that from beginning to end of it Professor Cheyne writes as if already he had two Old Testaments in his hand. President Harper, like the rest of us, has only one. He has written his Commentary on *Amos and Hosea*, working upon the Hebrew Old Testament as we have it. And Dr. Cheyne, courteously recognizing that, reviews the book first of all from the standpoint of the author. But when he has done that, he takes up his own Old Testament, that Old Testament which as yet no one possesses but himself, and reviews the book anew.

Is it possible, then, that there can be two Old Testaments? No, it is not possible. It is only a temporary expedient. Dr. Cheyne does not believe in the Old Testament which has been 'handed down to us by the scholars of the Synagogue,' the Old Testament which is in all our hands. But he believes that at present we have two different interests to serve, the interest of the Church and the interest of truth. And he sees no way of preserving the peace of the Church and at the same time serving the interests of truth, except by having two Old Testaments.

Does Professor Cheyne give us any idea of the difference between his two Old Testaments? In the end of his article he says, 'it only remains to justify myself, as a reviewer, against a possible charge of captiousness by mentioning a very few of the new and approximately true things which Dr. Harper, if he had had greater courage, might have found out.' Whereupon he quotes from his own Old Testament three passages in Amos. Let us quote the passages, setting down the Revised Version beside them:—

Revised Version.	Dr. Cheyne.
iii. 12.—As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed.	iii. 12.—. . . as the shepherd rescues Out of the lion's mouth two legs, So shall the benê Israel be rescued Who dwell in Shimron.
vi. 1–7.—Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or is their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that devise for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.	vi. 1–7.—Woe to the careless in Ṣiyyōn, To the confident on the mount of Shimron, Who have conquered Ashtar of the Gileadites, And swallowed up for themselves Beth-ishmael, Who have gone to war with Jerahmeel of Arâb, And rule over Ṣephath of Aramashaḳ, Who vaunt themselves because of Beth-jerahmeel, Who have subdued to themselves all Asshur. Therefore at this time shall they go into exile, From Asshur of the Gileadites shall they be expelled.

Revised Version.	Dr. Cheyne.
vii. 14, 15.—Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycomore trees: and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel.	viii. 14, 15.—And Amos answered and said to Amaziah, No prophet am I, no member of a prophets' guild am I, but a (plain) son of Ashḥur. And Yahwè took me from Ashḥur of Ishmael, and Yahwè said to me, Go, prophesy against my people Israel.

We have heard much of the doctrine of Original Sin. Why have we never heard of a doctrine of Original Virtue? Is it because our doctrine of Original Sin makes a doctrine of Original Virtue impossible? Benjamin Jowett says that our doctrine of Original Sin comes from St. Paul. Two passages in St. Paul, he says, are all that we have to show for it. And the less its foundation, he says, the more sweeping its application. But the Jews do not follow St. Paul. If our doctrine of Original Sin, being a doctrine of universal application, leaves no room for a doctrine of Original Virtue, with the Jewish doctrine of Original Sin it is not so. In the *Jewish Literary Annual* for 1905 there is a paper on 'The Doctrine of Original Virtue.'

The writer of the paper is the Rev. S. Levy, M.A. Mr. Levy is a member of the Council of the Union of Jewish Literary Societies, of which Mr. Albert M. Hyamson is the hon. secretary; and this particular paper was read before one of the societies which belong to that Union, on the second of February 1905. There are many societies in the Union, and many papers are read in the course of the year before each society. Out of the whole number five papers have been chosen for publication in the 'Annual.' Mr. Levy's paper is one of the five.

Mr. Levy does not claim to have discovered the doctrine of Original Virtue, he only claims to have discovered its title. There is an ancient Hebrew phrase (זכות אבות) which has usually been translated 'the merit of ancestors.' McCaul devotes a short chapter to it in *The Old Paths*, and Weber describes it more fully in his *Jüdische Theologie*. The late Professor Lazarus, in his *Ethics of Judaism*, says that 'the merit of ancestors' is a Jewish notion to which there is no analogy in the thought of any other nation, and that it has never been properly described yet. 'It is worthy of a monograph,' he says, 'dealing with it philologically, and at the same time presenting its ethical aspects.' Mr. Levy took the hint and wrote the monograph.

Mr. Levy soon perceived that 'the merit of ancestors' is a most unhappy rendering. Literally the words mean 'the virtue of the fathers,' and the literal translation is better. But who are the fathers? Mr. Levy took some time to make sure that they are not the patriarchs Abraham, Isaac, and Jacob. The word includes the patriarchs, he perceived, but it is not limited to them. It means the ancestors of the Jewish race generally. Whereupon Mr. Levy made his great discovery. We have our doctrine of Original Sin, he said; what is this 'virtue of the fathers' but just a Doctrine of Original Virtue?

Where do the Jews find their doctrine of Original Sin? They find it in Exodus 20^5. They find it in these words: 'Visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me.' Where does Mr. Levy find his doctrine of Original Virtue? He finds it in the very next verse: 'Showing mercy unto thousands, of them that love me and keep my commandments.' When he did make the discovery he was amazed that it had never been made before. The one verse was taken as the basis of the doctrine of Original Sin: how is it that no one ever thought of making the other the basis of a doctrine of Original Virtue?

Some of Mr. Levy's fellow-Israelites must answer his question. No Christian could have found a doctrine of Original Virtue in Exodus 20^6. For no Christian finds a doctrine of Original Sin in Exodus 20^5. 'Visiting the iniquity of the fathers upon the

children'—that is not what the Christian theologian means by Original Sin. And even if he found room for a doctrine of Original Virtue beyond the sweep of his doctrine of Original Sin, he never could find it in such words as, 'showing mercy unto thousands, of them that love me and keep my commandments.'

There are two ways of looking at sin. Either it is a matter of imputation or else it is a matter of actual transgression. The doctrine of Original Sin is a doctrine of imputation. It does not wait for actual transgression. But Mr. Levy's doctrine of Original Sin is neither transgression nor imputation. It has nothing to do with sin. Science would call it heredity, for science looks at the facts of life from the human side and gives them a name accordingly. Theology, looking at the same facts on their divine side, might speak of it as a doctrine of retribution. But it has nothing to do with sin.

That is to say, it has nothing to do with sin in the children. If the doctrine of Original Sin signified that because Adam stretched forth his hand to take of the forbidden fruit, all mankind have felt an inclination to stretch forth their hands likewise, as a drunkard's child is supposed to be liable to take to drinking, then these words, 'visiting the iniquity of the fathers upon the children' would belong to it. But the doctrine of Original Sin has nothing to do with hereditary tendency. The doctrine of Original Sin is that all mankind 'sinned in Adam and fell with Adam in his first transgression.' Nor have the words anything to do with actual sin. They have to do of course with the actual sin of the parents, but that is past and gone. They have nothing to do with the actual sin of the children. They do not belong to any doctrine of sin, whether actual or original.

So Mr. Levy's doctrine of Original Sin is not our doctrine. Nor is his doctrine of Original Virtue ours. Looked at from the human side, Mr. Levy's doctrine of Original Virtue is simply a doctrine of heredity. It is a way of expressing what we mean when we speak of the virtues of the fathers being inherited by their children. From the divine side it is different, and not so estimable. As sometimes we give charity to a man, says Mr. Levy, not because he deserves it, but because the play of his features reminds us of one near and dear to us, so, because the father has been righteous in His sight, God will sometimes have mercy upon the son. That is the doctrine of Original Virtue. Mr. Levy admits that it is weakness upon our part to act so, but it is an amiable weakness. He does not see why we should deny the same amiable weakness to God. It is clear that Mr. Levy does not know the God who gave His only-begotten Son.

'Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven' (Mt 6^1). The Authorized translators have 'alms' for 'righteousness.' They followed an inferior text (ἐλεημοσύνην for δικαιοσύνην). Hatch held that, though their text was wrong, their meaning was right. And Simcox, reviewing in the *Expositor* Hatch's *Studies in Biblical Greek* at the time of their publication, admitted that Hatch had proved that these two Greek words were often interchanged in the Septuagint. But he would not allow even then that 'righteousness' in this passage certainly means 'almsgiving.' 'It is at least a possible reading of the passage,' he said, 'that we first are warned against making display of "righteousness," good works in general, and that afterwards the principle is applied in detail to the special good works of alms, fasting, and prayer.'

Simcox's possibility is now a certainty. With the exception of Carr, in the 'Cambridge Bible for Colleges,' no expositor takes 'righteousness' to mean 'almsgiving' here. Our Lord *is* first warning against making display of good works in general, and in the verses that follow, He applies the principle to the special good works of almsgiving, prayer, and fasting.

All through the Sermon, but deliberately and unmistakably from the time that He said, 'Think not that I am come to destroy the law or the prophets,' Jesus has been speaking of righteousness. He is speaking of righteousness still. Hitherto He has spoken of the extent of the righteousness which He expects of His followers; now He speaks of its motive.

He has said, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.' The Scribes and Pharisees were righteous exceedingly. Who would dream of being able to exceed their righteousness? You must exceed it, He said. You must exceed it, else you remain outside. And He gave examples. The Scribes and Pharisees said, 'Love your friends, and hate your enemies.' 'But I say unto you, Love your enemies.' Was it hard on the Scribes and Pharisees? Did it seem to shut them out of the Kingdom? It seemed (and it seems still) to be harder on the disciples. How could they hope to reach a righteousness that would give them entrance?

But He passes on. He has spoken of the extent of the righteousness required; He passes on to speak now of its motive. And again He uses contrast: 'Take heed that ye do not your alms before men, to be seen of them—as the hypocrites do.' What was the motive of the hypocrites? To be seen of men. What is to be His followers' motive? To be seen of their Father which is in heaven.

We understand how offensive was the hypocrites' motive—we all understand that now. We understand it so clearly that we enjoy the humour of the situation. For it does look as if there were humour in it. 'They sound a trumpet before them.' 'Oyez! oyez! we are going to give; come and see us drop our penny into this beggar's lap.' Yes, we enjoy the humour of it.——'Take heed,' He says. We are taken aback. He does not mean, surely He does not mean, that *we* sound a trumpet before us? 'Take heed,' He says.

No, no. We understand how offensive the hypocrites' motive is. We see the humour of the situation. Why, the Lord Himself is not pure-minded enough for us. Does He not speak of our Father seeing us? But we do our righteousness so stealthily that even He cannot see us. Does He not hint at a reward for doing good? But we can do it without thought of reward. Does He not speak of obtaining a reward of our Father which is in heaven? But now we know that virtue is its own reward. We are one step beyond the Master Himself to-day.

Virtue is its own reward. How strange it is that our Lord did not see that. He hints at a reward. He says plainly enough that if we do good with the right motive we shall receive a reward of our Father which is in heaven. He does not say that virtue is its own reward.

No, He does not say that. He could not say anything so foolish. What do men mean when they say that virtue is its own reward? They simply mean that when they do good they have a good conscience. They do not mean that they have no reward. They mean that they have the reward of their own approbation.

Where is it that men go astray when they cry out against the rewards of righteousness, and say that virtue is its own reward? They go astray at the word Father. They make a mistake when they think that our Lord bade His followers do good for a reward. They make a mistake also when they think He ought to have told them simply to do good. They go astray at the word Father. For Christ bade His followers do good as children do it.

Why do children do good? To be seen of men? Possibly; and they have their reward. To enjoy the luxury of it? Less probably; but again

they have their reward. But why do children do good? Because their father bids them do it.

And just here lies all the secret that there is in this much discussed Sermon on the Mount. How hard, men say, it is; who among us can live up to it? The difficulty with it is not that it is so hard, but that it is so easy. The child does what the father bids him, does it simply, does it easily. But he must be a child first. Hard? The Sermon on the Mount is either easy or else it is altogether impossible.

The Person of our Lord.

By Principal the Rev. J. Oswald Dykes, D.D., Westminster College, Cambridge.

I.

The Definition of the Fourth General Council has proved to be the high-water mark of confessional Christology, though not quite the latest of conciliar utterances on the subject. Not, however, because it solved the problem, for that it did not attempt; it did not even state the difficulty which faith offers to the intellect, and its careful phrasing rather concealed than harmonized the divergent tendencies which in the middle of the fifth century distracted the Church. On the contrary, it has owed its long prominence to the fact that it tried to formulate only the core of truth which is the minimum that faith feels it necessary to say on the mystery of the Incarnate Person. It would be a mistake to ask of any creed what it cannot give—an explanation either of the Person or of the Work of our Saviour. For its function is a different one. Dogmatic theology, indeed, working on the facts, and calling in such aid as it may find in other fields of science or of philosophy, may essay to penetrate a little way into a phenomenon so unprecedented as the Life of Jesus; and so long as this is done in the reverent and cautious temper which befits a sacred mystery, it seems to me to be within its rights. But the definitions of ancient creeds were meant to serve a purpose, humbler, and yet more necessary. They were an attempt to stake off the limits of that area which the Church had come to claim as reserved for faith and sacred to it; marking it off by certain assured points which she believed to be guaranteed at once by the witness of Holy Scripture and by her own consciousness of salvation in Christ.

Ever since the time of Irenæus, leading representatives of Christian thought had been contributing materials towards the ascertainment of what is vital to the Christian Faith in its central Object; and throughout the protracted controversies of the dogma-building period, what had continually turned the scale between rival opinions and determined the final judgment of the Church, was more than anything else the soteriological interests involved. The service which at Chalcedon the Latin West rendered to Christendom through Leo's valuable though prolix Letter to Flavian, was one of the same kind. No better service could at that conjuncture have been rendered to theology than just to recall both sets of disputants to those central conditions of the Christological problem which must always be prescribed to theological inquiry by the religious faith of Christian men in their Redeemer.

The Chalcedonian definitions are in part positive, in part negative. The positive are limited to two points. First, the true Deity and the complete Humanity of our Lord are affirmed. So much of net result had accrued on the one hand from the long fight with Arianism, on the other from the yet longer resistance to a docetic Christology, culminating in its most seductive shape of Apollinarism. 'The Catholic Church,' in Leo's words, 'lives by this faith, and by this faith makes progress that in Christ Jesus neither is the Humanity to be believed without true Divinity, nor the Divinity without true Humanity.' And this result, at least, of the first five centuries of discussion, is accepted by the latest Ritschlian writer on the 'Gottheit Christi,' Hermann Schultz of Göttingen—however far in many ways he and the school to which he belongs may deviate from the traditional dogma. The second positive affirmation of Chalcedon stands equally firm—the

singleness of our Saviour's blessed Person: 'one and the same Christ'—whichever of the two disputed readings you adopt in the clause that follows: 'recognized in two natures,' or 'out of two natures' (ἐν δύο φύσεσιν, or ἐκ δύο φύσεων). For I need not stay to discuss the grounds which persuade the bulk of modern scholars to prefer the Western to the Eastern preposition.

These two are the only positive fixed positions, but they are the essential ones. The famous negative adverbs by which Nestorian and Eutychian extremes were shut out are secondary—how far subordinate, I shall not presume to say. At any rate they are no more than danger-flags warning divines against the two forbidden extremes of speculation on the debated question of the relation of Humanity and Divinity to each other. That relation must at least be of such a kind that from it shall issue a unity of Personal Life; neither so loose a union as splits into two personal subjects, or centres of the conscious and moral life, the one theanthropic Saviour of men; nor so close a union as to give us a *tertium quid* that cannot be called either God or Man. This service of danger-signals the famous adverbs have ever since rendered to a surprising extent, as students of the history will recognize. Between the forbidden limits, to be sure, theology has found a fairly wide range of permissible inquiry. Only no solution which divines may put forward by way of explanation or solution can be acceptable to faith, which either (1) denies to our Lord essential divinity, or (2) mutilates the completeness and invades the reality of His humanity, or (3) takes away the singleness of Christ's Person, or (4) merges into one His Deity and Humanity.

To 'surround in this way the speculative theologians with a hedge' (to use Harnack's metaphor) is possibly the main function and use of creeds, to which it might have been well if all later symbolic documents had limited themselves. But, unfortunately, in doing this the Chalcedonian formula adopted without misgiving current technical terms of philosophy which were extremely familiar to the theological disputants of the age, and by adopting them conferred upon them confessional sanction. One of these terms, indeed, was no stranger to the vocabulary of the creeds. When Nicæa, to secure the essential Deity of the Second Person in the Godhead, inserted in its symbol the word οὐσία as a loan word from philosophy, it took the first step on a questionable road. Every student of Church history knows how keenly the innovation was resented, and what a part the objectionable word ὁμοούσιος (for which Athanasius himself had no particular liking) played in embittering and prolonging the opposition which the Nicean Creed encountered. The word had, since the year 325, done its work as a stronghold against the fluctuating and multiform types of semi-Arianism, and might have been allowed to rest now that that battle was over. But the first step forward which Chalcedon took was to extend the application of the famous adjective to our Lord's humanity as well as to His Deity: ὁμοούσιον τῷ Πατρὶ κατὰ τὴν θεότητα καὶ ὁμοούσιον τὸν αὐτὸν ἡμῖν κατὰ τὴν ἀνθρωπότητα. Already one has to observe here that the word is not employed in both cases in the same sense. Christ's substance as Man is only the same as ours in the sense in which the individuals of the same species are alike; or, as it is explained by the Creed itself, κατὰ πάντα ὅμοιον χωρὶς ἁμαρτίας = 'like us in every respect, sin excepted.' But this is not at all the sense in which the Church affirms the Three Distinctions in the Holy Trinity to be 'of one substance.' The ὀυσία, or essence of Godhead—that which makes God to be what He is—is not *specifically* identical only in all the Three Blessed Persons, but is *numerically* identical, one and the same; a single essence.

Moreover, Chalcedon took another long step on this questionable road. It might have saved a good deal of subsequent debate had this highly abstract term ὀυσία, whose footing was already secured in confessional speech, been alone employed in Greek, with of course for the West its equivalent 'substantia' as a *vox technica* in Western divinity current since the days of Tertullian, or its better translation 'essentia,' more recently introduced, I think, by Augustine. No safer, because no vaguer, term of the schools could be found to denote what we are obliged to think of as Godhead, or that unsearchable Somewhat in which inhere all those powers and attributes of Spirit-life which make up our conception of Deity. But a new and less happy synonym was introduced into the doctrinal definitions of this Council: φύσις = *natura*. Of course the Council only accepted this word because it was, and had been for some time the catchword of contending parties in the Church. It was probably felt that in no other

way could the error of the Eutychians be explicitly condemned than by declaring in opposition to their teaching that our Lord is to be acknowledged 'in two natures'—'the distinction between which is by no means abolished through their union.' It could be pled, too, that the phrase 'two natures' applied to our Lord had been more or less at home in Church language since Origen. It remains true all the same that this was giving conciliar authority to a word which in such a connexion lay open to more than one objection. With all that recent Ritschlian writers have been repeating in criticism, even in scornful rejection, of the 'Two Natures Doctrine,' I by no means find myself in agreement, as I shall try to explain later on. But the word itself I am compelled to regard as an unfortunate one in this connexion. For one thing, alike in its Greek and in its Latin dress, alike by etymology and by usage, 'nature' connotes something which has come to be, a derived originated thing, in short, a creature, the life or activity of which is straitly determined for it by the mode of its origin and the laws under which it has come into existence. It suggested this then, and it suggests it still more to-day. Wherefore we moderns have come to employ the word for the complex of the physical universe: more and more with a material connotation—the World, as not even including, rather excluding, the unseen world of spiritual being. The word fitted fairly well, therefore, to denote what we call 'human nature,' the composite and originated constitution of our species as a part of the wider world of nature. But it did not so well suit the simple, unbeginning, and unchanging Being of God. In popular language, perhaps, one may occasionally speak of the 'Divine Nature'—as even a New Testament writer does—without being misunderstood. But its introduction into theological, and still more into confessional, speech tended to confusion of thought, and had (as we shall see) harmful results. At the very least, the word means one thing when you speak of the human nature of Jesus, and a very different thing when you speak of His Divine nature. And the transference of a word with such associations to the pure and self-existent Personal Spirit, whose simple essence is known only by His changeless acts of knowing and willing—was to give apparent sanction to physical ideas where spiritual alone were in place. When the Son of God united human nature with Himself, He assumed as His own and as the sphere of His earthly life a complicated and composite whole, having a natural origin, and forming part of the natural world, made up of fleshly body, animal soul, and rational spirit; a whole humanity, the limits and the processes and the laws of which are more or less familiar. But if He who assumed our nature was a Divine Person, then He brought with Him into the union nothing which you can describe as at all comparable or commensurate with human nature, not a second *natura* of the same or similar kind with the one He assumed, but just the resources of His spiritual Personality, His eternal and unchangeable spiritual powers of being.

And here we encounter yet other terms of the philosophers which no earlier Œcumenical Council than that of 451 had inserted in its creed: the words: πρόσωπον, otherwise ὑπόστασις (for I think the two are meant as synonymous). The use of those metaphysical terms, I admit, was not only amply sustained by the long custom of theologians (though not by the example of earlier Catholic creeds); it seems to me to have been here unavoidable, since it was in the single Personality of Christ that the Council saw the only meeting-place and certain point of union for the 'two natures.' Again the terms are taken over from the earlier doctrine of the Trinity; yet again without taking any notice of the fact that they are not employed in precisely the same sense. Personality is not ascribed to the Sacred Three Distinctions within the unity of Godhead in the same sense in which we are conscious of ourselves as Human Persons. The Church teaches a triple distinction within the Personality of God: Each of the Sacred Three possessing that Personality with a difference, which permits us to speak of personal relationships with Each Other; but it does not simply transfer to the Three such a separate selfhood as we are conscious of possessing in ourselves. If it transfer the word 'Person,' it does so only under careful safeguards. How far this may affect the doctrine that the Person of the Son is become the Personal Centre and focus of our Lord's Human Nature, is a point which I do not remember to have ever seen discussed. Setting that aside, however, there remains the difficulty of placing in so central a position in Christology a term so little understood as '*Person*.' The ancient fathers were unquestionably right in their feeling that Personality and Nature, though

never actually found in separation, are yet quite distinguishable in thought. But the psychology of the ancients never attained to a quite clear conception of personality as now understood. The famous definition, formulated by the writer who so long passed under the name of Boethius, was for centuries current in the schools: 'Persona est naturæ rationalis individua substantia.' It does not get beyond the notion of individuality. It is only since the time of Locke that personality in the proper sense, of self-conscious selfhood, has come to be one of the foremost, if not the foremost, question in psychology. And it is not too much to say that in view of the new meaning which we moderns have come to attach to this word, much may call for revision in the future, both in our traditional Trinitarianism and in the doctrine of our Lord's Person.

Such criticisms as I have now passed on the metaphysical terms of Chalcedonian Christology certainly do not predispose us to expect from further discussion along those lines any very clear or satisfactory result; especially when we recollect that it was precisely around those ill-defined terms of the schools—two natures united in one person, that christological debate had for two hundred years revolved, and was fated still to revolve for centuries to come. The few fixed points laid down in 451, valuable as they are to faith, offer us nothing better than hard and meagre outlines of a *doctrine*. A Being who combines in an inscrutable fashion Divine with Human properties, and of whom consequently contradictory assertions may be made, whose single Person is Divine, while His dual natures hold an undefined relation to one another: this is not a scheme to satisfy either head or heart. It is but the bare skeleton of a dogma, in which one cannot readily recognize either the Jesus of the Gospels or the Christ of the Church's worship. It needs to be filled up with the details of our Saviour's earthly life, and with the meaning of His saving work as Revealer of the Father and Redeemer of man, before we can see in Him the Person whom Christians trust and love.

Yet it is surprising how long and how completely the Latin Church remained content with the formula of Leo as the Council accepted it. The long interval from Charlemagne till the Reformation contributed nothing of consequence to Christology. So far from betraying any speculative need for the unifying of the Incarnate Life as the East had done, mediæval divinity was satisfied to set the Godhead of our Lord alongside His humanity with the loosest conceivable relationship between them. God being thought of by the schoolmen in His metaphysical unchangeableness was too unlike the creature for any real union of the one with the other to be thinkable. In assuming manhood, the Deity could only set Itself into a new relationship, and begin to operate through a new organ, nothing more. Once only in the twelfth century, when the Master of Sentences went so far as to infer that the Son of God in taking humanity as a robe to wear could not be said to have become anything other or different from what He was before, did the Christian instinct of the Church take fright, so that his Nihilianism was condemned at a Lateran Council. None the less Scotist and Thomist for once agreed that the human soul of Jesus can be but an organ for the manifestation of the Divine. So long as the Deity of our Redeemer was present to impart to His saving Passion an infinite value, it mattered nothing that the earthly life of growth and limitation receded before the overmastering Divineness of the Son of God, till they became logically mere appearances of human growth and limitation. So far from stumbling at the fact that a whole series of affirmations could be made concerning the God-Man which stood in open contradiction to each other, mediæval devotion seems positively to revel in such contradictions. Anselm was one of the acutest reasoners of the Middle Age; yet let any one read his *Meditations*, and he will see how he labours the seeming unreasonableness of this sacred mystery. Faith adoring the God-Man exults in glorious contradictions which baffle intellect.

While the Latin West before Luther never took kindly to the problem which our Lord's Person presents to the thinking of Christendom (for the brief Adoptionist speculation of Spanish divines swiftly crushed by Alcuin was but a momentary exception), that problem exerted a positive fascination over the Eastern mind. Alike the subtle Greek and the meditative Syrian made the problem their own, wrestled with it, split the Churches over it, and century after century, with a pathetic tenacity, while little by little the intellectual atmosphere grew murkier and light after light of scholarship and science went out, hung over the mystery which they could not resolve, as the central mystery of their faith.

Recent Foreign Theology.

The Russian Sects.[1]

We cannot doubt that this work of Herr Grass will be heartily welcomed by all students in the West of Europe, who are investigating the beliefs of Russian sectaries. There has been very little written on the subject in a Western language, with the exception perhaps of that which is contained in the third volume of the great work of Leroy Beaulieu (*L'Empire des Tsars et les Russes*, tome iii., 'La Religiön,' Paris 1889), and in *La Russie Épique* of Professor Rambaud, who gives some of the legendary poems, and also in the valuable work on the *Songs of the Russian People*, by the late W. R. Ralston. Those who are working on the history of the Russian sects are unable to get a clear view of their subject unless they are acquainted with the Russian language, in which on these matters there is a fairly copious literature, not merely in separate works, but also in many articles scattered over magazines and reviews, such as the now extinct *Drevniaia i Novaia Rossia* (Old and New Russia). Connected with these superstitions is a great mass of apocryphal literature.

Herr Grass here furnishes us with the first instalment of a work in which he proposes to investigate the traditions of the various sects, and their strange poems, in the style of the *bilini*, and the songs of the *kalieki perikhozhie*, many of which were collected by Bezsonov. This he is able to do from his familiarity with the Russian language as a *privat docent* at Dorpat. Among the sects to be discussed are the Khlisti (Chlüsten in German transliteration) or Flagellants; the Skoptsi, self-mutilators; Molokani, a kind of Quakers; and the Dukhobortsi, or Wrestlers with the Spirit, whose immigration into Canada has latterly attracted so much attention.

The first *lieferung* of the work now immediately under notice deals with the Khlisti or Flagellants, and their strange dances, which resemble those of the Shakers or the Dervishes. The history of the sect is carefully traced, and the literature on the subject passed under review. We consider this work, as far as we can judge from the first instalment, to be full of valuable matter, and propose making a complete review of its contents when it is finished.

W. R. Morfill.

Oxford.

[1] *Die Russischen Sekten.* Erster Band. 'Die Gottestente (Chlüsten),' Erste Lieferung. Von Karl Konrad Grass. Leipzig: J. C. Hinrichs, 1905. M.2.

Stade's 'Old Testament Theology.'[2]

That this is an able, scholarly, and interesting work goes without saying. Professor Stade has won for himself a world-wide reputation, and every student of the Old Testament has to reckon with him. Students may or may not agree with him—they may dissent from his method or from his conclusions, but whether they agree or differ, they owe much to him; and after they have read what Dr. Stade has written, they must of necessity have a broader and clearer view of the problem. The present work is constructive, and that forms part of the charm of it. It is based no doubt on the results of historical criticism, assumes the truth of them, and on that footing presents a view of the development of Israel, and of its religion, which on any view must be full of interest to all serious students. Here Historical Criticism is taking up its responsibilities, is no longer merely negative or destructive of traditional views. It is positive, constructive, and seeks to set forth a view of the development of Israel which will do justice to all the interests involved. Whether Dr. Stade has succeeded is another question, but there is no question of the earnestness, ability, and scholarly power of the attempt.

An Introduction of eleven sections sets forth the nature of the task of our author. He describes the sphere and the problems of the Biblical Theology of the Old Testament. He is careful to impress on us that the biblical theology of the Old Testament is just a part of Biblical Theology. He lays stress on the fact that Christianity and pre-Christian Judaism stand to one another in a relation of historical continuity, that the appearance of Christ

[2] *Grundriss der Theologischen Wissenschaften.* Siebzehnte Abteilung. *Biblische Theologie des Alten Testaments.* Von Dr. B. Stade, Geheimem Kirchenrat und Professor der Theologie in Giessen. Erster Band, 'Die Religion Israels und die Entstehung des Judentums.' Tubingen: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate, 1905. 6s.

presupposes an atmosphere of religious and ethical ideals which had grown up in the process of the development of the religion of Israel. The history of Israel is the fore-history of Christianity. Thus the two sections of Biblicial Theology must be studied together, and Biblical Theology contains the biblical theology of the Old Testament and the biblical theology of the New. It may be well to compare with this the similar view of Dr. A. B. Davidson, in his *Theology of the Old Testament.* The position of Biblical Theology in the organism of theology next claims attention, and then the sphere of Biblical Theology is separated from those of the History of Israel and of Hebrew Archæology. Then Dr. Stade vindicates his own choice of a title for this discipline, and criticises other names which have been used to designate the study of the Religion of the Old Testament. The criticism is somewhat fierce, but there is no doubt that he has made out a good case for the name he has selected, and for the description he has given of the content and problem of this particular theological discipline. When he has pointed out that the modern discipline of Biblical Theology is a necessity for the Christian Church, what are the conditions of the successful solutions of the problems of the biblical theology of the Old Testament, and has shown us the inner organization of biblical theology, he passes to a discussion of the sources of the exposition, and adds a full account of the literature of the subject. We note in passing that the section on the sources (Die Quellen der Darstellung) is worthy of special attention.

Passing from the Introduction we come to the contents of the present volume. It is only the first part of the whole treatise, and its general title is 'The Religion of Israel and the Origin of Judaism.' He had told us that the two main divisions of his subject are the Religion of Israel or the history of the origin of Judaism, and Judaism and its history up to the origin of Christianity. The Exile has not for Stade the significance which it has for other writers of the religion of Israel. The Exile is for him simply an incident in the life of Israel. The great significant epoch for him is the publication of the Law-book of Ezra, and the work of Nehemiah in making this law-book binding on the life and conscience of the Jewish people. So he makes this the terminus of the development of the religion of Israel and also the point of departure for the origin and history of Judaism. There is a good deal to be said for this view. From the time of Ezra and Nehemiah the Jewish people are the people of a book. We do not at present ask whether this fact has all the significance assigned to it by Dr. Stade, for on any view it has immense significance.

The best service we can do is to give an account of the contents of the volume. Adequate criticism would need too much space, and inadequate criticism would simply mislead. Within the era selected for treatment, the era before Ezra, Dr. Stade recognizes two eras. There is the pre-prophetic era, and the era dominated by written prophecy. Within the pre-prophetic era there are various momenta, and these are treated in various sections. The first section describes the religion of Israel as that can be set forth from the available sources. The idea of the pre-prophetic religion of Israel and the sources of it are discussed, then we pass to a description of the founding of the religion of Israel in the wilderness. Moses and his work, the pre-mosaic religion of Israel, what the conceptions of Israel with regard to Jahve before Moses were, and so on, are the topics discussed in a most interesting and instructive manner. What the fundamental thought of the religion of Israel was at this epoch is set forth in a most luminous way. Then there is a description of the influence of Palestine on the religion of Israel, a description which deserves strenuous study. The significance of the older prophets is followed by a history of the prophetic movement, and both are full of interest.

The third chapter deals with the faith of Israel and their worship of God before the time of written prophecy. It is perhaps the most elaborate chapter in the book, certainly it covers a great deal of ground, and enters into many topics. It begins with the general subject of Jahve the peoples' God. And this general title separates immediately into many parts, the special names of Jahve and their meaning for worship, the meaning of the various names, Jahve the God of the land and people, and the gods of the peoples around, Jahve is One, Jahve is a spiritual being, His faithfulness, His power, His holiness, Jahve as the Upholder of the poor and needy, the wrath and jealousy of Jahve—these are some of the topics which receive treatment in this section. Jahve—it will be best just to give the German title for the next topic, Jahves Eingreifen in den Weltlauf,—a theme in which there

are many disputable theories set forth, on which we have not time to dwell.

More satisfactory are the sections which deal with the dwelling-place of Jahve, holy places, and holy persons; the conception of holiness, holy hills, holy wells, holy trees, holy stones; the ashera, Mazzeba, the ark, the temple, and the significance of these form the theme of a learned and instructive chapter. Seers, priests and their oracles, prophets, Nazarites, and the holy servants of the holy places are described, and then follow descriptions of the distinction of clean and unclean, forbidden foods and the meaning of such prohibitions, purifications, circumcision, and so on; then follow descriptions of religious acts and observances, and the times of their celebration. This is a full description of almost all ritualistic observances in ancient Israel, so full, in fact, that we can only call attention to it. A section on the forms of heathenism which Israel was hostile to and did not assimilate to their own faith, is followed by a very valuable section on the ideas which flourished in that pre-prophetic time on the relation of Israel to Jahve. It turns out to be a most valuable discussion on sin and reconciliation. With this discussion ends the first part, namely, that which dwells on the pre-prophetic religion of Israel. On the whole, the reader feels that his feet is not on firm ground, that the treatment is largely speculative, and that the grounds on which this view is taken instead of that are largely subjective. One feels that there are really no data on which to decide the matter, and that extreme caution is necessary before we come to a decision.

In the next section we are on surer ground. We have written documents. The significance of the eighth and seventh centuries B.C. for the development of the religion of Israel is rated very high by Dr. Stade. In opening the discussion he gives expression to a profound and true remark. The history of the religious life of humanity is the history of the appropriation of thoughts discovered by particular persons, thoughts for the most part in contradiction to the current opinion of their age, by the people and religious fellowships of the time, and also the appropriation of the spiritual possessions of one race by another. This general remark fitly introduces the description of the two streams of influence which flowed through Israel in the eighth century. These were the preaching of the prophets and the propaganda of the Assyrio-Babylonian culture and worship. Having dwelt on these, he describes the Messianic hope, prophecy, and fulfilment, the relation of prophecy to Christianity and Judaism; then we pass to an account of Amos, Hosea, Isaiah, and Micah; to the influence of foreign cults, to the Reformation of Hezekiah, and so on in a manner which is rich in interest and full of instruction. The working-out of the prophetic teaching during the Exile is described, and here we come into contact with Ezekiel, the Second Isaiah, and with the conception of Israel the servant of the Lord. Finally, the founding of the Judaistic congregation is described. Beginning with the Return under Cyrus, it proceeds to the origin of the high-priestly office, to the rebuilding of the temple, and on to the work of Ezra and Nehemiah. The relevant literature is worked into the story, and side-lights are cast on many a passage of Scripture.

While there is much in the book which one distrusts and much with which one is inclined to disagree, there is a great deal of which one approves. One is delighted to find so much surviving the flood of criticism, and so much that remains after the deluge. It is not too much too say that what survives transcends in value from every point of view what has passed away. The essentials of Old Testament teaching remain, and this work ought to have the deepest and most earnest study.

JAMES IVERACH.

Aberdeen.

Harnack's 'Militia Christi.'[1]

THIS short but comprehensive work on the relation of the early Christian Church to the military profession is intended by Professor Harnack to supplement what he has already said on the subject in his *Mission und Ausbreitung des Christentums*. Here, as there, he confines himself carefully to a survey of the comparatively untrodden ground of the history of the Church during the first three centuries of its existence. The book is divided into two parts, in the first of which the author states and interprets the written precepts of the Gospel; in the second

[1] *Militia Christi.* Von Adolf Harnack. Williams & Norgate. 2s. net.

chapter he seeks to discover what, apart from theory, was the actual attitude of teachers of Christianity to this question when it met them in everyday life, and what was the feeling of the converted to a profession to which they, perhaps, were or might be called.

The subject is one of great interest at the present day, when much is said and written, not always in a very critical spirit, about the ethical value of peace and war. It is true that the haphazard, often inaccurate quotations which enthusiastic writers make from the Apostles and Fathers of the Church are frequently used to support conclusions not found here. But Professor Harnack's reasoning is of a very convincing nature. In his critical analysis of the literature of the subject and interpretation of ambiguous passages of Scripture, he makes it quite clear that the Gospel was indeed a message of peace, and that, in spite of their rhetorical use of military figures, the teachers of Christianity during these three hundred years really held it to be so. The Church was in theory opposed to war and the profession of war, but in practice their attitude was one of *laissez faire*; the individual, that is to say, was left to the dictates of his own judgment and conscience.

There was, as a matter of fact, until the time of Marcus Aurelius, no soldier question so-called. And this was due to several causes. The new religion did not for a long time spread to the camp of the army, and some of the legions of the emperor were to a considerable degree Christianized before the Fathers of the Church realized that a difficulty was here. They did not at first probably take it very seriously. They believed that the world was soon to come to an end, when all problems would be solved. And St. Paul had explicitly exhorted every man to remain in the circumstances in which he had been placed. Why not the soldier in his calling too? More important still, there was some difference of opinion among the heads of the Church themselves. Had not the God of Israel led His chosen people to victory? Was He not, as David said, 'mighty in battle,' a man of war? Christ was silent on the subject, so, too, was even Paul; but both John the Baptist (Lk 3^{14}) and Peter (Ac 10) had in a sense considered the question, and neither had found the profession of a soldier irreconcilable with Christian piety. The difficulty was boldly faced in the third century by Tertullian and Origen—the latter publicly in his reply to Celsus' attack upon Christian patriotism. They condemned the practice and profession of war, and exhorted members of the Church to refuse under all circumstances to fight for the emperor. But it was already too late. Popular opinion was against these writers, and the custom remained as it was before: Christians did not voluntarily enter the army, but soldiers received baptism, and, as a rule, did not feel bound by conscientious scruples to leave it.

Meanwhile the army was not without its martyrs. So strong, says Professor Harnack, was the Christian element in certain legions that the last great persecution of believers under Diocletian began as a military persecution. Here, he tells us, was one of the strongholds of the future State religion, and only this circumstance made it possible that Constantine, after his conversion, should have marched against Maxentius with a banner bearing the cross and initials of Jesus Christ. Victory followed this campaign, and it was held to be a victory of the God of the Christians—that God whom Paul had called the Lord of Peace.

This event was not without far-reaching consequences. At the Council of Arles, in the year 314, an edict was published, which Professor Harnack interprets to mean that the soldier who now abandoned the standard—from religious scruples—should be regarded as a deserter and excommunicated from the Church. And this remarkable change of attitude was followed up by the creation of warlike saints, military orders, and the like. Church and State, the aims of politics and religion were for the moment one. The author does not follow the Church of Rome beyond this point, through her fierce struggle for spiritual and temporal supremacy.

Not the least valuable part of this scholarly book is the appendix. Here Professor Harnack has collected and printed in the original Greek or Latin text the passages from Scripture, the Church Fathers, and other sources upon which he has based the conclusions we have summarized above. We may allude also in passing to an interesting paragraph on p. 7, where the writer draws attention to the Salvation Army as, in its military organization, one of the most remarkable phenomena of modern times.

M. Campbell Smith.

Dundee.

A Muhammadan Scholar and Convert.[1]

This autobiography of a Muhammadan doctor, who was converted to Christianity, and became a missionary in Kashgar under the Swedish Missionary Union, is of great interest, and is written throughout in a simple and straightforward style, with evident modesty and sincerity. As a lineal descendant of Muhammad, and entitled therefore to the respect of his co-religionists, Dr. J. Avetaranian made no little surrender of prospects of comparative ease and honour when he yielded to his convictions of the truth of the Christian religion. Thenceforth he went with his life in his hands, and as every convert from Islām in Muhammadam countries must do, faced not only incessant threats, but much violence and many actual attempts at assassination. Rest came to him only in non-Muslim lands.

The story of his life is full of romance. The son of a father, a soldier and darwish, who had been through the Montenegrin and Russian wars, and of a mother, blind and dumb, who died while the child was yet an infant, after strangely recovering sight and speech a few hours before her end, he was brought up by an aunt to whom he was deeply attached. After her death he lived with his father for some time a wandering life, that led them as far as Mosul; and by him was indoctrinated into the teachings of the order of darwishes to which he himself belonged. This was the great military order of the Bakhtāshīyah. Later father and son attached themselves to the 'Jologhli,' an order which Dr. Avetaranian describes as nearly related to the Bakhtāshīyah, but secret, and not numbered among the seventy-two recognized darwish orders. Of their doctrines, which the author believes to be ultimately of Christian origin, a full and very interesting account is given.

Study of the New Testament led him when a young man to faith in Christ as the Son of God. He seems to have been especially struck by the fact that the Old Testament was fulfilled in Christ, and not in Muhammad, though the latter claimed to have come as the crown and completion of all earlier Scripture. On his conversion it became necessary to give up his school and leave the town in which he lived, and he determined to adopt the life of a wandering preacher, for which his former experience with his father had fitted him. Eventually he found his way to the American missionaries at E.,—for obvious reasons the names of places in Turkish territory are denoted throughout the book by initials only,—whose disciple and servant he became. The *Wanderjahr* that followed might fairly be described as 'in journeyings often, in perils of robbers, in perils from my countrymen, . . . in perils among false brethren . . . in hunger and thirst, in fastings often.' After many narrow escapes and much suffering, visiting in the course of his travels Persian as well as Russian territory, he was baptized by the Swedish missionaries in the beginning of the year 1885, and sent to work in Caucasia, where for three years he taught and preached from Tiflis as a centre.

At the end of this time the Swedish missionary authorities commissioned him to go to Kashgar, to start a new mission there; and his most permanent and valuable work was thus connected with Central Asia, and the translation of the New Testament into Kashgar-Turki, for which task his wide learning eminently fitted him. There also he came into contact with well-known European consuls and travellers, and especially with Dr. Sven Hedin, whom he twice accompanied on his journeys as interpreter, rendering to him valuable service. Unfortunately, Dr. Hedin does not seem to have understood his companion, and in his book, *Through Asia*, writes bitterly of Avetaranian's refusal to follow him on his ill-fated expedition across the Takla-Makan desert, when he lost his caravan, sacrificed the lives of two of his servants, and with much difficulty saved his own. We think that Dr. Avetaranian was fully justified in the course he adopted. He had his own duties to consider, and especially the translation work which he had undertaken; and he knew and warned Dr. Sven Hedin of the risks he ran in attempting to cross the desert so late in the year. The latter apparently, with that curious Western inability to understand the position of Orientals or enter into their feelings, failed to distinguish Dr. Avetaranian from an ordinary servant whom he could hire in the bazaar. Had he known his history he would at least not have brought against him a charge of cowardice.

The commission to translate was given to Avetaranian in Kashgar by Mr. Morrison, of the

[1] *Johannes Avetaranian.* Geschichte eines Muhammedaners der Christ wurde, von ihm selbst erzählt, Deutsche Orient Mission, 1905. M.2.25.

British and Foreign Bible Society. After many difficulties had been overcome, the four Gospels were printed at Leipzig. The version was subjected to much criticism, but its excellence was finally recognized by those best qualified to judge. In the interests of his work Dr. Avetaranian visited London and Berlin, travelling extensively in Germany and other parts of the Continent, and finally settling in Bulgaria to work among the Muhammadans. The remaining books of the New Testament in Kashgar-Turki, though translated some years ago, have never been published, the hindrances being mainly financial. It is greatly to be wished that they might be printed, and the work thus brought to completion.

It is pleasant to read the author's testimony to the generosity and kindliness of the Indian merchants of Kashgar, a character which they bear with all who have come into real contact with them. His book is of interest and importance to students of thought, as well as to those who follow the progress and development of missionary enterprise; and adds to the proof that in Muhammadan lands at least the days of missionary romance and peril are by no means ended.

A. S. Geden.

Richmond.

Among the Periodicals.

Jonah in the 'Zeitschrift f. A.T. Wissenschaft.'[1]

In discussing the Book of Jonah critics have for the most part contented themselves with indicating that chap. 2^{2-9} is a psalm, not written originally for this place, and that there are a few other passages which did not proceed from the original hand. Herr Schmidt is one of the very small minority who discern in these four chapters the workmanship of two distinct hands, but he differs from his predecessor in this Zeitschrift[2] by regarding the two accounts, not as parallel recensions, but as stories of quite dissimilar scope and character. He points out the confusion which prevails in 3^{6-9}, and explains it on the supposition that a reviser added the account of the king's decree to furnish a more adequate motive for the divine forbearance. He would omit $1^{13.14}$ because these verses represent the sailors as endeavouring to ascertain the divine will by casting lots and then delaying to carry out the sentence, as learning that Yahweh requires the sacrifice of Jonah, and yet praying for Yahweh's *forgiveness* when they proceed to carry out His will, as already praying to Him, whereas at v.[16] they are represented as only beginning to fear Him afterwards. If the verses in question are removed from the context, the narrative runs on without a break. The suggestion is that they originated in the astonishment felt by a subsequent reader at the idea of heathens being allowed with impunity to throw overboard a prophet of Yahweh. Schmidt considers that a great difficulty arises in 1^{1-10} from the absence of any hint as to the manner in which Jonah responded to the captain's appeal. He would also have expected, under the circumstances, that the sailors would have inquired into the nature of Jonah's sin against his God. He thinks it astonishing that the recreant servant so *proudly* declares Yahweh to be his Master, and, immediately after imagining that he could get away from Him by taking to the sea, proclaims Him maker of 'the sea and the dry land.' He would therefore remove $1^{5.8-10}$, and, for reasons adduced, phrases in $1^{4.5}$. But if these excised passages are now brought together the following connected and almost complete account appears: 'Yahweh cast a great wind on the sea. Then the mariners were afraid, and cried every man unto his god. But Jonah went down into the innermost parts of the ship: and he lay, and was fast asleep. Then the captain came to him and said: What meanest thou by sleeping? Arise, call upon thy God, if so be that God will help us, that we perish not. . . . Then said they to him: Tell us, we pray thee; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he answered them: I am a Hebrew; and I fear Yahweh, the God of heaven, who hath made the sea and the dry land. Then were the men exceedingly afraid.' In the gap indicated above by dots the statement should be put that Jonah complied with the captain's urgent entreaty, and that Yahweh heard his prayer and stilled the storm. With all due reserve Schmidt hazards the conjecture that the author began by telling of some ill-treatment of Jonah by the crew, kidnapping or robbing. At anyrate these verses are not of the same tenor as the rest of the book, which tells another and per-

[1] *Z.A.T.*, 1905. Heft ii. *Die Komposition des Buches Jona.* Von Hans Schmidt in Naumburg am Queis.

[2] Böhme, *Z.A.T.*, 1887.

fectly self-consistent tale. Whether the essayist is correct in these conclusions or no, he deserves much credit for bringing into notice points that are usually slurred over. Assuming the unity of the narrative, the tone of Jonah's confession in 1^{9} is a psychological curiosity. And the king's orders in $3^{7,8}$ are unnecessary after 3^{5}. JOHN TAYLOR.

Winchcombe.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

Worldly Wiseman's Directions.

IT is always easy for the conscienceless to give complacent advice to the conscience-stricken. The vacant houses, cheap living, and fashionable neighbours of the Town of Morality sound irresistible, but the conscience of Christian has to be reckoned with.

Mount Sinai, for all these thousands of years, has been the commanding metaphor for conscience and the law of God. Geographically, the mountain stands like an iron peak shot up by the desert, from its masses of hard and pitiless red rock. Historically, this mountain has been the platform from which the world has received its laws. Disraeli introduces it into his *Tancred* as the mount of moral vision for the dreamer who is his hero. Bunyan's Pilgrim has it thrust upon his path, precipitous and overhanging, threatening him with its crushing rocks and its deadly flashes of fire. His burden, too, becomes heavier as he goes, but the reason for that seems to be that he is out of the way. This is not a universal experience. To some, as in the story of Christoferus, the weight of the burden appears to increase when they are in the direct and difficult line of their task. To these the increased heaviness is the forerunner and signal of a blessed vision of the full-grown Christ. To this man also, the heavier burden is a signal of something coming to him from God; but how different the vision shall be! It is perhaps true that an increased sense of burden may be taken as a precursor of spiritual crisis of one sort or another. The whole incident shows at least this, that Mr. Worldly Wiseman can be a comfortable friend only to those who can find their own devices for getting past Mount Sinai. There is a point in most lives when it needs an obstinate and perverse courage to silence conscience, by deliberately choosing the world and forsaking Christ. Those may thank God who find that attempt a failure, to whom Worldly Wiseman's promises are broken, and who find instead of ease, safety and friendship, the increasing burden and terror, and the deepening loneliness which these promises bring.

Evangelist Again.

This and the still later appearance of Evangelist were added after the first edition. John Gifford had been John Bunyan's Evangelist, and it is an awful thing to evangelize a man whose conscience and imagination are 'taking notes' like his. Besides, Bunyan himself had been doing much evangelizing. Compare the vivid account of this in Browning's 'Ned Bratts.' It may be noted that here, as elsewhere, there is neither word nor hint as to what denomination Evangelist belongs to; we are dealing with matters far above and far below all that.

Evangelist comes to meet him, drawing nearer and nearer. His coming is deliberate, for he has been watching the man growing worldly in his own pitiful fashion. His services are unsought, and in such cases they are often unwelcome, but that is none of his business. Erring Christians have been known to answer such approaches by resenting the intrusion and joining another church, but Christian is too far in among realities for that. The question is asked, 'What doest thou here?'—the very question which Elijah heard on the road to the same mountain. But here, in a later edition, the word *Christian* is added, evidently for emphasis. A Christian should never be cowering under Mount Sinai. As before, Evangelist is strong in questioning. He will not shoot his arrows in the dark, but must have clearness. The whole passage shows us the spiritual hunter stalking a human soul.

When the case has been set in clear light, he

begins his terrible address. He has nothing personal to say, there is no resentment for Christian's treatment of himself. He thinks neither of possible offence, nor consequences, nor misjudged motives. He has the words of God to speak to the man, and so absorbing is that conviction that he seems to have lost consciousness of himself altogether. The first of these words are the terrible ones that echo through *Grace Abounding* from the deathbed of the apostate Francis Spira. They are words from the Epistle to the Hebrews, which killed Spira and haunted Bunyan. They are followed by a quotation from the Prophet Nathan, 'Thou art the man.' This direct personal attack is characteristic. It reminds us of John Knox's words in his liturgy (*Visitation of the Sicke*); the visitor 'may lift him up with the sweete promises of God's mercie through Christ if he perceive him to be much afraid of God's threatenings. Or, contrariwise, if the patient be not touched with the feeling of his sinnes, he must be beaten downe with God's justice.' Bengel, writing on the Rich Young Ruler, has the similar sentence, 'Christ sends the secure back to the Law; the penitent He consoles with the Gospel.' This 'beating down' is the process which R. L. Stevenson describes with such power in the *Celestial Surgeon*. It is like the beating of a man fallen asleep in the snow, or the blow of the rescuer which stuns the drowning man when he would cling to him and drown both. The one unpardonable sin with Bunyan is that of drawing back. Those who are treated most harshly in his whole allegory are all sinners of this sort, like Turnaway, Pliable, etc. It is because Christian has begun this backward course that he is so sharply dealt with; and here, in such a phrase as 'begun to reject,' we notice the exactness of Puritan speech. Every word is weighed and intended.

The Effect of Evangelist.

The authority of a man who can make another man fall down at his feet as dead is a dangerous gift. In a presumptuous man, or one of small nature, it is apt to be abused. The slightest touch of vanity or love of power renders it an evil influence; but here it is justified because the man is essentially the prophet—he is the mere voice in which words of God are spoken, the mouthpiece of truth and duty.

To that authority Christian capitulates without a struggle. Of all sound natures the words of Augusta Webster's 'Circe' are true—

> Why am I given pride
> That yet longs to be broken? . . . Why am I who I am?
> But for the sake of him whom Fate will send
> One day to be my master utterly?

Those are happy over whom this mastery is effected, not by mere personal fascination, but, as in this case, by the recognition of the voice of conscience.

In the sequel Evangelist proceeds to explain Christian to himself. For his criticism of Morality compare Butler, quoted by Dr. Whyte, pp. 16, 17. The heart of the accusation of Worldly Wiseman is his turning Christian *from the Cross*. Cf. Cheever, 158, 'The cross of Christ is foolishness unto them except to make signs with it, and put it on the roofs of their houses and the outsides of their churches.' As for Evangelist, 'where'er he goes there stands a cross.' The cross interprets life to him, and all views of life which omit the cross are merely shallow and deceitful imaginations. In this instance Evangelist sees one labouring to persuade a man that the means of Eternal Life will be his death. To believe that is to fall into the most hopeless of all conditions, described in Browning's 'Death in the Desert'—

> For I say, this is death and the sole death,
> When a man's loss comes to him from his gain,
> Darkness from light, from knowledge ignorance,
> And lack of love from love made manifest.

From this extreme danger he points him back to the Cross against which he had been warned. It is actually the less dangerous course; and now, like John Butterworth, Christian will go to Christ 'though He had a drawn sword in His hand to slay me.'

The wickedness of the Deceiver is concentrated in the words 'how unable.' To take the responsibility of handling a human soul and guiding its destiny is a crime for the unable. Efficiency is the test of everything that calls itself Salvation. Is it *able* to deliver, to keep, to save to the uttermost? Cf. Heine's bitter words about the Greek culture he had lived for; when he was dying the poor Venus he had loved could not save him—*her arms were broken.*

Thus far Evangelist has been explaining the situation to Christian rather in a criticism of his tempter than of himself, but from the outset he has

made the man responsible for it all, by his own *consenting thereto*. In such cases men blame everything but themselves—their friend, the devil, circumstances, temperament. And within these there lurk still subtler excuses. Here there was the argument of natural affection for his wife and family; there was also the desire of greater liberty. All of these are cut through by this incisive Evangelist. The root of the evil had been his own consenting. As for natural affection, when it comes to a choice between that and conscience, a man must hate his father and mother, etc. As for liberty, Legality is the son of the bondwoman, and the mere attempt at morality unlit by the light of faith is but lifelong futile drudgery in the prison-house. Finally comes the curse pronounced upon everyone that *continueth not*, reminding us once again of the great lesson of the book. It is a big contract to be a Christian—a matter in which men are working for the long result.

The effect upon Christian is immediate. 'Words and fire' come out of the mountain. The phrase might seem impossible for artistic narrative, but Bunyan's art instinctively constructs so good a tale that it is able to bear many such violent strains. This is a fine example of that characteristic of the *Pilgrim's Progress* which R. L. Stevenson points out in his remarkable essay upon it—the narrative losing itself in the spiritual significance. Nothing could more exactly describe the situation when conscience, that has been silent while we were tempted, speaks when we have fallen, and the story of our defections is told in words of flame.

The close of the incident is very beautiful. Christian's words, *Is there hope?* remind us of the same question at the close of Tennyson's 'Vision of Sin.' But the answer here is plainer. Tennyson's words are—

> At last I heard a voice upon the slope
> Cry to the summit, Is there any hope?
> To which an answer peal'd from that high land,
> But in a tongue no man could understand;
> And on the glimmering limit far withdrawn
> God made Himself an awful rose of dawn.

Evangelist has more definite things to say than this. But the best thing recorded is that *one smile* he gave him. Worldly Wiseman has plenty of smiles; so, for that matter, sometimes has Help. But this is the 'tenderness of the austere man,' the most inspiring smile on earth.

Two Guides.

It is instructive to contrast the characters of Worldly Wiseman and Evangelist regarded as advisers. The first is hail-fellow-well-met, slight, and hypothetical; the second dignified and even official, but thorough and imperative. The first has no horizons (the sure sign of a false kind of breadth), and in consequence there is no real clearness of vision in him even for things near; the horizons of the second are Heaven and Hell, which he sees as tremendous ramparts of the Universe, and within the space between, his insight and his outlook are pitilessly clear. The first, with all his show of friendliness, is hard, cold, and untender; his comfort is a mere narcotic, and he lacks the manly virtues of chivalry and a sense of honour. The second is tender and compassionate; his healing is by surgery which wounds in order to cure, and his bearing is that of the soldier of Jesus Christ. Finally, the first is mistaken in his dealing with a burdened man; the second is correct. Both are there to help the man off with his burden, and they have at least this much in common, that neither of them attempts himself to take it off. The difference lies in the fact that the former sends him for relief to certain inconsiderable and helpless persons; the latter passes him over to God and the Christ of God.

The combination of manliness and tenderness in Evangelist makes him an excellent mirror for ministers. His *manliness* stands in contrast to Sydney Smith's famous saying that there are three sexes—the male, the female, and the clerical. Here there are no mannerisms or cheap sentiment, but that higher common sense which deals among facts and reasons, and leaves the impression that it is a stupid thing not to be a Christian. His *tenderness* appears in the gradual relenting to forgiveness, when severity has done its work. He has felt the misery of the hour as much as Christian, and he does not spare himself while he wounds the other. He knows the need to be extreme, and the moment to be critical. And yet he never lapses into brutality, as earnest men are apt to do. He is a man essentially kind, and not severe—which is perhaps the testing point for good or bad Evangelists. In this it will be seen that he reflects the character of God, whose 'strange work' is severity, and whose heart is revealed in the tender promise that a bruised reed shall He not break.

For Devotion.

By the Rev. Duncan Cameron, B.D., Logie Manse, Cupar-Fife.

God's Goodness.

'O taste and see that the Lord is good.'—Ps. xxxiv. 8.

To the man who asks for proofs of the fact that there is a good God over us all, no better answer could be given than the words of the Psalmist, 'O taste and see that the Lord is good.' Just as we can tell the sweetness of anything by tasting it, so we can speak best of the goodness of God through the experience of a godly life.

We do not expect the man who is living an unclean life to know much of the bliss of purity. And we cannot expect the man who persists in living his life away from God to know much of the blessedness of the pious and God-fearing man. To know that the Lord is good, to see that the Lord is good, we must live with faith in Him. When a man repents of his sin and turns to God, he sees everything in a new light. He gets to know many things he did not know before. He strives faithfully to increase in goodness, purity, and piety, and *in the very effort* he sees that God is good.

To know the goodness of God we must believe in Him. The experience of the saints shows that such belief is never vain. He who believes in God with heart and soul and mind, finds always that God is good. This belief answers to the demand of the religious nature of man, and through it we know the goodness of God. In this sense it is true that faith in God precedes knowledge of God.

Faith enlarges a man's spiritual powers, and these are the noblest of human powers. We can admire a man of great physical strength, but we lose our admiration if we find he is coarse-minded, cruel, selfish, impure. We can admire the man of great mental power, but our admiration is considerably lessened if we find that the mental power is not wedded to any of those qualities of heart that do most to sweeten life. After all, it is not by the increase of physical or mental powers that God's kingdom will come. We need to grow in love, in hope, purity, patience, meekness, gentleness. It is these powers that faith enlarges.

Faith thus lifts man to his highest. He who lives without God in the world, usually lives in a low plane. But let a man live ever in the light of God's presence, and his horizon is continually extending. His sorrows, sins, cares, trials are all looked at from the standpoint of the absolute goodness of God. All who, like the Psalmist, have lived the life of faith can sing with him from the heart, 'Blessed is the man that trusteth in God.'

There are at least three facts of life that stand in the way of belief in the goodness of God, and these three are sin, sorrow, and death.

i. We see evidences of the power of sin all around us. We find in the world cruelty, selfishness, hatred, dishonesty, intemperance, impurity; all forms of that sin which cuts men off from fellowship with God. When we see evidence of this, we do find it hard to see that God is good. But here we find the Psalmist's words are true. 'Taste and see that the Lord is good.' Live the Christian life—the life of faith in the mercy of God in Christ, and you shall know that even in spite of the fact of sin, God is good. Sin is not the work of God. It is the result of the misuse of the will-power with which God has endowed man. But even this is forgiven by the good God. He so loved the world that He sent His only begotten Son to die that we might live. He made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. Even from the pit of sin God in His goodness has provided a means of escape, in the sacrifice of His Son on the cross. That is the measure of God's love and of God's goodness, and when we realize this, we see God's infinite goodness through the experience of Christian faith—for we believe in the reality of forgiveness.

ii. Then, again, the fact of pain and sorrow keeps some from seeing that God is good. Disease is a common fact of life, and pain of mind is even more common than pain of body. We find men suffering from hopes unrealized, from the slanders of a hard and selfish world, from the tyranny of their own passions. All over the world we find

men struggling grimly for a bare existence. Sorrow, pain, suffering are on all sides, and how can one believe that the omnipotent God is good?

Here again the words of the Psalmist give the answer. 'Taste and see that the Lord is good.' Certainly pain and sorrow are unrelieved where there is no faith. The misery and the troubles of life lead then to despair. Human life is made a hell. But taste and see that God is good. Believe in the love of God in Christ Jesus. Make the experiment of faith, and you will find that pain, sorrow, affliction are not hopeless things. The Christian sees the silver lining in the clouds of suffering. Christianity is the Gospel; it is good news; it makes men hopeful in passing through life's dark places. All afflictions are seen to be light and but for a moment. The Christian knows that these words of St. Paul are true: 'Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Suffering makes the Christian a stronger and a better man. It brings not despair, but a fuller trust and hope.

iii. The experience of bereavement has made many a one drink of the bitterness of doubt and unbelief. There are some who are of such a shallow and selfish nature that bereavement leaves no wound. Even the loss of a good father or mother may have little or no effect on one who is bound up in self or living a life of sin. What keeps men from being moved by the great atoning Death on the Cross of Calvary, keeps them from being touched by the death of one bound to them by the tie of blood.

But we can thank God that such natures are rare. It is natural for men to feel the sorrow of bereavement; and when there is lost by death, one who was really loved and revered, there comes a sorrow of heart that time alone will never heal. There are natures strong, deep, and noble, that never forget the agony of bereavement. The careless, selfish, worldly man soon forgets the death even of one he had reason to love, but the Christian does not find solace in forgetting; he finds it in the hope of immortality, and in his trust in the goodness of God. The wound is healed not by forgetfulness, but by God. Sorrow gives way to hope. He believes 'we fall to rise, are baffled to fight better, sleep to wake.' Taste and see that God is good. Believe in the mercy of God in Christ, and you will know that Death is never victorious over Love.

To the man who is suffering and sinning and who finds in the universe no trace of God's goodness, we should say: 'Taste and see that God is good. Make the experiment of faith. Believe in God. Accept Jesus as Saviour. Live the life of faith, and you will know through the experience of a Christian life that God is good.'

At the Literary Table.

A NEW LIFE OF OUR LORD.

THE DAYS OF HIS FLESH. By the Rev. David Smith, M.A. (*Hodder & Stoughton.* 10s. 6d. net.)

THE first thing to notice is Mr. Smith's limits. It is the life of Christ *upon the earth.* He knows that that is not all the life of Christ. He knows that that is only a portion cut out of the middle of the life of Christ. Some day perhaps he will write the rest. We wish he would. For he has written this part well.

Mr. Smith is a critical student of the Gospels. He gives no account of their criticism. He even mentions no literature, except in an occasional footnote. For that is not his business. But in writing the life of Christ upon the earth, he writes as one to whom Schmiedel has spoken, as well as Sanday. Behind his quiet narrative there lies many a problem painfully considered; and the readers who find spiritual rest in these pages may be assured that it has been bought at a great intellectual price.

It is a life of Christ for the home. We might even say for the heart. Yet the method is simply historical. The order of events is followed. The teaching is given where it occurred. The abundant edification which the book affords is the edification of the narratives themselves. There is no intrusion of the author's person or the author's judgment. We read on without distraction of any kind, un-

disturbed by doubt, unconscious of division of opinion. It is only when some new aspect of a familiar fact is presented to us that we hesitate. But there is nothing painful in the hesitation. Sometimes we rejoice in a clearer vision of the meaning of the fact. And even when we cannot agree with the author's interpretation we see that in His words and works Christ is not confined within the limits of one man's comprehension. We see that He reaches us still at sundry times and in divers manners.

The readers of THE EXPOSITORY TIMES will be in no way surprised that this book should have given us so much pleasure. They themselves have tasted the spirituality of Mr. Smith's mind and seen how true an expositor he is.

OUTLINES OF CHRISTIAN APOLOGETICS.

OUTLINES OF CHRISTIAN APOLOGETICS. By Hermann Schultz, Ph.D. Translated by Alfred Bull Nichols. (*Macmillan.* 7s. 6d. net.)

Is there a science of Apologetics, or are our Apologetic Chairs the one utterly unscientific relic which we have retained in our schools of theology? The late Professor Hermann Schultz, who was a scientific theologian, held that there is a science of Apologetics. He taught Apologetics to the end. He published his lectures. This volume is a translation from the second enlarged edition of them.

But the Apologetics of Professor Schultz was not that which we in this country call Apologetics. We have no Chair yet from which such lectures as these are delivered. The volume is divided into three books. The first book is entitled 'Defence of the Religious View of the World.' It treats of the Nature of Religion, of the Postulates of the Religious View of the World, and of the Reasonableness of the Religious View of the World. The second book is described as 'Religion in its Historical Phenomena.' It treats of Nature Religions, of Culture Religions, and of Prophet Religions. And there are Prophet Religions on Aryan, as well as on Semitic soil. The third book is a 'Defence of Christianity.'

So then, two-thirds of the Apologetics of Professor Schultz are ignored in this country. We begin with his third book. Our method is the easier. Our professor of Apologetics requires no knowledge of Comparative Religion. He need never have heard of the Toltecs. He need know nothing of what Buddha did to Brahmanism. But what are our lectures on Apologetics worth? What do they do for Christianity or for us? Do they stand us in any stead whatever when we read John Robertson or Joseph M'Cabe?

Our professors of Apologetics must learn to lecture as Hermann Schultz did. For Robertson and M'Cabe are read to-day. Their books sell by the thousand—their publishers say by the million. There are Robertsons and M'Cabes in our very congregations. And their right to a real modern apology for Christianity is all the greater that they are not so self-confident, and indeed are mostly silent.

ETHICS AND MORAL SCIENCE.

ETHICS AND MORAL SCIENCE. By L. Lévy-Bruhl. Translated by Elizabeth Lee (*Constable.* 6s. net.)

Why is it that the study of Ethics is so unpopular? It is because there are so many systems of Ethics, and they are all in such hopeless contradiction. Why are there so many systems? Because each writer starts with his theory and then attempts to get the facts to agree with it. What is the remedy? The remedy, says Professor Lévy-Bruhl, is to start with the practice. And what then? Then, he says, you find that the practice is everything, that you need no theory, and that every ethical writer is in harmony with every other.

'Every ethical doctrine,' says Professor Lévy-Bruhl, 'jealously defends the originality of its ethical principle against the objections of others, but it formulates the guiding rules of conduct, the concrete precepts of justice and charity, in the same terms as its rivals, whether its adherent is a disciple of Kant, a critical philosopher, a pessimist, a positivist, an evolutionist, a spiritualist, or a theologian.' The way out of the chaos of theoretical Ethics, then, is to deny its existence. There is no such science. The only science of Ethics is the practical. Its object of study is the conscience of man. Its rules and obligations are what the conscience reveals to experience.

It takes Professor Lévy-Bruhl half his book to get rid of theoretical ethics. Then, however, he is free, and he moves more rapidly in the discussion of Natural Ethics and Ethical Feeling. He ends with a chapter of Practical Results.

THE NEW FERNLEY LECTURE.

THE UNREALIZED LOGIC OF RELIGION. By W. H. Fitchett, B.A., LL.D. (*Kelly.* 3s. 6d.)

What do you say about the man who gives to his work the title of *The Unrealized Logic of Religion?* You say that he cannot write. He may be a deep thinker, you say, but he has no language to convey his ideas. He may be the student's idol, but he has no message for the man in the street.

But Dr. Fitchett can write. He has a ready command of the simple Saxon speech which we all delight in. The title is heart-breaking; but the book is a perpetual pleasure.

It is the thirty-fifth Fernley Lecture. Now the Fernley Lecture is a single discourse, and the audience is supposed to sit it out. This Fernley Lecture runs to 275 crown octavo printed pages. We all have our make-believes. This is the innocent and interesting Wesleyan one.

But we should like to know what parts of the volume were actually preached. For it is a miscellaneous volume. It even rests all its worth on its miscellaneousness. It is the only volume we have ever handled which rested all its worth upon its miscellaneousness. And while we see the force of Dr. Fitchett's notion, the notion that Christianity is best attested by a multiplicity of unrelated and unexpected proofs, still we should like to know what the author considers the best proofs of Christianity, or the best bits of his book.

The idea is a good one. It is taken perhaps from Sir Oliver Lodge. Sir Oliver Lodge says that it is a mistake to link our religious beliefs too closely to historical facts. He means that if we rest the truth of Christianity on the Resurrection, it is like supporting the earth on a pillar. If the pillar gives way, where is the earth? So Dr. Fitchett (not foregoing the historical facts) finds that, as many forces go to the floating of the earth, so many facts and influences and experiences go to the proving of the truth of Christianity.

THE HISTORY OF PHILOSOPHY IN ISLAM.

THE HISTORY OF PHILOSOPHY IN ISLAM. By Dr. T. J. de Boer. Translated by Edward R. Jones, B.D. (*Luzac.* 7s. 6d. net.)

'We can hardly speak of a Muslim Philosophy in the proper sense of the term. But there were many men in Islam who could not keep from philosophizing; and even through the folds of the Greek drapery, the form of their own limbs is indicated. It is easy to look down on these men from the high watch-tower of some School-Philosophy, but it will be better for us to get to know them, and to comprehend them in their historical environment.'

So says Professor de Boer frankly and modestly. Who were these men? The casual reader has heard the names of Avicenna (Ibn Sina, Professor de Boer calls him) and Averroes (his name is properly Ibn Roshd), perhaps also the names of Farabi and of Gazali. But the rest are unfamiliar, and therefore unattractive. And it may be admitted at once, indeed Professor de Boer himself is quite ready to admit it, that few of these unknown names—Kindi, Ibn Maskawaih, Ibn al-Haitham, Ibn Baddja, Ibn Tofail, Ibn Khaldun—made much original contribution to human thought. Yet they are worth studying, one and all of them. They show, for one thing, how unique was that Greek intellect which did all the philosophizing of the world; and, for another thing, they show how incapable Greek philosophy is of satisfying the heart and mind of our common humanity. These philosophers of Islam had both ability and mental subtlety. They strove hard to make the philosophy of Greece workable in their own very different world. But they never made the philosophy their own. It is the philosophy of Greece still, with only the thinnest Eastern varnish.

It is for the Eastern varnish, however, that we study the work of the Muslim philosophers; and Professor de Boer's is the book in which to study it. No man living knows the subject better, though there are other men, as Professor D. B. Macdonald of Hartford, who know it well. It is indeed a most valuable and readable book, and it has been admirably translated.

WHY IS CHRISTIANITY TRUE?

WHY IS CHRISTIANITY TRUE? CHRISTIAN EVIDENCES. By E. Y. Mullins, D.D., LL.D. (Chicago: *Christian Culture Press.* $1.50.)

Mark the title. Not 'Is Christianity true,' but 'Why is Christianity true?' The title itself marks progress. Even in the defence of Christianity we are passing milestones. We must never again go back and ask if Christianity is true.

Why is Christianity true? There are four reasons. First, because the Christian view of the world is the only scientific view—the only view that has held and will hold. Next, because the evidence of Christianity is Jesus Christ, and Jesus Christ is true, as all mankind is witness now, with only such eccentric exception as makes us notice the agreement. Thirdly, the experience of Christian people has now been long enough and wide enough, and Christian experience says that Christianity is true: it expects the right things from man; and when it gives it gives liberally, withholding no good thing from him. Finally, the history of Christianity shows that it is the only religion that is good for all times and places. Muhammadanism might have been a useful schoolmaster to bring the idolatrous Arabs to Christ, if, like the Law of Moses, it had been content with that. Christianity is the only religion that brings every man to God.

Those are the four divisions of President Mullins' book. Each division is subdivided in such a way that the argument rises from the known to the unknown, from the facts that are freely admitted to the facts that pass comprehension. For Dr. Mullins has not made the mistake of proposing to prove Christianity true by withholding everything that makes it worth proving true. Christianity is not morality touched by emotion. It cometh down from above, from the Father of Lights; and it ascendeth up where it was before. It is supernatural where it is most natural, and natural where it is most supernatural. Dr. Mullins does not gather the miracles of Christ into a compartment by themselves, and call it the supernatural compartment. He holds certainly that Christianity without its miracles is a better religion than any other; but he holds that that is not Christianity. And yet no man could be more willing than he is to recognize the progress that has been made in the critical study of the Gospels.

Notes on Books.

Messrs. A. Brown & Sons are the publishers of a new Exposition of the Beatitudes by the Rev. F. J. Laverack. The title is *These Sayings of Mine.*

The Rev. D. H. D. Wilkinson, Secretary of the C.M.S., has published through his Society an elementary guide to *Systematic Scripture Study* (1s. 6d.). So far as it goes it goes on right lines.

Wherein lies the originality of the Christian religion? Some say it has none. Of those who say it has, the most part answer now: In the revelation of the Fatherhood of God. But there is a better answer than that. Christianity is Christ. And when Christ came He declared both by word and deed two things that were new: the first, that there is none righteous; and the second, that there is no unrighteous person that may not be made righteous. These two things make the gospel.

One of these two is insisted upon by 'a Layman' in a book published by Messrs. Funk & Wagnalls, under the title of *The Church of Christ* (4s.). This book on the Church of Christ is a book about Pardon. Its first part is the History of Pardon; its second is the Evidence of Pardon. It is sound doctrine, and most needful for our time. But first comes the declaration that there is none righteous. That is as sound and much more needful. For as soon as the need of pardon is seen, the pardon comes, and all the rest follows sweetly. Let our Layman now write another book on that other and greater claim of Christianity to be the religion, the only religion, for the whole world.

Messrs. Funk & Wagnalls have published *The Gift of the Morning Star*, a story of Sherando, by Armistead C. Gordon. Now Sherando is the land of the Brethren, who administer baptism by trine immersion, and are called Dunkards by corruption of the German Tunker or Dipper. It is the first well-informed and sympathetic study of the Dunkards in fiction form that we have got. The love of the Dunkards and the love of nature are the two best things in the book. Its weakness is in plot construction. The man with the broken back, for example, might have been made much of. But he comes from no one knows where (unless he comes from Mr. Crockett's *Raiders*), he never touches the progress of the story, and he has to be got rid of at last by a runaway horse.

Professor Driver, who has taken the greatest interest in the present widespread controversy on the Higher Criticism and has been the means, far more than any other man, of guiding it towards a reverently progressive issue, has edited three

papers, under the title of *The Higher Criticism* (Hodder & Stoughton; 1s. net.), which clearly and temperately explain what that title, by which so many are offended, really means.

What is it to know God? It is to be God. No one but God knows God. Jesus expressed His deity when He said, 'Even so know I the Father.' So when Mr. A. T. Schofield, M.D., set out to write a book on *The Knowledge of God* (Hodder & Stoughton; 3s. 6d.) he knew that he could not do it, since he could only write of the knowledge of God which a man has. But even a man may have a personal knowledge of God which, although it may fall far short of the knowledge of God which Jesus had, is nevertheless in itself so great and powerful a thing that it separates him from his fellows more than anything else he possesses. That is the knowledge of God of which Mr. Schofield writes. He works with the words for *know* in the New Testament, and does so to edification, in spite of his prejudice against breathings and accents. But he is strongest when he can say I know, speaking out of his own personal experience.

Dr. Agar Beet, now happily free from the restrictions of a Chair, has republished his volume on *The Last Things* (Hodder & Stoughton; 6s.). He has not, however, republished it in the very form in which it was withdrawn from circulation a few years ago. He has revised it throughout and partly rewritten it. Dr. Beet justly claims that since the issue of the book in 1897 theology has been moving on the subject of the Last Things, and that it has been moving in his direction. The Minutes of Conference are perhaps somewhat like the laws of the Medes and Persians; but Dr. Beet seems to think—and again he is probably right—that if Conference came to a vote to-day on this book, even exactly as it was in 1897, the vote would not be exactly the same, but very much more favourable to the book. For what Dr. Beet claims is simply toleration. And if there is anything on earth upon which we have made real progress within these years it is toleration. We shall never burn any more heretics; we shall have great difficulty in ordering the withdrawal of a heretical book.

Dr. George Matheson has published his *Representative Men of the New Testament* (Hodder & Stoughton; 6s.). We have been waiting for it with much longing since the two volumes on the Old Testament came with their audacity of independdence, making us amazed at the little we knew of the most familiar persons in the most familiar book in the world. There is no disappointment with the New Testament volume. Dr. George Matheson always surprises. We thought we knew the Apostle Paul before we read Dr. Matheson's chapter on 'Paul the Illuminated.' When we read it we could not say we knew him better now. We were surprised to see that we did not know him at all before. It is easy to blame Dr. Matheson and to say that his originality is mere imagination. Imagination it no doubt is, but not mere imagination. It is imagination brought into captivity to the mind of Christ. Let us not complain but pray for it.

A writer, who seems to have left Christianity when he left the monastery, lately wrote a book to prove that Christianity had done nothing for woman. The Dean of Lichfield provides an antidote. Dr. Luckock has written a companion volume to his 'Footprints of the Son of Man.' He calls it *Footprints of the Apostles* (Longmans; 5s.). The text of the fifth chapter is in these words: 'With the Women' (Acts 1^{14}). It is a chapter in Christian Apologetics, short and to the point. The chapters are all apologetic, just because they are all expository.

The books that are most welcome at present are volumes of essays. This is the result of the rage for magazines. Those who feel that the magazines are scarcely sufficient, and that a book should be taken into the hand occasionally, reach the length of a volume of essays. It is the literature of the magazine still, but it is in the shape of a book.

So Dr. J. Chotzner's *Hebrew Humour and other Essays* will do (Luzac; 5s. net). It is a volume of magazine articles, and better than magazine articles usually are. It is not too deep, however. Let not magazine readers fear that, under the outward guise of 'articles,' they are to be decoyed into a volume of hard thinking. It is quite simple reading; we are none the worse and we are not much the wiser when we have read it to the end. Dr. Chotzner has a most pleasant way of helping

us to pass our time. The titles are formidable sometimes, but that is a device to cheat us into thinking that we are being mightily instructed. There is no real danger. We shall not become learned overmuch, even after we have read the essays on Yedaya Bedaresi, on Immanuel di Roma, and on Kalonymos ben Kalonymos.

If for no other reason than for the joy we have in his command of the English tongue, it is right that not one sentence of all which Professor Henry Sidgwick wrote should remain unpublished. But there are other reasons for the welcome men will give to the new volume of Lectures and Essays. Half of its contents is a series of Lectures on the Metaphysics of Kant; and we do not know any way by which the beginner in Philosophy can approach Kant, or indeed Philosophy itself, so easily. The danger is that he may find the way too easy and wonder at the end of it what men can mean by saying that there are things hard to understand in Kant. That would never do. But the student, if he is a student, will not fall into that mistake. He will have the joy of the journey, but he will know that he has not come to the end of it.

The title of the book is *Lectures on the Philosophy of Kant, and other Philosophical Lectures and Essays* (Macmillan; 10s. net). Besides the Lectures on the Metaphysics of Kant, it contains three Lectures on the Metaphysics of T. H. Green, and three on the Philosophy of Herbert Spencer. Besides the Lectures there are five Essays—on the Sophists, on the Incoherence of Empirical Philosophy, on Time and Common Sense, on the Philosophy of Common Sense, and on the Criteria of Truth and Error.

On the Sophists we are back again to Grote. It is a remarkable vindication of the estimate of the Sophists with which that historian of Greece startled the world of his day and for which he has been so much sniffed at in ours. Professor Sidgwick did not live to complete his article on the Sophists, but it is enough as it stands to give the book a character. And Dr. Henry Jackson did well when he advised the editor of the volume, Professor James Ward, to include it.

In and Out of Hospital, by C. S. Vines (Marshall Brothers; 2s. net), is a collection of short sketches of Indian life as seen by a lady missionary. She writes in an interesting and graphic manner. Some of the sketches are painfully realistic; as, for example, the story of 'Lachmi.' They make one comprehend a little the privations and ill-treatment to which many of the Indian women are subject. Others, again, such as the account of the 'Christian Babies,' are written in a bright and humorous vein.

'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' Was St. Paul mistaken? He has not descended with that shout yet. Will He never descend? For the most part the Church of Christ is now content to answer, Never. But Prebendary Webb-Peploe is one of the few who still refuse to answer so. He takes this prophecy as he finds it. He takes it literally. He expects yet to hear the voice of the archangel. He counts it part of his gospel to expect that. He preaches it. And in a volume entitled *He Cometh* (Marshall Brothers; 2s. 6d.) he publishes what he has preached.

Messrs. Marshall Brothers have also published three new 'Bible Hour' volumes; one on *The Acts*, by the Rev. W. H. Griffith Thomas, B.D.; one on *St. Luke*, by the Rev. A. E. Barnes-Lawrence, M.A.; and one on *St. Paul's Epistles to Thessalonica*, by the Rev. Harrington Lees, M.A. (1s. each).

Mr. H. W. Marshall has published an anonymous little book with the title, *What can We Believe of Jesus?* It is a sincere effort to arrive at the simplicity that is in Christ. The author's favourite text is, 'The kingdom of God is within you.' He understands this to mean that we are each by nature a son of God. There is another text, 'The Son of man is come to seek and to save that which was lost'; but 'men are lost when they do not know God the Father truly and fully, and also when, by consequence, they do not truly and fully know themselves, their own Godhood or God-relationship, or God-possession, that they are sons of God.' And so 'the death of Jesus is the Atonement for us and for our sins, because that through the revelation He made to us, which led to His death, He reconciles us, who were estranged by our ignorance and unbelief from the Father, to the Father, revealing the Father to us and His own natural Godhood or Sonship as a man, and our natural godhood or sonship as men.'

It must be gratifying to the Rev. A. Morris-Stewart and to his publisher, Mr. Andrew Melrose that a book of so much originality, a book that owes so little to superficial cleverness, as *The Crown of Science*, has already reached its fifth edition (3s. 6d. net). Still it must have demanded faith, at least on the publisher's part, to publish an edition at sixpence. If it does succeed we shall never again complain that our age will read nothing but magazine articles.

The Rev. R. W. Dobbie, of Glasgow, has prepared, with endless labour, an *Aid to the Use of the Psalms and Paraphrases* (Menzies & Co.; 1s. 6d. net). It is the most convenient handbook for the singing of the metrical Psalms and the Scotch Paraphrases that exists or was ever conceived. You choose your Psalm, you turn to the page of this thin octavo (easily carried in your pocket), and you find the first words, the right tune, the first line of the tune (in sol-fa), and its key. The Psalms and Paraphrases are also divided topically, and there are other useful lists. The book has come just late enough. And for some of those who sing Psalms still, the presence of the Paraphrases will be an offence.

Messrs. Methuen have prepared and published an edition of that book of 'most wholesome precepts' with its 'marvellous profitable preface,' the *Enchiridion Militis Christiani*, of Erasmus (3s. 6d. net). It is a book to be worn done with carrying in the pocket, and this is the edition to carry.

The Rev. John C. Young, of Sheikh Othman, Aden, has written an Introduction to a new volume by Dr. S. M. Zwemer, the author of *Arabia the Cradle of Islam*. The new volume is on *The Moslem Doctrine of God* (Oliphant, Anderson & Ferrier; 3s. 6d. net). 'The evident purpose of this book,' says Mr. Young, 'is to compare and contrast the Allah of Islam with the God of Christianity, and I do not know any person more fitted for the task than Dr. Zwemer, who for the last fourteen years has not only been an earnest missionary to the Arabic-speaking Moslems of Bahrein, but also an ardent student of all the literature of Islam.'

Now this is the right way to compare one religion with another, for it is its doctrine of God that makes a religion or mars it. Dr. Zwemer shows that Muhammad got the name of his God from the Arabs among whom he dwelt, while he got all his ideas about Him from that same Arabian paganism, together with Talmudic Judaism and Oriental Christianity. He will not allow that Muhammad even improved upon the things which he borrowed, rather did he misunderstand or degrade them. The unity of God, for example, is not original to Muhammad; the Arabs unquestionably had it before him. And what has he done with it? He has turned it into an autocracy, the most merciless autocracy in the world. For it is the autocracy of fatalism. There is a God of love, read the Gospels; and there is a God of fatalistic indifference, read the Koran. What does He say? He says, 'These are for Paradise, and I care not; and these are for hell-fire, and I care not.'

Messrs. Oliphant, Anderson & Ferrier are in good time with their Christmas booklet. The author is Mr. A. M. Sutherland, and the title *The Greatest Need of the Modern Church*. Our greatest need is of course a new baptism of the Holy Spirit; and one of its results, for which Mr. Sutherland prays, is that the string of our tongues may be loosed.

The new volume of the American Lectures on the History of Religions has been published (Putnams; 6s.). It is the fifth series. It contains the lectures for 1903 to 1904. The lecturer is Dr. Steindorff, of Leipzig, and the subject is of course *The Religion of the Ancient Egyptians*.

Dr. Steindorff's book is a fresh study of an intensely interesting subject—a subject too that is almost as widely interesting as it is intense. It is a study up to date, and freshness is found in that. But the new value of it lies in the care with which the religion of Ancient Egypt is traced from its earliest hints, offered by the lie of the body in the grave, right on throughout its mighty history, to the full philosophy of the Ba and the Ka and the Zi. But oh, the pity of it, that those ancient Egyptians did not learn to spell. We are still startled with uncouth names like Hatshepsowet and Newoserrē; for the modern Egyptologist makes the Egyptians spell as the ancient Israelites lived, every man doing that which was right in his own eyes. The last part of the last lecture is devoted to the re-

ligion of Egypt as it took root and flourished in lands beyond the Nile. It is by far the most difficult part of the whole study, and it is a pity that Professor Steindorff could not have given at least one complete lecture to it.

Helen Murdoch, by J. A. Horne (Religious Tract Society; 2s.), is the tale of a young and irresponsible girl whose character is deepened and sweetened through her brother Robert's love and care of her, and by reason of the various trials and sorrows which overtake her. The story is simple and of a high tone, but tedious in parts; also it lacks the saving grace of humour. Still, to those who care for a quiet, pleasantly-told home story, the book will no doubt be welcome.

Dr. Frank W. Gunsaulus, pastor of the Central Church in Chicago, is one of the great preachers of America. What is it that has made him great? It is, for one thing, his choice of text. How do you choose your texts? There are men who ransack the Bible, rushing through it every week, and on Friday evening they shut it up despairingly. There is not a text in it. Dr. Gunsaulus has no difficulty in finding texts. He first thinks of his people. What am I to say that will be to them for life and growth? I shall do little good to them if I fetch a text and preach upon it. Let me give them some great doctrine or some great idea in its fulness. The texts will come that should declare it. So he chooses Power. He preaches one day on 'Power through a vision of God,' his text being the Burning Bush. Another day he preaches on 'Overshadowing Power,' his text the Annunciation. Another on Steadying Power, his text this time being 'Paul purposed in the spirit, saying, I must see Rome.' The texts come. They are waiting for him. He loses no time in hunting for texts. The volume is entitled *Paths to Power* (Revell; 4s. 6d. net).

The interpreter of prophecy has fallen upon evil days. How glorious were the days of Dr. Cumming and Dr. Baxter. But the glory is departed. Even the *Christian Herald* circulates now by the realism of its sermons and the creepiness of its anecdotes.

But Dr. H. Grattan Guinness, Fellow of the Royal Astronomical Society, is an interpreter of prophecy still. It is seven and twenty years since he published his *Approaching End of the Age*. He has just published *History Unveiling Prophecy* (Revell; 7s. 6d. net). It is a far better book than the *Approaching End of the Age*. It has more in it. It has cost the author more. And yet it will never touch the circulation of the *Approaching End of the Age*. It will scarcely ever move.

Is it not an interesting book? It is deeply interesting. Its calculations are marvellous. What they must have cost the author, and how appropriate they are! Its style is fascinating. Its tone is excellent. By the few who still interpret prophecy this way, it will be welcomed as their last great classic. But the multitude will not take it seriously. They have been badly treated. They have been scared out of their wits. They have been so often shocked with the inevitable approach of doom which did not come, that they have ceased to care. The alarm clock still strikes, but they do not hear it.

Is Dr. Guinness then a vulgar almanack-maker? God forbid. Few books will be published this season so filled with the sense of responsibility to God and man as this book is. But he will suffer for the deeds of his fellows. Their predictions cost them nothing; but their language was strong in proportion to the emptiness. And now we are not only undisturbed, but we cannot read prophecy in this way any more.

Missions from the Modern Point of View, by Robert A. Hume, of Ahmednagar, India (Revell; 4s. 6d. net). What is the modern point of view? It is the point of view of modern science. One chapter is entitled 'Missions and Psychology, another 'Missions and Sociology.' And the whole atmosphere is new and scientific.

That is right. Let us look at missions from every point of view. Psychology and Sociology *have* something to say about missions. They have more to say than the churchgoer at home and even than the missionary abroad has yet been able to realize. Let every possible aid be brought to bear on the understanding and encouragement of the work of the missionary. Let this fresh fervent book be well studied. It will repay the study.

Messrs. Skeffington have published thirty plain sermons by the Rev. H. J. Wilmot-Buxton, M.A., under the title of *Day by Day Duty* (5s.). Few men in our day have found so much encourage-

ment to publish their sermons as Mr. Wilmot-Buxton. The reason perhaps is that he does not publish his sermons because he has preached them and now sees no better use to make of his MS., but writes them directly for publication. He is, in short, a preacher's preacher. He has compassion on them that are ignorant and out of the way. He knows how hard it is for men burdened with the care of parishes to find time to write good sermons. He knows that some of them could not write good sermons if they had every hour of the day and every day of the week to write them in. He himself can write good sermons and apparently he can write them easily. Let no man take these sermons and preach them as if they were his own, for it will be a disaster if they are found out and a greater disaster if they are not. But let every man read them, and the writing of sermons will be easier.

Two of the magazines are out already in their bound volumes for the year—*Young England* (5s.) and *The Child's Own Magazine* (1s.)—both published by the Sunday School Union. First come should be best served. And in any case there is no need to wait for the rest. *Young England* is just as good for boys, and *The Child's Own* is just as good for their smaller brothers and sisters, as there is any use for. With all their enterprise their tone is above reproach.

At last the children are coming to their own in Hymn Books. Some years ago the Free Church of Scotland issued a Hymn Book for children which had only one fault, it came before its time. It was and is a magnificent collection, in some ways better than the book before us. But the book before us is a great effort, worthy of an enthusiast like the Rev. Carey Bonner, and worthy of a great children's publishing house like the Sunday School Union. We have had no time to read the book, we have had no time to sing it yet. We simply notice that it is an immense collection, for there are 610 hymns in it, and that everything is done, by indexes and otherwise, to make its stores easily available.

Messrs. Swan Sonnenschein have published a new edition of Frances Power Cobbe's *Duties of Women* (2s. 6d.). The Duties of Women, says the Emperor of Germany, are expressed by three k's—kirche, küche, kinder (which our vulgar schoolboy translates kirk, kitchen, and kids). But Frances Power Cobbe was not an emperor and she was a woman. There are other duties. You never read a better answer to the Emperor of Germany than this book. It is complete and crushing. For all the good of the three k's (with kirche doubtfully) is in it, and there is a world of goodness and greatness beyond. How utterly removed is it also from the new woman's notions, which the Emperor of Germany meant, no doubt, to frown upon. Between the Emperor and the new woman is Miss Cobbe demanding the glory that to the woman is due—the glory that was given to her in the days of Deborah and Antigone, and will come to her again.

Mr. Philip Wellby has published a cheap edition of Mr. W. Gorn Old's translation of *The Simple Way* of Laotze (1s.).

Recent Biblical and Oriental Archaeology.

By Professor A. H. Sayce, D.D., Oxford.

Another volume has been published, containing some of the results of the Babylonian Expedition of the University of Pennsylvania (*Early Babylonian Personal Names*, by Hermann Ranke, Philadelphia, 1905). Strictly speaking, a large part of the material for it has been collected from early Babylonian tablets belonging more especially to the British Museum, but the incitement to the work as well as the funds for the publication of it have their origin in the great American excavating expedition. The work undertaken by Dr. Ranke has been a most laborious one, involving not only the registration and analysis of hundreds of proper names, but also the verification of them in the original texts. Its importance and value to the Assyriologist, the Semitic scholar, and the Old Testament student need not be insisted on.

Here I shall confine myself to its bearing on

biblical studies. It is now some years ago since Dr. Pinches and myself pointed out how important the study of Babylonian proper names is for the history and criticism of the Old Testament Scriptures, but it is to Professor Hommel that we owe the first systematic application of the evidence derived from them to the questions of biblical criticism. In his *Ancient Hebrew Tradition*—a book which unfortunately has been much misunderstood in this country—he tested for the first time current theories about the age and authenticity of the Pentateuch by the history of Semitic nomenclature as it has been revealed to us in the contemporaneous monuments of Babylonia. At the time that he wrote no attempt had been made to compile exhaustive lists of the names found in the multitudinous cuneiform tablets that have thus far been examined, or to distinguish in them names of native Babylonian and foreign 'West-Semitic' origin. This it is for which we now have to thank Dr. Ranke.

Dr. Ranke has confined himself wisely to the personal names of the dynasty of Khammurabi, in other words, to the age of Abraham. Recent excavations have placed at our disposal an exceptionally large amount of materials belonging to this age. It was an age, moreover, when the West-Semitic element in the upper-class population of Babylonia was very considerable; the kings of the dynasty themselves bear names which show that they belonged to the same section of the Semitic race as the great ancestor of the Hebrews. Numerous bodies of 'Amorites,' as they were called, were settled in Babylonia, and the rule of the Babylonian king extended over 'the land of the Amorites,' or Syria and Canaan.

The number of West-Semitic names met with in the legal and commercial documents of Babylonia at that time is quite surprising; lists of them are given by Dr. Ranke in the introduction of his book. The names are in many instances common to both Hebrew and South Arabian; on the linguistic side, in fact, the statement of Genesis that Yoktan, as well as Peleg, was the son of Eber, has been fully confirmed by the inscriptions. Here and there the origin of a Pentateuchal name is cleared up by its correlative in the cuneiform texts: Reuben, for instance, has its analogue in Raibum, the ראב and ראב־אל of South Arabia; and Noah, which we may gather from the etymology in Gn 5^{29} once had the form of Nukhum, is Nukhum, with its hypocoristic Nukhi-ya, 'my rest.' With this Dr. Hilprecht is certainly right—as against Ranke—in associating the name Nakhum-Dagan, as well as Nakh-ilu, 'the god is at rest.' Other names of interest are Yasharum and Izi-shar, the Hebrew Isra-el, and Yarkhamu, the Yerahme-el of the Old Testament with which my old friend Professor Cheyne has made us so familiar.

It goes without saying that the signification of many of these early names is still unknown, or doubtful. In many cases Dr. Ranke has ventured to give no explanation of them; in other cases he has done so with the addition of a query. Even in cases where no query is added I should sometimes be disposed to differ from his translation, and in one instance—that of Yakub-ili—the conjecture of his editor that it is a compound of *bî* for *pî*, 'mouth,' is clearly wrong. The Hyksos scarabs of Egypt show that it is merely the Jacob of the Old Testament, as was pointed out by Pinches and Hommel long ago. That Ikibum is an abbreviated form of Yakubum or Yakub-ilu is also shown by the scarabs.

That Egyptian influences are perceptible in the Babylonian names of the Khammurabi period I feel convinced. In one of the texts we have Sa-Mizrim, 'the Egyptian,' and the names of the Egyptian gods, Horus, Set, and Râ, are, I believe, contained in the names Abi-Khar, Abi-'Sat, and Abdi-Rakh. With the latter must be coupled 'Sumu-Rakh, 'the god Shem is Ra'; Abia-Rakh, 'my father is Ra,' which also takes the form Abi-e-rakh, perhaps through confusion with the name of the moon-god, Arkhu. In Samsu-e-rakh, however, 'the sun-god is Ra,' the moon-god seems to be out of the question.

There is yet another series of names over which discussion may arise. These are the names in which that of the national god of Israel has been supposed to occur. The first name of the kind was pointed out by myself in a letter to THE EXPOSITORY TIMES (ix. p. 522), which has been the starting-point of a good many far-reaching conclusions and acrid controversy. This name was Yaûm-ilu, 'Yahu is god,' with which Dr. Ranke compares Khali-Yaum and Lipus-Eaum. Can we also compare Yawi-ilu (or Yawa-ilu) with its abbreviated form, Yawium or Yawaum, and Yakhwi-ilu? None of the explanations hitherto offered of these names is satisfactory, and if Dr. Hilprecht is right in thinking that Yawi-ilu and Yakhwi-ilu are really variant forms of the same name, it may, after all, correspond with the Hebrew Yahweh. For myself, however, I at present incline to a contrary opinion.

Before parting from Dr. Ranke I must call attention to an important observation which he has added to his preface. A tablet dated in the fourth year of Khammurabi couples a certain Samsi-Hadad with the Babylonian king in the formula of the oath. The name 'does not once occur in our list of early Babylonian personal names, but is familiar to us from the earliest records of rulers in Assyria. Therefore it seems suggestive to assume that we have here, for some reason or other, the name of [an] Assyrian king (or *patesi*) mentioned alongside of the king of Babylonia.'

The Reading of Holy Scripture.

ITS PLACE IN THE SERVICE OF CHRISTIAN WORSHIP, AND THE PRINCIPLES WHICH SHOULD REGULATE ITS ORDER.

By the Rev. W. Taylor, M.A., Melville Manse, Montrose.

The reading of Holy Scripture lays undisputed claim to be a constituent part of Christian worship. It is an exercise which, if it is not first in point of importance, is not by any means last. Our first endeavour in this brief inquiry will be to find out what exactly ought to be the position of the reading of Holy Scripture in the order of divine service. Now, it may be remarked at the outset that, judging from the general usage of the Christian Church, no part of the service has a more settled position than the Scripture reading. There are other parts of it which might be, and frequently are shifted from one point to another without our feeling that any violence has been done to the harmony and dignity of the whole. It is not possible, however, to take such a liberty with the Scripture reading. Somehow, it drops naturally, and fits exactly into the place which it holds by a tenure as certain as it is ancient, namely, immediately after the opening exercise of prayer, or praise and prayer. The use of the Psalter after praise and prayer does not, of course, indicate any competition for priority, because the Psalter is itself one of the Books of the Bible, and is, as St. Athanasius has called it, 'the epitome of the whole Scriptures.'

'The Bible and the reading of the Bible as an instrument of instruction,' says Dean Stanley, 'may be said to have begun on the sunrise of that day when Ezra unrolled the parchment scroll of the Law.' For our purpose at present it is of the highest importance to notice that the order of public worship as conducted by Ezra and his assistants on the occasion of the Feast of Tabernacles is clearly recorded.[1] In modern language that order is prayer, reading, and exposition. The reading of the Law stands by itself as a distinct act of worship, and takes place immediately after access to God in prayer. To the period of the Return from captivity may safely be assigned the setting up, all over the land, of synagogues in which Moses and the Prophets were read every Sabbath day. We are told on the authority of Josephus that if a man asked a Jew concerning the Law, 'he could tell him everything more readily than his name.' Our Blessed Lord Himself in His youth and manhood regularly attended the synagogue services, one reference to this being particularly interesting—'And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.'[2] There is abundant evidence from the writings of the early Christian Fathers that the form of worship in the Church at the close of the apostolic age was in its main features very much like our own. Among other things there was the regular and orderly reading of the Scriptures, both of the Old and of the New Testament. Writers of a later date declare that the Scriptures continued to be read in the congregation as an indispensable part of worship. Augustine, for example, refers to the universal practice of the reading of the Scriptures in the churches, 'where,' he says, 'is a confluence of all sorts of people of both sexes, and where they hear how they ought to live well in this world, that they may deserve to live happily and eternally in another.'

Fortunately the same state of matters lasted for

[1] Neh 8^{1-8}.

[2] Lk 4^{16}.

a long period, but the time did come when the people of God were compelled to turn aside to streams more or less polluted, whereas they ought to have been drinking freely at the source. It would appear that as early as the thirteenth century the Church of Rome deprived the people of the use of the Scriptures. Just before the Reformation in Scotland Sir John Borthwick was denounced as a heretic for having read the New Testament in English. Consequently in Scotland, as in England, the Reformers set themselves to the task of reviving the public reading of the Scriptures, with the result that, in 1542, freedom was given to the people by Act of Parliament to read the Scriptures in the vulgar tongue. John Knox, in the course of certain counsels addressed to his brethren, 'directed them also to convene once every week, if they had opportunity; that they should then confess their sins, and invoke the assistance of the Holy Spirit; that they should read a part of the Scripture, both of the Old and New Testament; that if any brother were capable of exhortation or interpretation, he should communicate it modestly. . . . The regulations thus suggested by Knox were in all probability adopted; and we may therefore, without hesitation, assume that this was the mode in which divine service was conducted in the Reformed Church of Scotland before regular teachers were established throughout the country.'[1] Once more it will be noticed that the reading of Holy Scripture is a distinct act by itself, following immediately after the opening prayer.

In the Book of Common Order, which was enjoined to be used by an Act of Assembly in 1564, and which was used in public worship for more than eighty years, no notice is taken of the reading of Scripture, the reason doubtless being that the habit was universal, and continued to be so until the reader was superseded. The First Book of Discipline had already directed that the reader should take the sacred books in order and read them through without missing portions here and there. In Henderson's *Government and Order of the Church of Scotland*, published in 1641, the following passage occurs: 'When so many of all sorts, men and women, masters and servants, young and old, as shall meet together, are assembled, the public worship beginneth with prayer and reading some portion of Holy Scripture, both of the Old and New Testament, which the people hear with attention and reverence.'[2] Again, the Directory for Public Worship, sanctioned by the Assembly of 1645, and earnestly recommended to ministers by as recent an Assembly as that of 1856, enjoins that 'ordinarily one chapter of each Testament be read at every meeting.' But enough has been said to show that the reading of Scripture bulked very largely in the minds of the wisest and saintliest leaders of the Church of God, notwithstanding the fact that for whole periods it was belittled or completely neglected.

Having now seen the place in the service which, by the usage of the Church from the earliest times, has been assigned to the reading of Scripture, we proceed to ask and answer the question—Is this its proper place? Would it be fitting that it should occupy some other? That it occupies an exalted position is manifest, but there can be no hesitation in believing that it does not occupy a more exalted position than its importance demands. The reading of Scripture could scarcely be permitted to come in anywhere else in the service than after praise and prayer, for, in the reading, God is speaking to man. What is read is the Word of God. In the sermon, on the other hand, man is speaking to man, and what is spoken by one man to another can never be placed on the same level with what is read from the Word of God. It is imperative, therefore, that as soon as we have made an end of drawing near to God in praise and prayer, we should compose our minds, so that God may draw near to us through the reading of His Word. Of all writings the Holy Scriptures alone can make us wise unto salvation. The information which they impart is the most welcome, as it is the most momentous, that can ever reach the human race. Beyond their teaching the human mind in its search after truth can never get. We see in them one Almighty God, the true Father, Whose ear is ever open to His children's cry, having an arm as strong to save as to smite. We see Him, through one chosen people, keeping the fires of true religion burning, and preparing the world for the advent of Him Who came in the fulness of time to give an exhibition of an ideal life amid earthly limitations and surroundings, and to draw all men unto Himself by His matchless sacrifice on the Cross. In all the vicissitudes of life, in every perplexity, every

[1] Principal Lee, *History of the Church of Scotland*, Lect. iv.

[2] Quoted by Dr. Leishman, *The Ritual of the Church*.

doubt, and every fear, the Scriptures bring that healing and comfort which nothing else can bring, and brace us for that march, oftentimes long and weary, which conducts us at last to where we shall see God face to face.

And now about the principles which should regulate the order of the reading of Holy Scripture. It cannot, I think, be seriously disputed that the Bible should be read systematically and, as far as possible, consecutively. Whatever one's own or the general practice may be, any other plan is scarcely defensible. Doubtless it will be contended that a minister should not adopt any fixed order, on the ground that readings should be chosen which are considered to be suitable to the theme of the sermon. Now, this contention seems at first sight to be a most worthy one, but on closer inspection it will be found to involve the unintentional degradation of the reading of the Scriptures. But apart from this objection, it is open to question whether, on the whole, such a method of using the Scriptures is practicable. If suitability to the subject of the sermon is to be the criterion of selection, then it will very often be difficult, and sometimes impossible, especially in the case of the Old Testament, to make the selection. Hence it is not a matter of surprise to find that many ministers are by no means persistent in their carrying out of their principle of suitability, and that they frequently escape from the difficulty by reading a Psalm as the Old Testament lesson. It is inevitable, even where the most is made of the principle, that large portions of the Bible will be left untouched.

The propriety of having a Table of Lessons on some plan or other has been in evidence from the earliest days. In the synagogue service already referred to the whole Law was read consecutively, and the prophetic writings were similarly read as second lessons. In addition, specially selected Psalms were used on special occasions. 'In the *Apostolical Constitutions*,' says Westcott,[1] 'is a description of the celebration of public worship in which the reading of Holy Scripture occupies a prominent place. The passage itself is in all likelihood as old as the third century. When the congregation is gathered in silence, "Let the reader," it is said, "standing upon some raised place, read the Books of Moses, and Joshua, the Books of Judges and of the Kings, the Books of Chronicles, and those of the Return (Ezra, Nehemiah): in addition to these the Books of Job and of Solomon and the Books of the sixteen Prophets. But as the readings are made two at a time, let another chant the Hymns of David, and let the people chant in response the close of the verses. After this let our Acts (the Acts of the Apostles, in whose name the passage is written) be read, and the Epistles of Paul, our fellow-worker; and after these books let a deacon or presbyter read the Gospels which we, Matthew and John, gave to you, and which the fellow-workers of Paul, Luke and Mark, having received, left to you."'

It may be that the best principles according to which the Scriptures should be read on the Lord's Day and every day of the year, and consequently the best order of reading them, have still to be found, but, be this as it may, the Table of Lessons prepared and issued by the Church of Scotland Church Service Society, which was founded forty years ago, seems as good as any. In the note preceding the Lectionary in their Book of Common Order it is said: 'The First Lesson in the Morning Service is selected from the historical books of the Old Testament, on the principle of conveying an outline of the sacred history; and the First Lesson in the Evening Service is taken from the prophetical writings, the order of the canon being followed throughout. The Second Lesson is taken from the Gospels in the Morning, and from the Epistles in the Evening Service.'

One very remarkable result of the Reformation in Scotland was a strong aversion to the annual commemoration of the historic events upon which the fabric of Christianity has been reared. All the festivals were abrogated. In the English, as in all the other Reformed Churches, the case was different, and in this connexion it is worthy of observation that England possessed a Keble in the person of George Herbert. Three hundred years have done but little to tone down Scottish prejudice against the observance of even a limited number of holy days. We have still to plead in Scotland for the celebration of the following great days:—Christmas, Good Friday, Easter, Ascension, Whitsunday. These are five, at any rate, which Scottish Christian people should no longer be alone in refusing to acknowledge. It is not, be it remembered, a multiplicity of observances that is here being advocated. The above-named are all of them in honour of our Lord, and care should be taken that Psalms and Lessons proper for them

[1] *The Bible in the Church*, p. 175.

should be used. And in the same way appropriate portions of Scripture should be read upon special occasions, as for example, Thanksgiving for Harvest. In a service of this sort the principle of suitability must reign supreme.

The main thing, however, is, in the words of the Directory, that 'all the canonical books be read over in order, that the people may be better acquainted with the whole body of the Scriptures; and ordinarily, where the reading in either Testament endeth on one Lord's Day, it is to begin the next.' It is perfectly obvious that if we jump about from one part of Scripture to another we will utterly fail to grasp the full import of Divine Revelation. In this, as much as in any former age, it is necessary that the Word of God should be read in an orderly, complete, and impressive fashion. Family worship, in which the reading of the Word has always played an important part, is rapidly declining, even in Scotland. Religious education in schools, too, is in the higher standards practically extinct. 'Professor Huxley,' writes Dean Farrar,[1] 'was a man of science, and one of the most eminent. It was he who invented the word "Agnosticism," and he accepted the name "Agnostic." Yet he pleaded in the School Board for the Bible, as the best source of the highest education for children, and in the *Contemporary Review* for December 1870, he wrote: "I have always been strongly in favour of secular education, in the sense of education without theology, but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible."'

[1] *The Bible: Its Meaning and Supremacy*, p. 248.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XIII. 23.

'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.'—R.V.

EXPOSITION.

'Can the Ethiopian change his skin?'—Literally the Cushite, meaning the African branch, and not that which seems in early times to have spread across Arabia to the Tigris and Euphrates. Ethiopia lay south of Egypt, bounded by the Libyan deserts on the west and by Abyssinia on the south. Through the Jews' intercourse with Egypt the Ethiopians were familiar to them.—STREANE.

THE meaning of the question is obvious. The evil of Judah was too deep-ingrained to be capable of spontaneous reformation. There remained nothing but the sharp discipline of the exile. The invasion of Tirhakah and Pharaoh-nechoh, the presence of Ethiopians among the servants of the royal household (chap. 38^{10}), the intercourse with the upper valley of the Nile implied in Zeph 3^{10} and Ps 68^{31} 87^{4}, had made the swarthy forms of Africa familiar objects.—PLUMPTRE.

'Or the leopard his spots?'—Possibly the use of leopard skins by Ethiopian princes and warriors, as seen on Egyptian monuments and described by Herodotus, had associated the two thoughts together in the prophet's mind. If the king's household were present (as in v.[18]), he may have pointed to such an one, Ebed-melech (chap. 38^{10}), or another so arrayed, in illustration of his words.—PLUMPTRE.

'Then may ye also do good, that are accustomed to do evil.'—So incorrigible is Judah, that her conversion would be no less wonderful than a suspension of natural laws.—STREANE.

THE SERMON.

The Ethiopian.

By the Rev. C. H. Spurgeon.

Jeremiah had a friend who was a black man, Ebed-melech the Ethiopian, who afterwards rescued him from the pit in which he was imprisoned. They were great friends, and so in his preaching Jeremiah used him as an emblem. 'Can the Ethiopian change his skin?' Jeremiah asked, 'then may ye also do good, that are accustomed to do evil.'

i. This question admits of only one answer: No! A black man cannot wash his skin white, though a white man may make his skin black by the use of certain medicines. So a man cannot make himself spiritually clean however hard he try, but he will find no difficulty at all in making him-

self spiritually filthy. There is an ease about going down. You can jump to the bottom of a precipice easily enough; but who could stand at the bottom of a cliff and leap to the top at a bound?

Let us think of some of the reasons which make it impossible for a man who has been doing evil to change his nature and do good. The first difficulty lies in the fact that the evil is not an outward thing, it is *in his nature*. When you look into his heart you see the seed-plot of all manner of mischief, which only needs congenial surroundings fully to develop itself. Then also his *will is perverted*. He wishes to be saved from punishment, but he does not wish to give up all his sin entirely. Even should a man really wish to give up his sin, the *power of evil habit* draws him back into it. When you commit the sin the first time it is a small thing, and you can easily check it; but as you commit it again and again, it gains a stronger and still stronger hold over your nature. So by repeated wrong-doing there springs up, most terrible of all, a kind of *delight in sin*. There are men who are so degraded that they talk about some piece of filthiness as if it were a brave thing. They boast about the evil some boy has done under their tuition. Can such an Ethiopian as that change his skin? Of course he cannot; the case is utterly hopeless as far as his own power is concerned. Added to all this there is another horrible evil, that after a time the *understanding refuses to see*. The man who at first knew it to be wrong to swear now utters words quite carelessly which at first would have chilled his blood. Now and then his conscience wakes up, but he soon lulls it to sleep again. Then as a man's conscience is sent to sleep, so his *heart is hardened* against every holy influence that might move him. He rails at prayer, at worship, and at his Bible. If it remains with himself the case of such a man is hopeless. All outward means of changing his nature are unavailing. He may listen to sermons, he may be christened, he may be baptized, he may accept the orthodox creed, he may even alter his outward life, but if that is all, nothing has been done towards his soul's salvation. Why then, if sermons are of no use, do we preach them? They are only of no use if we leave God out of account.

ii. The question of the text is, 'Can the Ethiopian change his skin?' and the answer to that is emphatically No. But there is another question, and that is, Can the Ethiopian's skin be changed? Can the sinner's nature be renewed? Yes, for God can do everything. He can turn that poor ruined man, that wretched drunkard and swearer, into one who is chaste and pure and lovely and honest. The Lord Jesus Christ has come to save the lost. All that He asks of man is belief in Him and His redeeming power.

The Permanence of Character.

By the Rev. E. B. Spiers, D.D.

'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.' An utterance such as this has a different meaning according as it comes from the mouth of a cynic, a scientist, or a prophet. A cynic would mean that you cannot expect much of an average man, human nature being what it is. The scientist would mean that, given a certain formation of the brain and certain physical surroundings, people must inevitably act in a certain way. The prophet would mean that indulgence in wrong-doing makes people incapable of doing good, so long as they reject God's call to repentance.

The last was Jeremiah's meaning. The people of Israel have so changed their nature that it can be compared to the spots of the leopard with which it has nothing to do; while they have had everything to do with the markings of their character. But it is certainly true that in many cases outside influences affect men's characters greatly—heredity, home and social influences, training and surroundings, such as climate. In a few cases, such as in criminal families or, on the other hand, in very virtuous families, a succession of good or evil seems to follow naturally, and the characters of the individuals seem to count for little or nothing. When forming our judgments of others the remembrance of this fact makes them more kindly; but this doctrine will certainly serve the devil's purpose if it leads people away from a due recognition of the share they themselves have had in coming to be what they are.

But there is another truth suggested by the prophet's words even more important than the general truth of our responsibility for our character, namely, the persistence or continuity of character. It is only by degrees that our characters come to be what they are. All our actions increase their

set in one direction or another. When we encounter any particular temptation and succumb, we think that had the circumstances been different we would have triumphed, forgetting that there is behind us a solid force which determines us in one direction or the other. When we realize this tragic truth of the permanence of character, we despond utterly. Let us remember, then, the other great law of our moral life, the law of interference with character. On this Christ based His teaching, encouraging His followers, when a reversal of character seemed impossible, to fall back on the truth that with God all things are possible. Do not let us be so unchristian and so unmanly as to acquiesce in what we are, to have a lazy, resigned, or cynical belief in the law of permanence of character which excludes a belief in the law of interference with character. Let us believe in ourselves, and to the cowardly question of our hearts, Can the Ethiopian change his skin, or the leopard his spots? reply emphatically 'Yes, he can; for God can. And by the grace of Christ we mean to do good at every point where we have been accustomed to do evil.'

Illustrations.

'Can the leopard change his spots?'—There is only one way in which the leopard can change his spots. It is by its removal to another locality where there are no trees and no surroundings like those of its native place; and there it would gradually lose, in the course of a few generations, its protective spots, and become like the new circumstances. Fixed as the spots of the leopard may seem, there is no creature in reality more variable. The panther is a variety of the leopard, whose spots are different, because it inhabits different places; and the ounce is a kind of leopard which is found in cold and mountainous places, and therefore has a rougher fur, and its spots are not so sharply defined, and have a tendency to form stripes, while the general colour is paler. The American leopard or jaguar has got bold black streaks on its breast, and larger spots on its body, with a small mark in the middle of them; while the puma or American lion, which is only a kind of leopard, has a uniform light tawny tint. Thus you see that the spots of the leopard change with its changing circumstances.

And this was the way in which God endeavoured to cure the evil habits of His own people. All reforms had been on the surface only; the evil was too deep-seated to be removed by temporary repentance. So long as they remained in the place where they were accustomed to do evil, they could not learn to do well. But away from the idolatrous associations with which their native land had become tainted, a new life of truth and holiness was possible to them. God therefore allowed them to be carried captive to Babylon; and there in new circumstances they were to relearn the forgotten lessons of faith and righteousness. And how often does a young man, when sent away to a strange land, give up the old evil habits which had been his ruin at home, and begin a new and honourable career in the new circumstances. And so what does faith in Christ do for you? It takes you out of the old world of sin, whose corruption you were in danger of catching, into a new world of righteousness. It makes heaven the atmosphere of your life.

But it is hard, even in this way, to get rid altogether of the traces of your sin. When I was in Norway, I was greatly interested in the Norwegian ponies that drew our carioles. They are usually of a tawny yellow colour, but I noticed that many of them had a dark stripe along the back, and a few of them had dark bands across the legs. It is supposed that the Norwegian ponies are descended from the quagga, a kind of zebra, which inhabits the African desert. The zebra has a beautiful white skin marked with regular black stripes all over it; and these white and black markings are admirably adapted to the lights and shadows of the desert where the creature lives. In Norway the descendants of the zebra had lost all these markings, because they were no longer needed in the entirely new circumstances. But a trace of them remains in the black bands on the feet and the black streak upon the back of some of the Norwegian ponies. And so the spots of sin in the soul are apt to leave marks behind which cannot be altogether effaced, and which reappear at times to sadden repentance and discourage good resolutions and efforts. — Hugh Macmillan, *The Gate Beautiful*, pp. 111–114.

The Leopard.—The black spots on the yellow ground of its fur make it one of the most beautiful of animals. The skins sometimes sell in Syria and Palestine for as much as £10. They are used as rugs and saddle covers. Some dervishes wear a leopard's skin over their back. Leopards are still found in Lebanon (cf. Ca 4^8), though rare. One was shot near Kefr Matta, within 15 miles of Beirût, in the winter of 1866–67, after it had killed 60 goats. A young one was taken at Bano, about 15 miles north of Tripoli, the same winter. One was seen at Jisr el-Ḳâdi, about 10 miles from Beirût, a year or two before. They are not rare along the Litâny (Leontes), and in the Antilebanon, and the ravines which open into the Jordan Valley.—G. E. Post in Hastings' *Dictionary of the Bible*.

Ye that are accustomed to do evil.—De Quincey, the great author, tells us in his *Confessions* what terrible suffering he endured when he was trying to give up the practice of eating opium; and every one has heard how the poet Coleridge, when he found himself enslaved by the same habit, used to order his servant to follow him in his walks and forcibly prevent him from entering an opium shop. We have all known cases in which the grasp of perpetual sin has become so deadly that it has changed a noble and generous nature into worse than a brute—which had lost all power or even desire to recover itself. No wonder the celebrated Greek flute-player of antiquity asked a double fee from the pupil who had been taught by a bad master; for he said that while it was hard to learn the right method of playing, it was far harder to unlearn the wrong one.—Hugh Macmillan, *The Gate Beautiful*, p. 109.

On one occasion Agassiz, wishing to examine the interior of a glittering ice-chasm among the Swiss Alps, got three men to lower him down several hundreds of feet by means of a rope attached to a basket. He remained thus for some time, until his curiosity was satisfied, and then gave the signal to the men at the top to pull him up again. But they found they could not. In their haste all had forgotten the weight of the rope. They had allowed for his own weight and that of the basket, and were able to lower him down; but were utterly powerless to draw him up. He had to remain in that position for some hours longer, until they got additional assistance which enabled them to draw him up again.—The rope may be compared to 'habit,' the weight of which is so often forgotten.

I make me cords to hold from wrong,
And bind my will by purpose strong;
But my resolves, as cords of tow,
Before the strength of passion go,
Like hempen bands, which flames o'errun,
Or icy streams before the sun. . . .
Lord, who has ta'en me by the hand,
'Tis only by Thy strength I stand.

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The Christian World Pulpit, vol. xiii, 220.
The Preacher's Magazine, vol. xiv.

The Use of Dante as an Illustrator of Scripture.

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IV.

THE *INFERNO*.

It is proposed to treat the *Inferno* very much more briefly than the *Purgatorio*, although from one point of view this first *cantica* of the *Divina Commedia* might seem the best adapted of the three to supply interesting and attractive illustrations for the use of Christian preachers and teachers. For it is undoubtedly the best known to their hearers: it has been truly said that many people could answer questions as to its first three cantos, and as to the episodes of Paola and Francesca and of Ugolino, who would fail in any further examination concerning Dante.

But, as has already been briefly intimated (The Expository Times, xvi. 393), there is a very serious difficulty in the way of bringing forward references to this division of the poem as illustrations of teaching founded upon Scripture. That difficulty lies in the terrible definiteness of the eschatology of the *Inferno*, which emphatically and repeatedly excludes 'all hope' for those numerous souls who pass through the gate of hell as having died sinful and unrepentant (*Inf.* i. 114–117, iii. 1–9, 85–87). Such definiteness most of us now feel to be lacking—it would seem designedly lacking—in the Bible itself. Its teaching appears to exhibit three tendencies, which there is nowhere any attempt to harmonize. For (1) there are passages, chiefly in the Synoptic Gospels and the Apocalypse (Mt $25^{41.46}$, Mk 9^{43-48} and parallels, Rev 14^{11} $20^{10.15}$), which appear, upon the face of them, to involve interminable penal suffering. (2) There are other passages, chiefly in the Pauline Epistles (as Ro 5^{12-21} 11^{32}, 1 Co 15^{21-28}, Col 1^{20}), which seem intended to express the universal efficacy of the work of Christ, and which consequently involve the ultimate salvation of all men from sin and its punishment. (3) There are also expressions in many parts of the New Testament (as Mt 10^{28} $16^{25f.}$, Ph 3^{19}, 2 Th 1^{9}) the language of which is most simply and naturally interpreted as meaning the final and absolute 'destruction' or extinction—perhaps by a lengthy and painful and thus adequately penal[1] process—of souls into which evil has entered too deeply for them to be by any means 'renewed again unto repentance.' To dismiss any one of these three views as being altogether destitute of scriptural support is impossible. And though the first of them has no

[1] Adequately penal, except of course in the view of those who can accept the principle that offences committed against an Infinite Being must therefore require an infinite penalty.

doubt commanded general assent in Christendom, and more especially in Mediæval Christendom, yet great names from Origen onwards may be cited on behalf of the second, and the third is now seen to have been so generally ignored only or mainly because of the unproved assumption of the natural and necessary immortality of every created soul.[1] The cautiously balanced teaching, and perhaps still more often the silence from any teaching, as to future punishment in many or most of our pulpits at the present day, proves the widespread though often unacknowledged admission of the fact that there is (to say the least) something to be urged on behalf of all those three views, and that Christianity cannot safely be regarded as being inseparably bound up with the first of them.

But such was not Dante's position. His acceptance of the current eschatological system of his day, though by no means logically complete and apparently by no means satisfactory to himself, was such as to leave no room for any admission of the lines of thought denoted by the modern names of 'Universalism' and 'Conditional Immortality.' His *Inferno* contains no glimpse of any passage from Hell to Purgatory, or of the possibility of life being worn out and extinguished by suffering, or even of that merciful 'mitigation' of pain for which some of the Fathers (including Augustine himself at times) and of the schoolmen allowed themselves to hope (see *Inf.* vi. 103–105, and Plumptre's note). No doubt he strained not a few points (as in the cases of the heathen Statius and Ripheus and Trajan) in order to limit the number of those who were excluded from entrance to Paradise either directly or through Purgatory; but for that number the exclusion was endless and hopeless, and the agonies were unrelieved. And that doom he accepted as compatible with, nay, as expressly ordained by, not only Divine Justice and Wisdom, but even Divine Love (*Inf.* iii. 4–6).

Those who have made a careful study of the causes of modern infidelity in the pages of its most popular exponents cannot doubt that one of the two chief of those causes has been the revulsion from the hardness of such traditional eschatology (the other having been the practical elevation of the Old Testament to the same level with the New as an authority on religion and morals[2]). This may well make the preacher or expositor cautious and sparing in his references to Dante's *Inferno*, even when they are only made by way of illustration. But it does not oblige him to abstain from them altogether, if only he is careful not to confuse, or to appear to confuse, the certainty of retribution for unrepented sin with its necessary endlessness either in any particular souls or in God's universe at all. And probably nowhere else can he find such impressive illustrations and exemplifications of that *essential and causal connexion between sin and punishment*, and that *close fitness of the adaptation of the latter to the former*, which are undoubtedly set before us in the Bible as principles of the Divine government of the world. The actual working of these principles is perhaps most tersely summed up in a saying from the Book of Wisdom, 'that by what things a man sinneth, by these he is punished' (10^{16} R.V., on which verse Farrar's full and interesting note in the *Speaker's Commentary* is well worth consultation; compare also Wis 12^{23}). But the truths involved in that saying are amply supported in the canonical books. Especially, no doubt, this is the case in the Old Testament, as may be seen by reference to Job 4^{8}, Pr 1^{31}, Is $3^{9b\text{-}11}$, Hos 8^{7} 10^{13}. But we are not allowed to think that this law of the Divine working is abolished—though of course we are told how it may be mercifully overruled and superseded—under the Christian dispensation. For the imagery of 'sowing and reaping,' which is employed in those verses of Job and Hosea, is reproduced in all and more than all its former sternness by St. Paul in the passage which he prefaces with the solemn warning, 'Be not deceived, God is not mocked' (Gal $6^{7.8}$); and the prospect of due retribution is also present in such passages as Mt 16^{27}, Ro 2^{6}, Lk 6^{38b}, Ja 2^{13}, Rev 13^{10} 18^{6}.

This close connexion between sin and punishment 'in the way of natural consequence' (Butler's *Analogy*, pt. ii. chap. v.), so that punishment shows itself to be no arbitrary penalty inflicted from without, but, as it has been truly called, 'the other half of sin,' is exhibited with terrible force by Dante in certain scenes of the *Inferno*. There the retributive punishment is clearly shown to consist in 'the

[1] There is much of interest on this point in Gladstone's *Studies Subsidiary to the Works of Bishop Butler*; see especially pp. 151 ff., 182 ff., of the smaller edition (1896).

[2] On this second cause, see the reference to a new work by Professor Bigg, in 'Notes of Recent Exposition' in THE EXPOSITORY TIMES, vol. xvi. p. 370 f.

unceasing continuance of the sinful activity itself, now transformed to torment' (Witte's *Essays on Dante*, p. 129 of Eng. trans.; see also Moore's *Studies in Dante*, ii. 238, and note). This point is particularly well brought out by the Rev. J. S. Carroll in his recent work on the *Inferno*, called *Exiles of Eternity*, from which some quotations will be made below.

i. The most distinct and impressive case is that of the Wrathful, whose punishment is shown in the Fifth Circle (cantos vii. 100–viii. 63). During their horrible and degrading sufferings there is no abatement of their wrath, which is turned against the only available object for it, namely, their fellow-sufferers—

> And I, who stood intent upon beholding,
> Saw people mud-besprent in that lagoon,
> All of them naked and with angry look.
> They smote each other not alone with hands,
> But with the head and with the breast and feet,
> Tearing each other peicemeal with their teeth.
> *Inf.* vii. 109–114.

To use Mr. Carroll's words (p. 127), 'They are obviously abandoned to their own passions; on earth for a lifetime they gave them free rein, and now they are completely beyond their control, and rage on in intensified fury.'

Such continuance of anger, and of the hatred into which protracted anger hardens, may be seen also in *Inf.* xxx. 76–78, xxxii. 51, 134. And we may compare what is said in xiv. 63–66 as to the torment of Capaneus being caused by the unextinguished raging of his pride.

ii. In the same muddy lagoon with 'those whom anger overcame' (l. 116) are even more deeply plunged the Sullen (*tristi*)—those who without due cause had been in their lives morose and discontented, refusing 'to see the sunshine that exists even in the hardest lot' (Carroll, p. 135), and thus lacking in that 'fruit of the Spirit' which is 'joy' (Gal 5^{22}), and who now continue to be so with abundant cause—

> Fixed in the mire they say, 'We sullen were
> In the sweet air, which by the sun is gladdened,
> Bearing within ourselves the sluggish reek
> [*i.e.* a dull, gloomy sulkiness];
> Now are we sullen in this sable mire.'
> *Inf.* vii. 121–124.

iii. Looking back to the Fourth Circle (*Inf.* vii. 1–99), where the Avaricious and the Prodigal (who here, as in the *Purgatorio*, are placed rogether) receive their punishment, we may note two striking illustrations of the tendency of evil passions (*a*) to perpetuate and intensify themselves even when there is no longer anything to be gained by them, and (*b*) in themselves to work out the punishment of those who have become enslaved to them.

(*a*) These two classes of sinners—those who had selfishly grasped and hoarded, and those who had selfishly wasted and squandered—have not been brought in their misery to any contrition for or recoil from their own forms of selfishness, but are only possessed by bitter contempt and rage against the other form of it—

> Here saw I people . . . many,
> On one side and the other, with great howls,
> Rolling weights forward by main force of chest.
> They clashed together, and then at that point
> Each one turned backward, rolling retrograde,
> Crying 'Why keepest?' and 'Why squanderest thou?'
> *Inf.* vii. 25–30.

(*b*) Between those clashings the two bands are hurried onward unrestingly until they meet and turn again. Of this Mr. Carroll writes, with special reference to the miserly band (p. 117), 'The meaning [of this incessant movement] is obvious. It is the unrest which covetousness produces here prolonged into another world. Aquinas says that one of the "daughters of avarice is restlessness," and we might have known it without his testimony. . . . These souls have given to gold the passion and devotion meant for God Himself;' and so, having missed the Highest Good, they are tormented by a perpetual restlessness (see *Inf.* vii. 64–65, previously quoted in THE EXPOSITORY TIMES, xvi. 549).

iv. Another kind of restlessness, less repulsive in its circumstances, but not represented as less agonizing, is the penalty of those who had lost their self-command by giving way to sensual passion (Second Circle, canto v.). They are borne along helplessly in a tempestuous blast—

> The infernal hurricane that never rests
> Hurtles the spirits onward in its rapine,
> Whirling them round, and smiting, it molests them;
> . . . . . .
> It hither, thither, downward, upward, drives them.
> *Inf.* v. 31–33, 43.

To quote Mr. Carroll once more (p. 89): 'Even in this present life and world, it not infrequently happens that this sin grows into a wild hurricane of passion, before which reason is swept away as a straw, and the man is driven on helplessly after he has lost the power to enjoy. It may be thought that in another world where the flesh no longer

exists, the passions of the flesh must of necessity subside; but Dante's conviction is far otherwise. He thinks rather of the naked human soul, a whirlwind of lusts, bereft for ever of the means of gratifying them.'

From almost any part of the *Inferno* instances might be quoted of the exact and signal appropriateness of punishments to past sins—such appropriateness as conscience often suggests to men in the later years of this life, as for instance when those who, through preoccupation in early and middle life with their own ambitions and interests, have 'shut out love,' find themselves in their declining years unfriended and uncared for, and so 'shut out from love': 'as I have done, so God hath requited me' (Jg 1^{7}) is their heart's sad confession. But in the four cases that have been here noticed, and in the first two of them more particularly, we have seen much more than the mere appropriateness of the choice of penalties; we have seen also that the punishments are to a greater or less degree actually worked out by the survival of the sinfully formed habit, so that in Dante's terrible pictures of them he illustrates that continuity of evil present and future which before him prophet and apostle had set forth under the imagery of sowing and reaping.

THE *PARADISO*.

'In entering upon the study of the *Paradiso*, we enter the Holy of Holies of the Divine Comedy,' so writes the Bishop of Ripon in his Introduction to the two volumes of Mr. Vernon's admirable *Readings* which deal with this third *cantica* (p. xix). It is a happy expression, but one which in itself suggests that the entrance is for the few rather than for the many. And so, as a matter of fact, it has proved to be. For, great as are the 'mystic beauties' of the *Paradiso*, so that it is probably more precious to the most profound students of Dante than the *Inferno* or the *Purgatorio*, it is undoubtedly less widely appreciated and less generally known (even in extracts and allusions) than either of them. The poet himself seems to have been prepared for this to be so: he speaks in *Par.* ii. 10–15 of the comparatively 'few' whom he can now expect to accompany him in his course, and having thus 'warned off more superficial readers,' he 'addresses himself to those few of a more meditative turn, for whom he says that this part of his poem is distinctly intended' (Vernon's *Readings*, *in loc.*).

Consequently, we cannot expect that illustrations from, and references to, this division of the Divine Comedy will come home to as many people as those which are concerned with the simpler and more familiar parts of the poem. But there are two fundamental and practical principles of Christianity which are brought out in certain parts of the *Paradiso* with such singular beauty and power that no one who makes any attempt to deal with Dante as an illustrator of Scripture could leave those passages unnoticed.

i. The first of these principles is *obedience and submission to the will of God* in all things, and at whatever apparent cost. It is a principle of life brought out constantly in the New Testament, as for example in Mt 6^{10} 7^{21} 12^{50} 26^{42}, Jn 7^{17}, Ac 21^{14}, Eph 5^{17} 6^{6}, He 10^{7}.

And its importance has been emphasized by some of the most thoughtful and philosophic of Christian writers. Bishop Butler says, in a well-known passage, that 'resignation to the will of God is the whole of piety: it includes in it all that is good' (Sermon xiv. vol. ii. p. 179, in Oxford ed. of 1850). John Smith, the Cambridge Platonist, writes that to live and pray in the spirit of the Saviour's words, 'Not my will, but thine be done,' is 'indeed the true life and spirit of religion; this is religion in its meridian altitude, its just dimensions' (*Discourse on the Excellency and Nobleness of True Religion*). But what Dante especially brings out is the eternal and universal scope of this principle of religion: earth is not its only sphere; acceptance of and submission to the orderings of the Divine Will constitute man's duty and blessedness even in heaven itself, so that we in our daily subduals of our own wills are making progress in doing God's will 'on earth, *as it is in heaven*.' Twice he introduces this thought, and each time as a means of supplying an answer to the perplexing question: If there are various degrees of nearness to God in heaven, and so of the fulness of the enjoyment of his presence,—and it would seem from the different degrees of fitness for God's presence which characterize men at the times of their departure from this life that there must be such degrees in the next life, if personal identity is in any real and intelligible sense to be preserved,—then how can it be that in the lower and outer ranks there is no such dis-

content and envy as would mar the happiness of heaven? Dante finds the reply to that question in the acquiescence of all in the place and orders assigned to them by the Divine Will—an acquiescence so heartfelt and thorough that it excludes all thoughts of competition and comparison with others, and thus makes dissatisfaction and jealousy impossible. It will be enough to give the reference to the later of these two passages, namely, *Par.* vi. 118–123,[1] for there the expression of the principle is rather obscure, and does not easily lend itself to quotation in English. But the other and earlier passage deserves to be exhibited in a rather long extract. It occurs in the Third Canto, where Dante, who in Paradise is guided no longer by Virgil but by Beatrice, has entered the 'Heaven of the Moon,' which is the lowest of the 'Ten Heavens,' and that which has the slowest movement (l. 51, quoted below). There he meets the spirits of those who had through force and pressure failed to keep their sacred vows, and in whose lives there had therefore been an element of instability, of which the waxing and waning moon is a fitting emblem. He begs of the shade who seems most wishful to speak with him, and whom he afterwards finds to be his wife's cousin Piccarda Donati, who had been dragged away by her brother Corso from the convent which she had entered, that she will tell him her 'name and destiny.' In the course of her reply she says—

'Thou shalt recognize I am Piccarda,
Who, stationed here among these other blessed,
Myself am blessed in the slowest sphere.
. . . . . .
And this allotment which appears so low
Therefore is given us because our vows
Have been neglected and in some part void.'
Par. iii. 49-57.

He further asks—and there are no nobler lines in the *Divina Commedia* than those in which he is answered—

'But tell me, ye who in this place are happy,
Are you desirous of a higher place,
To see more or to make yourselves more friends?'[2]
First with those other shades she smiled a little;
Thereafter answered me so full of gladness,
She seemed to burn in the first fire of love:
'Brother, our will is quieted by virtue
Of charity, that makes us wish alone
For what we have, nor makes us thirst for more.
If to be more exalted we aspired,
Discordant would our aspirations be
Unto the will of Him who here secludes us.
. . . . . .
Nay, 'tis essential to this blest existence
To keep itself within the will divine,
Whereby our very wishes are made one
[*i.e.* with God's will];
So that, as we are station above station
[*i.e.* in various grades]
Throughout this realm, to all the realm 'tis pleasing,
As to the King, who makes His will our will;
And His will is our peace;[3] this is the sea
To which is moving onward whatsoever
It [*i.e.* the will of God] doth create, and all that nature makes.'
Then [adds Dante] it was clear to me how everywhere
In heaven is Paradise, although the grace
Of good supreme there rain not in one measure.
Par. iii. 64-90.

ii. The other great principle of the Christian Revelation which Dante brings out in his *Paradiso* is the *eternal endurance and supremacy of Love*, in heaven as in earth, but there in full and unalloyed perfection. This is taught perhaps most directly by St. Paul, when he declares that 'love never faileth' (οὐδέποτε πίπτει, never falls out of being or out of use, 1 Co 13[8]); but it is taught no less certainly by St. John, who tells us that 'God is love' (1 Jn 4[8. 16]), and that in the future manifestation 'we shall be like Him, for we shall see Him as He is' (1 Jn 3[2]).

Dante's view of heaven is pervaded throughout by this thought; Mr. Gardner (*Hibbert Journal*, vol. iii. p. 60) quotes Shelley as having given 'the one adequate summary of the *Paradiso*, when he characterized it as the story of "'how all things are transfigured except Love."'

(*a*) In the 'Epistle to Can Grande' (*Ep.* x.), which there are many strong reasons for regarding as the work of Dante himself (see Moore's *Studies*, iii. 284 ff.), and which at least is a very early and valuable guide to the moral and spiritual significance of the *Divina Commedia*, and especially of the *Paradiso*, we find this distinct explanation of the symbolism of the tenth and highest Heaven: 'It is called the Empyrean [*i.e.* the sphere of fire],

[1] Reference may also be made to *Par.* xxxii. 58 ff.

[2] *I.e.*, according to the view generally taken of the line, to make more friends for yourselves (cf. Lk 16[9]); but perhaps the meaning may be, to make yourselves more beloved by God, and so in a fuller degree His 'friends' (Ja 2[23]).

[3] Matthew Arnold, among others, has called attention to the remarkable beauty and expressiveness of this line in the original, 'E la sua volontate è nostra pace.'

which is to say that it is a heaven blazing with fire, or rather ardour, not because there is in it material fire or ardour, but spiritual, which is holy love or charity' (§ 24, in Miss Hillard's translation).

(*b*) The passage of the *Paradiso* itself, in which this is most fully and beautifully expressed, occurs at the point where Beatrice has been guiding Dante from the 'Primum Mobile,' the ninth and last and greatest of the material heavens, into the immaterial Empyrean itself—

> With voice and gesture of a perfect leader
> She recommenced: 'We from the greatest body
> Have issued to the heaven that is pure light;
> Light intellectual replete with love,
> Love of true good replete with ecstacy,
> Ecstacy that transcendeth every sweetness.'
> *Par.* xxx. 37–42.

(*c*) Again, in *Par.* xiv. 37–41, a passage relating to one of the lower heavens, that of the Sun, it is declared, by the voice of Solomon, concerning the spirits of the wise that the degree of the brightness of the vesture that clothes them is proportioned to the ardour of their love.

(*d*) Piccarda's mention of 'charity' as quieting the will (*Par.* iii. 71, quoted above) may be here recalled; and with it may be compared xxxii. 61–63, and also xxvii. 8, where 'love and peace' are conjoined as ingredients in the life of Paradise.

(*e*) And the complete extinction of all rivalries —even of those ecclesiastical and theological rivalries which here on earth seem so often to linger as the last infirmities of otherwise saintly minds—by the peace-making influence of heavenly love, is brought out indirectly, but very effectively, where the two great, and to some extent rival,[1] mendicant orders of the Franciscans and Dominicans come before us. There, in canto xi., St. Thomas Aquinas, the famous Dominican theologian, is chosen to speak the praises of the life and work of St. Francis; and similarly on the other hand, in canto xii., it is St. Bonaventura, for a time the General of the Franciscans, who pronounces the encomium on St. Dominic. So is represented the expression of that mutual and perfect harmony among the people of God to which Isaiah looked forward as a necessary element in the future prosperity of Israel, 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim' (Is 11^{13}).

(*f*) Finally, we may note how, in his concluding lines, the poet tells us as to himself that the result of his admission into the Empyrean, and of the vision of unspeakable glory that was there granted to him, was to bring him into perfect accordance with and obedience to the orderings and influences of Divine Love—

> Strength failed that lofty vision to pursue;
> But now, as whirls a wheel with nought to jar,
> Desire and will were swayed in order due
> By Love, that moves the sun and every star.
> *Par.* xxxiii. 142–145 (Plumptre's translation).

So does Dante exemplify in himself the accomplishment of the lofty moral purpose, which, as we are told in the 'Epistle to Can Grande,' he had before him throughout his great poem: both of that poem as a whole, and of the *Paradiso* as a part of it, 'the end is to rescue those who live in this life from their state of misery, and to guide them to the state of blessedness' (§ 15); and thus 'the object of the whole work is not speculative, but practical' (§ 16).

[1] As to some of the occasions for 'jealousies and collisions' between them, see J. C. Robertson's *Hist. of the Christian Church*, bk. vi. chap. viii. (vol. i. p. 595 of first edition). And Dean Milman, in the course of describing a certain controversy early in the fourteenth century, says: 'The Dominicans, in the natural course of things, were strong on the opposite party; it was a glorious opportunity for the degradation of their rivals. Under their influence the University of Paris . . . pronounced judgment against the Franciscans' (*Latin Christianity*, vol. v. p. 276 in ed. 2).

Contributions and Comments.

How Long was Christ in the State of the Dead?

The interval between the death and the resurrection of our Lord is of deepest interest; but how long exactly it lasted is not easily determined. In Scripture the time is given in various phrases. Christ Himself most commonly speaks of His rising again on the *third day*. This, however, like all ordinal numbers is an indefinite expression and cannot of itself, no matter how often repeated, fix exactly the duration of that interval. We re-

quire to know where we are to start in our reckoning. Do we include or exclude the day from which we count? This may make a difference of four and twenty hours. But Christ uses a more definite form of expression. Jn 2^{19} He says, 'Destroy this temple, and in three days I will raise it up'; and in Mk 8^{31} He says, 'The Son of man . . . must be killed, and after three days rise again.' But the most definite statement He makes regarding this matter is when quoting from Jonah —Mt 12^{40}, 'As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.' Usually the more definite language rules the interpretation of the less definite, and if this is allowed here, then the question is easily determined. 'Three days and three nights' would give a period of at least between sixty and seventy hours.

If we had nothing to do but study and compare the various statements of Scripture, our work would be simple, but unfortunately we have the Church tradition to reckon with. The uniform tradition in the Church has been that Christ was crucified on Friday, dying in the afternoon of that day, and we know that He rose on the morning of the first day of the week before daybreak. This tradition leaves room for only one whole day, a small part of another, and two nights. This might be perfectly satisfactory if Scripture used only the expression, 'the third day,' but it is difficult to see how it at all agrees with the other statements, 'in three days,' or 'after three days,' and specially with the explicit declaration, 'three days and three nights.'

It seems as if one or other of these two positions must be abandoned—the tradition that fixes 'Friday,' as the day of our Lord's death, or the expression, 'three days and three nights' must be explained away. Which, then, of the two must give way? As for the tradition we fail to discover any real historic basis for it. No doubt it has come down in unbroken lines from the earliest times, short of the apostolic age, and people seem to have taken for granted that it could not have arisen if it is not correct. But we must remember that the first generation of Christians attached no importance whatever to such matters. They have left it undecided whether our Lord partook of the Passover on the legal day, or on the day before, dying on the day and at the hour when the Passover Lamb was killed. Probably also they never spoke of the day of the week on which Christ died, so that when men began to think about such things they had to fix the day according to the best of their ability. It was so in regard to the day of our Lord's birth, and seemingly also as to the day of His death.

One thing that would tend to lead them astray was the Jewish mode of reckoning the day, which is followed in our Gospels—from sunset to sunset. After the destruction of Jerusalem, and the scattering of the Jewish nation, this fact was lost sight of. So when men read in the Gospel (Mk $15^{42.43}$), 'And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea . . . went in boldly unto Pilate, and craved the body of Jesus,' they would naturally conclude that the day of Christ's death was the day before the Jewish Sabbath. They were not aware that the phrase, 'when the even was come,' had a very definite, almost technical, meaning among the Jews. It meant not only that sunset had come, but that *a new day had begun*. Not knowing this, they supposed that the writer was still speaking of the day of the Crucifixion, whereas he was actually speaking of the following day. This would give Thursday as the day of Christ's death, for 'when even was come,' a new day had begun, and that was 'the preparation, that is, the day before the Sabbath,' which is Friday. This harmonizes perfectly with Christ's own statement that the interval between His death and resurrection was to be 'three days and three nights.' It also harmonizes with the account of all the incidents connected with His death and burial, and there is no single statement of Scripture which is inconsistent with it. It also gets rid of the *blank day* in the Passion week, which writers have never known what to make of, and relieves the narratives of many difficulties which beset the traditional interpretation. People have tried to think that events which must have occupied many hours were crowded into the closing hour of Friday afternoon, but if Thursday was really the day of the Crucifixion, that leaves ample time for carrying out in due order all that was done.

The common explanation put forward to account for a period of, at most, *thirty-seven* or *thirty-eight* hours being called 'three days and three nights,' is that given by Lightfoot in his *Horæ Hebraicæ*.

He found in the Jerusalem Talmud a word עונה *Onah*, and he takes one Rabbi's definition of this otherwise unknown Hebrew word as meaning 'A night and a day, and a part of an *Onah* is as the whole.' Then Lightfoot continues: 'Therefore Christ may truly be said to have been in His grave three *Onoth*, or τρὶς νυχθήμερον, three natural days (when yet the greatest part of the first day was wanting, and the night altogether, and the greatest part by far of the third day also), the consent of the schools, and the dialect of the nation agreeing thereunto.'

Now surely it is not too much to say that but for the exigencies of the Friday of tradition, no one would ever have put that forward or accepted it as a satisfactory explanation. For the Rabbis are by no means agreed as to the meaning of this word *Onah*. Lightfoot himself quotes Rabbi Jochanan as saying, it is 'either a day or a night,' and 'Rabbi Akiba fixed a day for an *Onah*, and a night for an *Onah*.' Indeed, the uncertainty of the Rabbis as to the meaning of the word seems to show that it was not in common use among the people as part of the 'dialect of the nation,' and there is no evidence whatever that our Lord employed the word in this connexion in the somewhat loose and misleading fashion suggested in this argument.

Lightfoot gives νυχθήμερον as the Greek equivalent of *Onah*, but it is significant that this word is never used in connexion with the period in question. It occurs only once in the N.T., and so used it is not at all favourable to Lightfoot's contention. In 2 Co 11^{25}, the apostle says, 'A night and a day—νυχθήμερον—I have been in the deep.' According to Lightfoot's Rabbinical interpretation, the apostle would have been justified in using this word even if he had been only an hour or two in the water, but common sense would say in that case that he was guilty of unwarranted exaggeration.

No other explanation that is forthcoming is more successful than Lightfoot's, in harmonizing Scripture with the tradition of the Church in this matter. It is to be regretted that hitherto the tradition has been accepted as the fixed point, and all the pressure has been put upon Scripture to force a harmony. It would surely be in the interests of Scripture interpretation if commentators could free themselves from the bondage of the Good Friday tradition, and let the Gospels speak for themselves. It is too much perhaps to expect that the Church will ever be able to readjust its attitude so as to say, 'Good Thursday' instead of 'Good Friday,' but it would be a great advantage if scholars could get the length of Westcott's view on this question. In a note to his *Introduction to the Study of the Gospels*, dealing with this point, he frankly says, 'It may be questioned whether there are not grounds for doubting the correctness of the common opinion.' Indeed, the note gives evidence that Westcott himself had got past the doubting stage, and was satisfied that in this tradition must give way to the authority of Scripture.

Fairlie. W. S. Fleck.

318 = Eliezer.

Who was the first to point out that the number of Abraham's servants in Gn 14^{14} is identical with the numerical value of the letters in the name of his servant Eliezer? The identification is found in the Midrash *bereshit rabba*, sec. 42, and is ascribed to Resh Laqish in the name of Bar Kappara in *b Nedarim* 32a. Bar Kappara and Resh Laqish belong to the first and second generation of the so-called Amoreans (see Strack, 'Thalmud' in *Prot. Encycl.* 18, 350 f.). But that already before that time a deep sense was sought in the number 318, is proved by the Epistle of Barnabas, chap. 9, where the numerical Greek letters for 318, ΤΙΗ, are referred to the Cross of Jesus, Σταυρος Ιησου. The author of this letter is not likely to have come to this idea, if a mystical sense had not already before him been sought in the number 318. A knowledge of the identification Eliezer = 318 is found according to the *Thesaurus Syriacus* 205 with the Syriac lexicographers Bar Bahlul and Bar Ali. But only in the former (ed. Duval, col. 172) I find it, not in the older Bar Ali (as edited by Hoffmann, *Syrisch-Arabische Glossen*, No. 748). Recently it has been pointed out also in the commentary of Theodor bar Koni, who may have lived in the seventh century (see *Die Scholien des Theodor bar Kôni zur Patriarchengeschichte (Genesis 12-50)*; herausgegeben von M. Lewin; Berlin, 1905, p. xxxi). Oettli (*Geschichte Israels*, 1905, p. 52) is inclined to think that *if* this *Gematria* be intended and not accidental, it may rest on later modification or insertion. To

whom the merit belongs of having introduced the knowledge of this *gematria* into our modern commentaries and histories of Israel, I have not ascertained. Dillmann does not quote it. That Eliezer was the son of Abraham and Hagar is stated in the *Clementine Recognitions* and in the *Origo generis humani*. Others make him a son of Nimrod. EB. NESTLE.

Maulbronn.

The Way of God and the Way of Balaam.

AMONG the many difficulties found in the Bible, one at least concerns Balaam. It has often been said that God gave Balaam leave to go with the princes of Moab, and then was angry with him because he went. Ought we not rather to say that God gave Balaam a *conditional* permission, and that the condition was not fulfilled? In fact, Balaam was so eager to go that he forgot, neglected, or ignored all thought of conditions. The important words are found in Nu 22^{20-22}: 'And God came to Balaam at night, and said unto him, *If the men be come to call thee*, rise up, go with them . . . And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.' May it not be fairly suggested that our record indicates by what it says, and by what it leaves unsaid, that Balaam *rose without being called*, and thus showed the rebellious spirit which brought on him anger, danger, defeat, and death?

Brentford. ISAIAH PARKER.

The Morals of Pseudepigraphy.

THE ordinary Bible-reader reads (Dan 12^{5}): 'Then *I, Daniel*, looked, and behold, etc.' The Higher Criticism tells him that the writer of these words was not Daniel at all, but that he must have lived some centuries later. And the Bible-reader asks: who is the liar in this case, the Higher Criticism—or the holy author?

He is told that, in the ancient times, it was not considered as a fraud to put a new book under the name of some venerable personage of the past. But it is hard to the ordinary Bible-reader to believe it. It seems to him that he cannot trust such books and such people.

Perhaps Jamblichus (†330 after Christ), the disciple of the neo-Platonic philosopher Porphyrius, might show that neither the Higher Criticism nor the holy author needs to be considered as a liar. On the contrary, Jamblichus thinks it is most honourable and praiseworthy to do as the author of 'Daniel' and some other biblical authors have done.

Jamblichus expressly praises the later Pythagoreans, because they attributed all their writings to Pythagoras himself, who lived several centuries earlier. Very rarely indeed, Jamblichus tells us, did they vindicate for themselves the glory of their scientific results, and very few of them are known as authors of their own works.

The passage in Jamblichus' book on the Pythagorean life (*De Pythagorica Vita*, 198) runs as follows:—Καλὸν δὲ καὶ τὸ πάντα Πυθαγόρᾳ ἀνατιθέναι τε καὶ ἀποκαλεῖν, καὶ μηδεμίαν περιποιεῖσθαι δόξαν ἰδίαν ἀπὸ τῶν εὑρισκομένων, εἰ μή πού τι σπάνιον, πάνυ γὰρ δὴ τινές εἰσιν ὀλίγοι, ὧν ἴδια γνωρίζεται ὑπομνήματα. NATHAN SÖDERBLOM.

Upsala.

Remarkable Stoppage of the Jordan in the Year 1268 A.D.

THIS event supplies a striking parallel to the history contained in Jos 3^{12-17}. The coincidence extends to the very locality of the cutting off of the water. Damiya is in all probability the same as the place Adam which is named in Jos 3^{16} (R.V.) as the point at which the waters were cut off. The narrative which follows is given in the words of the Arabic historian Nuwairi. The translation is made from a French version by Quatremère (in his translation of Makrizi's History, vol. i. part 2, p. 26 n.), and not from the original text. It is part of an account of the building of a bridge over the Jordan.

'The bridge was erected in the neighbourhood of Damiya, between that place and Farawa. During the period of the erection a remarkable and unparalleled event took place. . . . The work was carried out according to the sultan's plan. When everything was complete and the workmen had left, one of the pillars of the bridge became insecure. The sultan . . . ordered its repair. The height of the river and the force of the current caused great difficulties, and there seemed no prospect of success. But in the night preced-

ing the 17th Rabia I. 666 (6th December 1268),[1] the waters of the Jordan were completely cut off, so that there was not a single drop left in the bed of the river. Haste was made to use the opportunity; a large number of fires and *mashals* were lighted; the pillars of the bridge were repaired and made firm, and the work which had seemed impossible was completed. Men on horseback were sent out to discover the cause of the phenomenon, and they found on the east bank of the Jordan a lofty *kabar* which overhung the river. *Kabar* means a bank (*butte*) like a mountain, but it is not really a mountain, since water can carry it away like a mass of earth. This bank having fallen into the bed of the river had quite blocked it up, and the water finding no egress had flowed along the embankment and in the direction of the Ghor. The flow of the river was thus intercepted from the middle of the night to the fourth hour of the day. Afterwards the water having resumed its course carried away the bank, rose to the height of a lance (*pique*), and carried away the workmen's implements. But the bridge being firmly fixed sustained no injury.'

It may be observed that Nuwairi (†1332 A.D.) is a good authority for the period in question, and clearly his narrative just quoted bears every mark of trustworthiness. W. B. STEVENSON.

Bala.

'The Young Lions.'

PSALM XXXIV. 10.

No commentator, so far as I know, has ever had any suspicions about these 'young lions.'

To suggest, therefore, that they have crept into the text, and ought to be turned out, may seem bold.

Yet I am convinced they have no business there, and that instead of כפירים = 'young lions,' the original reading was כבירים = 'great, mighty.'

It is the prosperously proud folk who seek their portion in this world of whom this poor man (v.[6]) is thinking when he says—

The rich do lack, and suffer hunger:
But they that seek Jahve shall not want any good thing.

The emendation is not an arbitrary alteration of the Hebrew text, but is witnessed to by the Septuagint *πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν.*

If it be objected that the word כבירים is unusual, and the more common עשיר might have been expected, the answer is easy. This is an acrostic Psalm, and the writer was bound to use a word beginning with the letter כ to express his thought.

That the familiar rendering, 'young lions,' is picturesque and poetical, I allow, but it is characteristic of the acrostic Psalms to avoid imagery and to call a spade a spade. In speaking of the poor man in v.[6] the writer does not call him a 'worm,' and in speaking of the wealthy in v.[10] I do not think he calls them 'lions.'

Perhaps the strongest support for my suggestion will be a comparison of Ps 34 with Job 34.

In each we have the 'humble poor,' עניים (Ps 34^2, Job 34^{28}), and I believe that in each we have in contrast the 'boastful rich,' כבירים (Ps 34^{10}, Job 34^{24}).

It is easy to see how the unusual word כבירים became corrupted into the common word כפירים, especially as the latter occurs in the Psalm which follows.

The Greek Version has (as so often) preserved the true text in each case, rendering in Ps 34^{10} *πλούσιοι*, and in Ps 35^{17} *ἀπὸ λεόντων.*

The Psalmist declares that these כבירים shall lack and suffer hunger, while Elihu goes still farther and says (Job 34^{24}) God shall break these 'high and mighty ones' (כבירים) in pieces.

AUGUSTUS POYNDER.

41 *Lansdowne Crescent, Cheltenham.*

[1] There is some obscurity in the date. The work of construction was first ordered in A.H. 664.

Entre Nous.

WITH this number we begin our seventeenth year, and it is a pleasure to be able to say that the circulation of THE EXPOSITORY TIMES is still steadily increasing. The magazine began with twenty-four pages at threepence, and did very well. But at the beginning of the third volume the size and the price were doubled, and at once the circulation was more than doubled. There have been no leaps and bounds since then, but there has been a steady advance, and within the last

two years the increase has been more rapid than usual. The Expository Times now circulates all over the Continent; it has a fair circulation in the United States, more than fair in the Colonies, and we think there can scarcely be an English-speaking missionary in all the world who does not regularly read it. The years of editorship have brought us many pleasant letters; but none have been more pleasant than the letters from lonely men in lonely lands, who find that The Expository Times brings them every month into touch with the world of men and books.

We open the seventeenth volume with the first of four papers on the Person of Christ, by Principal Dykes, of Westminster College, Cambridge. These papers were read in the form of two lectures at the Summer School of Theology in Glasgow this year, and made a profound impression upon the great body of keenly intellectual and spiritually-minded men who heard them. It is in response to their request that the lectures are published.

Professor Sanday has contributed an article to the *Journal of Theological Studies* for July on the late Professor Adam Storey Farrar, of Durham. In that article he says that Farrar's Bampton Lectures of 1862 on 'The Critical History of Freethought' is the book by which his name will live in the future, and by which his place in the roll of English theologians will be vindicated. He says that the *Guardian* speaks of it as 'still probably the most learned of a series which now includes more than a hundred sets of lectures'; and he endorses that opinion.

We have held for some time that of all the Christian doctrines the most neglected in our day is the doctrine of Faith. It is therefore with peculiar pleasure that we see a volume announced for immediate publication by one of the finest scholars in Scotland on *The Growth of Christian Faith*. We knew that Dr. Ferries, of Cluny, was hard at work on *something*. Now we know that he could not have chosen a subject more congenial to his own mind, or more in need of a new and unprejudiced interpretation.

'It is true,' says Mr. Claude Montefiore, in the *Hibbert Journal* for July, 'that there are things in the Old Testament which cannot be beaten and surpassed. You cannot beat Deut. vi. 5, or Lev. xix. 18, or Hosea vi. 6, or Micah vi. 8, or Psalm li. 17, and so on. They are unsurpassable. Yet, in another sense, it is equally true to say—only Jews are often too timid to say it—that there are many fine and great things in the Rabbinical literature which cannot be beaten or even paralleled in the Old Testament, and that many religious and ethical doctrines of the Old Testament were developed, purified, and deepened by the Rabbis.'

Dr. Alfred Plummer's little book on *English Church History from the Death of Archbishop Parker to the Death of Charles I.* has been very well received. It deserved to be well received, for it combines Freeman and Froude, the accurate historian with the delightful English writer. Now Dr. Plummer is ready with a volume similar in size and price (T. & T. Clark; price 3s. 6d.), which will cover the previous period—from the death of King Henry VII. to the death of Archbishop Parker.

The first number of the *New York Review* has been issued. It is a handsome number, and full of promise for the future. Clearly this review, which is managed entirely by Catholics, is not to be occupied altogether with the dead past. The first number gives us a good opportunity of understanding what is to be its attitude towards the critical study of the Bible, for the first work reviewed in it is Hastings' *Dictionary of the Bible*. 'The Dictionary,' says the reviewer, 'is strictly scientific, eminently critical, entirely up to date, thorough and complete, and yet reverent in tone, sober in its criticism, and, generally speaking, sound in its conclusions.' Then, after describing the contents of the various volumes, he concludes by saying: 'The importance and value of the Extra Volume are in some respects even superior to those of the Dictionary proper; and we heartily recommend the whole work to biblical and theological students. It should be on the library table of all those who have at heart the interest of our Christian religion; and although we may differ with many of its views and conclusions, nevertheless it is safe to say that, as a whole, Dr. Hastings' Bible Dictionary is the best, safest, and most complete dictionary of the Bible in existence.'

The *Church Family Newspaper*, having quoted from THE EXPOSITORY TIMES the note by Mr. Fiddes on 'Prayer in Sleep,' has received some interesting letters on the subject. One is from a medical man of wide experience. It is as follows:—

Prayer in Sleep.

SIR,—Referring to the letter of 'Waking Thoughts,' it does not appear to me that prayer during sleep is more remarkable than the manifestation of any other mental process while in the subconscious state. That the individual whose devotion is habitual, forming one of the strongest impulses of his waking hours, should be other than devout in his dreams, would imply that his waking devotion is artificial or superficial, whereas it is probably as much an integral factor in the psychological life as anything can be. That upon which the subject holds strong views or forcible tendencies, while his higher cerebral centres are, so to speak, training the subconscious activities of his thought cells, will naturally obtrude itself into the cerebral disturbances of sleep, whether he be able to recollect it when he wakes or not.

It is much more remarkable, and may interest your readers to know, that during chloroform narcosis, when the sensorium is oblivious to pain, the habitually devout patient often recites long and consistent prayers that are most apposite to the needs of the moment. I have frequently in the course of a heavy practice, known this to happen in cases of midwifery, the prayer beginning with the commencement of anæsthesia and only concluding with returning consciousness. This tendency is specially developed in devout Roman Catholics, who in a state of anæsthesia from chloroform may almost be expected to call upon the Blessed Virgin, or upon Jesus, Joseph, and Mary, with an apparent full appreciation of the special need for succour. But devout Christians of all denominations, and doubtless Mohammedans, too, leading full religious lives according to their lights, are prone to carry with them, when they thus voluntarily walk in the dark valley, a feeling of devotion, supplication, and dependence that is subconsciously expressed in coherent and often beautiful petitions, addressed to Him in whom they have put their trust.—I am, Sir, yours faithfully,

W. G. M'DOWELL, L.R.C.P., ETC.

Lydbrook House, Church End, Finchley, London, N.

Of the promises for the coming publishing season, one of the most important is a new volume of 'The International Theological Library.' It is Professor G. B. Stevens' volume on *The Christian Doctrine of Salvation.*

The Rev. John Telford, B.A., was, at the recent Wesleyan Conference, made Connexional Editor, in room of Dr. W. T. Davison, who has been sent to Richmond, in succession to Professor Agar Beet.

In succession to the Rev. Alfred Colbeck, the Editorship of the *Methodist New Connexion Magazine* has been undertaken by the Rev. Henry Smith. Mr. Smith contributes an article to the issue for September on 'The Preacher as Prophet.' From this article it is evident that Mr. Smith is in touch with the very best literature, both critical and devotional, and that he can write. The paper contains, first of all, an historical survey of prophecy in the Christian Church, and then asks the question, 'What is a prophet?' Three marks are given. First, he is one who speaks from and for God; next, he is convinced that God has appointed him to this very work; and thirdly, when he preaches he knows that what he is preaching is the Word of God.

That may not be new. It is possibly to be found in Davidson's article in the *Dictionary of the Bible* or elsewhere. But it is well put. And then Mr. Smith is practical. How can a minister of the Methodist New Connexion be such a prophet? That is what he asks in the end. The first thing is a very intimate fellowship with God—and how few there be that find it. The next thing is an utter denial of self and self-seeking. Last of all, if the man is to get the prophet's message and do the prophet's work, he must learn to dwell much apart in quietness of soul.

The Great Text Commentary.—The Great Text Commentary for December will be Jer 18⁴—'When the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.'

A copy of Dr. Stevens' *Christian Doctrine of Salvation* in 'The International Theological Library' (see the advertisement) is offered for the best illustration of that text. The illustration must reach the Editor at St. Cyrus, Montrose, Scotland, by the 6th of November.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE has just been issued a new volume of sermons by Professor Theodor Zahn, of Erlangen. It belongs to that series in which the volumes of Dr. Inge and Dr. Hastings Rashdall have already appeared. The series goes by the general name of 'The Scholar as Preacher.' And in that way it is of interest to hear what Professor Sanday has to say of Dr. Zahn.

In his new volume on *The Criticism of the Fourth Gospel* (Clarendon Press; 7s. 6d. net), Professor Sanday reviews the recent literature on St. John. He begins with an account of 'the situation in November 1903.' For in that year and in that month Dr. Sanday accepted the invitation of the President of Union Theological Seminary, New York, to deliver a course of lectures there, and just at that time 'the Criticism of the Fourth Gospel had reached a point which, in my opinion, was further removed from truth and reality than at any period within my recollection.' So Dr. Sanday first refers to the books that were published up to November 1903: Jülicher's *Introduction to the New Testament*, the second volume of *Encyclopædia Biblica* with Schmiedel's article, a monograph by Jean Réville, and a commentary by the Abbé Loisy, from all of which and their conclusions he found himself in 'profound dissent.' And then he comes to Zahn.

Professor Sanday does not wholly agree with Dr. Zahn. 'If he were a little less original, he would carry the reader with him more.' But of his scholarship he says: 'It is no disparagement to other workers in the field of Early Christian Literature to say that Dr. Zahn is the most learned of them all. We could indeed count upon our fingers several who know all that really needs to be known; but Dr. Zahn has a singular command of the whole of this material in its remotest recesses. He keeps a keen eye not only on theological literature proper, but on everything that appears in the world of scholarship that might have any bearing upon the questions at issue. An indefatigable industry he shares with more than one of his colleagues; but he is surpassed by none in the vigour and energy of mind with which he works up his knowledge.'

Are these features found in the new volume of sermons? They are there, but they will not be found there by everybody. They were found there by Dr. A. E. Burn, our great English authority on the Creeds, who has done something already to introduce Professor Zahn to English readers, and who, along with another, has translated the volume. But the ordinary reader will almost certainly be thrown off his guard by the apparent simplicity of the sermons. There is an

unwonted simplicity in the very title. Professor Zahn himself called the book *Bread and Salt from the Word of God* (T. & T. Clark; 4s. 6d. net), and would not have it called by any other name. Still it is not possible that a man of Dr. Zahn's accomplishments should be supposed capable of writing only for babes in Christ. The reader who knows even a little of Dr. Zahn will know enough to make him read some passages over again.

When St. John stood at the foot of the Cross he saw our Lord's side pierced with a spear, and at once, he says, blood and water issued from the wound. As soon as he has said this he adds, 'And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe' (Jn 19^{35}). Why does he make this strong assertion of his truthfulness? Why does he make it just at this place?

It is not because he looked upon the issue of the blood and water as a miracle. He had seen greater miracles than that. He saw something more in it than another miracle. That the whole incident made a deep and unusual impression upon him is evident; for not only does he make the assertion of his truthfulness, but he also quotes it as a direct fulfilment of two distinct passages of Scripture.

It is possible that we do not know what he saw in it at the time. Professor Sanday thinks that we do not know. Professor Sanday deals with the incident in his new book. He thinks that what we have in the Fourth Gospel is not what St. John saw in the incident at the moment, but what it had become to him after many years of reflexion. What it had become to him when he wrote after all these years of reflexion St. John himself tells us in his First Epistle. Speaking there of the faith that overcomes the world, he says it is faith in Jesus as the Son of God. And how has Jesus the Son of God made Himself manifest? How has He come to men? He has come by water and blood (1 Jn 5^{6}). 'It is easy,' says Dr. Sanday, 'to understand how what was for him a strange phenomenon at first struck the eye and then dwelt in his mind, and as he often returned to it and pondered over it, at last took definite shape, as a visible emblem, divinely produced, of a principle deeply rooted in the Christian religion, the principle that found expression in its two leading Sacraments.'

Dr. Sanday distinguishes between the fact itself and the train of speculation to which it gave rise. He would not make the distinction often, and he would never make it heedlessly. But it is a distinction which it is always permissible to consider and sometimes imperative to make. He holds that it must be made in the case of some of the longer discourses. 'It has often been remarked,' he says, 'that we are constantly left in doubt where the words of our Lord end and those of the Evangelist begin. Probably the Evangelist himself did not discriminate, or even try to discriminate. A modern writer, in similar circumstances, would feel obliged to ask himself whether the words which he was setting down were really spoken or not; but there is no reason to suppose that the author of the Gospel would be conscious of any such obligation. He would not pause to put to himself questions, or to exercise conscious self-criticism. He would just go on writing as the spirit moved him. And the consequence is that historical recollections and interpretative reflexion, the fruit of thought and experience, have come down to us inextricably blended.'

Does this habit of gliding from historical fact into reflexion upon it discredit St. John as a historian? It does not. It no more discredits St. John than it would have discredited St. Paul had he been a historian. For if St. Paul had been a historian we may be sure, says Dr. Sanday, that he would have furnished abundant parallels for the sort of procedure we find in St. John. St. Paul is not a historian, but he does once lapse into

history, and what do we find? We find that he at once furnishes a parallel which has always seemed to Dr. Sanday very exact and very illuminating. It is in the Epistle to the Galatians. 'You will remember,' says Dr. Sanday, 'the account of his dispute with St. Peter at Antioch (Gal $2^{11ff.}$). The first few verses are strictly historical; but suddenly and without a word of warning the apostle glides into one of his own abstruse doctrinal arguments as to justification by works of law and by faith.'

It does not discredit St. John, it establishes his credit. For it is to be observed that in all such cases the fact comes first. The order of thought is from the observed fact to the idea. It is not backwards from the idea to a fact imagined to correspond with it. Professor Sanday is able to lay it down with confidence that in the Fourth Gospel the Evangelist always starts from something that he has seen.

There is an article on 'The Fourth Gospel' in the *London Quarterly Review* for October. It is written by Professor Peake, of Manchester. In that article Professor Peake discusses a passage which has just been quoted, that passage in which the author of the Fourth Gospel, after describing the lance-thrust and the issue of blood and water from the pierced side, makes the strong affirmation of his own trustworthiness. It is a curiously worded passage. It is curious in the English translation; it is more curious in the Greek because of the change of pronoun: 'And he that hath seen hath borne witness, and his (αὐτοῦ) witness is true: and he (ἐκεῖνος) knoweth that he saith true that ye may believe.'

Are there two persons here, or only one? Does the author of the Gospel distinguish himself from some one else, or is he speaking of himself throughout?

The common view is that he is speaking of himself throughout. His habit is to speak of himself in the third person. This is perhaps the most remarkable example of it, but it is an example. So argues Westcott, strongly, and when Westcott argues strongly he has a way of carrying conviction.

But he has not convinced Professor Peake. For there is more here than the use of the third person. The author says that his witness is true. Why is he not content with that? Why does he add that he knows that he tells the truth? If his readers do not believe that his witness is true, are they likely to believe it because he says that he knows that it is true? Professor Peake is convinced that there are two persons here. He believes that the author of the Gospel is one.

And he believes that the other is Christ.

The author speaks the truth, and he knows that he is speaking the truth. But on this solemn occasion it is not enough to say that he speaks the truth; it is not enough to say that he knows he is speaking it. He appeals to the risen Christ. It is a double testimony; for in the mouth of two witnesses shall such wonderful words be established. There is his own human testimony, and there is the knowledge of the infallible Christ. 'And he that hath seen hath borne witness, and his witness is true, and HE knoweth that he saith true, that ye may believe.'

This view is not peculiar to Professor Peake. It is the view of Zahn, and of others. It is now the view of Professor Sanday also.

For in his new book Professor Sanday also discusses this passage. He does not think that the common view is impossible. He does not think it impossible to believe that the author is 'simply turning back upon himself and protesting his own veracity.' The pronouns are surprising, but even the pronouns are not impossible. 'The use of ἐκεῖνος to take up the subject of a sentence is specially frequent and specially characteristic of this Gospel; and as the author systematically speaks of himself in the third person, it seems to me that the word may also naturally refer to

himself so objectified: he who saw the sight has set it down . . . and he is well assured that what he says is true.'

But it is not so likely as the other view. Dr. Sanday has given the passage the best consideration he can, and on the whole he is inclined to agree with Dr. Zahn. The writer would then be making a strong asseveration, like the 'God knoweth' of 2 Corinthians. There would be a near parallel in 3 Jn[12], 'Demetrius hath the witness of all men, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.' And especially would it be in harmony with the habit of thought disclosed in the Gospel itself. 'As the Son appeals to the witness of the Father, as it were dimly seen in the background, so also it would I think be natural for the beloved disciple to appeal to the Master who is no longer at his side in bodily presence, but who is present with him and with the Church in spirit: "he who saw the sight hath set it down in writing . . . and there is one above who knows that he is telling the truth."'

And yet it is Professor Sanday's own judgment that when St. John said he saw the issue of blood and water, he was not telling the truth. He was not telling the truth as modern science demands.

For physicians assure us, and Dr. Sanday agrees with them, that 'what the evangelist actually saw was not, strictly and literally, what he has described. The efflux from the side was not exactly blood and water, though it might quite well have had an appearance like that of blood and water, and the Evangelist no doubt supposed it to be what he says. The blood was real blood, but that which looked like water was a sort of lymph or serum. This would serve equally well to suggest the train of thought which the Evangelist attached to it.'

Yes, equally well. For the actual fact is nothing to the Evangelist, and next to nothing to us. It is the observed fact that is of consequence. Was the world created in six days? No, says the man of science, and he is right. Yes, says the man of ordinary observation, and he is right also. As for the man of religion, he does not mind which of these views should prevail. The ordinary observer, considering all things as he finds them, and considering God the Maker of them all, says 'in six days,' and he is right. That is the best formula to fit all the facts into, so that they may be understood, and remembered, and passed from father to son. The man of scientific training, considering one set of phenomena only, the physical, but considering them much more carefully, says 'six millions of years is nearer the mark,' and he is right also. The man after God's own heart will take the fact as he finds it, the accurate scientific fact or the outwardly observed fact, and either 'will serve equally well to suggest the train of thought' which he attaches to it.

But St. John was a historian as well as a man of God. As a historian, it was of consequence that he should be capable of reporting what he saw. And he did report it. To him the important thing was the observed fact, as it is to the historian always. If he had said 'blood and serum' instead of 'blood and water,' his trustworthiness as a historian would have been seriously shaken. He says 'blood and water,' and we also know that he saith true.

Have we now said enough about Professor Sanday's new book? About the book itself we have really said very little, and we do not intend to say more. For, above all other things, our purpose is to entice men to find the book and read it; and we know that we can serve that purpose best by allowing Dr. Sanday himself to speak for his book. So one other reference may yet be allowed. It is a reference to the section on the use of the word 'Believe.'

It is said that there is a want of progressive development in the Fourth Gospel. In the

opinion of Dr. Sanday the want is more apparent than real. And he has long suspected that one of the reasons for its apparent want of progress has been the ambiguity of its use of the word 'believe.'

Did the disciples and others believe in Jesus at the beginning of His ministry or did they not? The Synoptics seem to say that they did not; St. John seems to say that they did. But have we made allowance for the simplicity of St. John's style? Have we made allowance for the modesty of his vocabulary? When we see the word 'believe,' we take it in the full sense of complete conversion and acceptance of Jesus as the Messiah. But there are many stages of belief. St. John has only one word to express them all. But if we were to attend closely to the context, we should see that sometimes he means nothing more than the very first dawnings of belief, sometimes no more than quite transient impressions.

Dr. Sanday gives one 'especially interesting' example. 'The writer is speaking of the visit of Peter and the unnamed disciple to the tomb, and he tells how, after Peter had entered, the other disciple also entered, "and he saw and believed" (20^8); but he immediately adds: "For as yet they knew not the Scripture, that he must rise again from the dead." We might perhaps paraphrase: "The wonder of the resurrection began to dawn upon them, though they were not prepared for it. At a later date they came to understand that prophecy had distinctly pointed to it, and that the whole mission of the Messiah would have been incomplete without it: but as yet this was hidden from them. They saw that something mysterious had happened, and they felt that what had happened was profoundly important; as yet they could say no more. The first step towards a full belief had been taken, though the full belief itself was still in the future."'

Was St. Paul a mystic? To some of us the very question is not without offence. For there is a way of dealing with the great doctrines of Christianity which has become almost fashionable of late, a way by which they are robbed of all their authority, and the 'mysticism' of St. Paul has much to do with it. First the great doctrines are traced to St. Paul. He is the author of the doctrine of the Atonement, he is the author of Justification by Faith. And then their scope and even their sanity is swept from them—for 'St. Paul was a mystic.'

Yet it seems that either St. Paul was a mystic, or there is no such thing as mysticism. There has been published by Messrs. Burns & Oates, the Catholic publishers of Orchard Street, a life of *St. Catherine de' Ricci* (7s. 6d. net). It is written by F. M. Capes; and it is preceded by a Treatise on the Mystical Life by the Rev. F. Bertrand Wilberforce, O.P., Preacher-General of the Order. Mr. Wilberforce has no sympathy with the modern aversion to the great doctrines of the Faith. Yet he has no hesitation in saying that St. Paul was a mystic. If St. Paul was not a mystic, he does not know what mysticism is.

Well, what is mysticism? What does Mr. Wilberforce think mysticism is? He goes at once to St. Paul. If we desire a short yet comprehensive description of the mystical life, we cannot, he says, have a better than that given by St. Paul in his Epistle to the Colossians (3^{1-4}). The Christian mystic is one who, being 'risen with Christ, seeks the things that are above, where Christ is sitting at the right hand of God'; he is one who 'minds the things that are above, not the things that are upon the earth.'

But is not this simply the follower of Christ? Is every follower of Christ a mystic? Mr. Wilberforce does not think so. There is, undoubtedly, a way of speaking of the Christian life as if it were a mystical life. But in his judgment that is not the proper use of the word mystical. That is too general, it is too common (though we would it were more common than it is). The proper

use of 'mystical' is attained when the life is lived very fully in the grace of God, and is moved very strongly by the Holy Spirit. In Mr. Wilberforce's own language, 'Mysticism is an extraordinary degree of union with God both in knowledge and in love.'

The spiritual life, in general, says Mr. Wilberforce, passes, or should pass, through three stages. These three stages are expressed by the Psalmist in Ps 34^{14}—

> Depart from evil; and do good;
> Seek peace and pursue it.

'Depart from evil.' That is the first stage. It is called the Purgative State of the spiritual life. 'Do good.' That is the second stage. It is called the Illuminative State. The third stage is higher than these. In it the soul, being purified from all sin, and having imitated the life and virtues of Jesus Christ the light of the world, is now united to God in most perfect love. It is called the Unitive Way.

All these stages are sometimes called mystical, but in Mr. Wilberforce's judgment the only really mystical state is that which is called the Unitive Way. For in his judgment the mystical state is supernatural. No doubt the spiritual life in all its stages is supernatural, for it is always the gift of God. But the last stage is supernatural in the common use of that word. That is to say, in it the believer is raised above the ordinary laws of God's dealing with souls. 'It is in the order of grace as miraculous as it would be in the natural order for a man to fly through the air.'

So St. Peter was not necessarily a mystic on the day upon which he uttered the words, 'Thou art the Christ, the Son of the living God,' even though flesh and blood had not revealed them to him but the Father in heaven. But when he ascended the Mount of Transfiguration with Jesus, and being carried out of himself by an ecstasy of love, spoke words 'not knowing what he said,' Mr. Wilberforce is assured that he was a mystic on that day.

And St. Paul was not necessarily and in the proper use of the word a mystic when he said that he was dead and his life was hid with Christ in God. But he was a mystic when he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter (2 Co 12^{4}). Not that rapture is the only mystical state. The mystical state is the state of thought and will which makes the rapture possible. The rapture is the evidence and the reward. St. Paul was rapt to Paradise because he was living in an extraordinary degree of union with God; because he was filled at the time both with the love and the knowledge of God.

Both with knowledge and with love. For these two are not one in the mystical life but distinguishable. And the mystics use different words for the rapture which is a rapture of love, and the rapture which is of knowledge. They call the one seraphic and the other cherubic. If the rapture brings a great increase of knowledge it is cherubic, since the cherubim know the divine secrets in the most excellent way. But if the rapture brings excess of love into the heart it is called seraphic, since the seraphim excel all the other choirs of angels in that which is the best of all, for God Himself is love.

Mr. Wilberforce believes that when St. Paul was carried up to Paradise his rapture was cherubic. He increased in wisdom rather than in love. But he would not dogmatise. And indeed knowledge and love are never far apart in the mystical life, since knowledge always leads to love, and love to knowledge. Are there secrets hidden from us here? It is because we have not heart of love enough. There are no secrets hidden from that perfect love which casteth out fear.

Whereof Mr. Wilberforce gives this illustration. Gregory Lopez, a very simple man, but a high

contemplative, was about to die. Knowing that Philip II. of Spain, when the candle was put into his hand at death, had exclaimed, 'Now for the great secret,' Gregory said, as he himself held the death candle, 'No secret for me,' and smiled with joy as he went to his Lord.

The Person of our Lord.

By Principal the Rev. J. Oswald Dykes, D.D., Westminster College, Cambridge.

II.

While Chalcedon branded as errors the two extreme positions of Nestorius and Eutyches, it left room for both the opposite paths of approach to this central mystery, which for generations had already divided the suffrages of Oriental Christendom—the paths, I mean, which had been chosen by the two rival schools of Antioch and Alexandria. And the striking fact must be noted that of these two, the one which met with least success at the time, and was for many a century left behind by the main stream of doctrinal history, is that in which the modern mind has been led to feel a keener interest and warmer sympathy than can now be evoked by its rival. To understand this is to read in large outline the subsequent movement of christological development.

What appeals most powerfully to a modern theologian in the Christology of the Antiochians, is, first, their preoccupation with the historical Life related in the Gospels, and, next, the emphasis they laid on its ethical features. The former stood connected with the sound and sober character of their exegesis. The latter was a result of their habit of approaching the doctrines of the faith from the anthropological rather than the theological side, and their insistence on the perfection of humanity as consisting in the moral coincidence of man's free choice with the will of God. In this way they came to the problem of Our Lord's Person from the side of His earthly humanity; preoccupied with the historical career of Jesus, desirous before all things to understand and do justice to His moral union with the Father. This ruling conception determined the Christology of Theodore of Mopsuestia, their representative divine who died only some quarter of a century before the Chalcedon Council. But the attempt to ethicise the incarnation had been at home in Syrian theology long before. Theodore was following on the lines of the earlier Theodore of Tarsus, and, in fact, there were some who traced the genealogy of those views back to Paul of Samosata.

The centre of this Mopsuestian Christology must be found just here: that the special presence of God in Man, being a personal presence, cannot be conceived as other than ethical. Not a presence of the Divine Essence, since that is everywhere; nor merely a dynamic presence, since His power is everywhere operative. But the specialty is, that with Man, who is a free moral Person, God who is likewise a free and moral Person, can be united in a way of ethical coincidence of will and disposition (ἐν γνώμῃ)—leading to the entire approval or goodwill of the Father resting on His earthly child (εὐδοκία). So has God dwelt in a measure in all good men, especially in prophets; but so He dwelt without measure and with complete fulness in Jesus Christ His Son. Probably Theodore's best contribution to the subject lay in his insistence that the development of our Lord in knowledge and virtue could be no θέατρον, but a genuine human progress culminating in genuine human virtue; and that this human life and character, with its free self-determination and moral victories, was essential to His work of redemption. No doubt Theodore moved loyally within the accepted lines of orthodoxy. The doctrine of the two natures was far from denied. The Logos incarnate in Jesus was still the influence which from the first was supposed to keep the human life of Jesus in such unbroken accord with the Father. Still, in order to do this, the Divine in the God-Man did not infringe in the least upon the freedom of our Lord's ethical choice as a Man. All along He needed, as we do, the gift of the Holy Spirit, and His personal struggles with temptation were the road which conducted

Him, as they must conduct us, to perfection of character.

The wide acceptance which this type of Christology met with in Western Syria was probably due in part to the complete antithesis which it offered to the theory of Apollinaris, just condemned, but still dangerous and dreaded by the orthodox. Since the appearance of Dräseke's book, most of us have come to appreciate better the importance of that great divine. He was known to have written extensively in many departments, but hardly anything was supposed to have survived to justify the remarkable impression which he left on his contemporaries. Till recently the only reliable source from which students gathered his Christology were the fragments cited from his lost work on the incarnation by his antagonists, especially by Gregory of Nyssa. In his *Alte und Neue Quellen*, which appeared in 1879, Caspari gave strong reasons for rescuing as genuine works of Apollinaris at least two treatises which had been hitherto ascribed to others: one the Creed ἡ κατὰ μέρος πίστις, which used to be credited to Gregory the Wonderworker; and the other, a tract on the Incarnation, included among the writings of Athanasius, though by his Benedictine editors placed among the 'doubtful' class. This result of Caspari has been accepted by recent scholars like Loofs, and Krüger, and A. Dorner; and the two documents are printed in the third edition of Hahn's convenient *Bibliothek der Symbole*. Both of them, especially the last named, which is a confession of faith said to have been sent to the Emperor Jovian, become important authorities.

Apollinaris, it appears, had a clearer insight than his contemporaries into the difficulties of the christological problem. His fundamental difficulty was that the integrity of man's moral and spiritual nature requires his free choice of virtue, and free human choice, according to his psychology, implies a human personality. Hence, on the current theory of two complete natures, it seemed to him hopeless to maintain the oneness of Jesus' person. For on that theory what you get is two personal beings alongside of one another; God the one, the other a man. Push this dual personality to its consequences. Not only have you a double will, the one mutable, as the Arians allege, because human; and the other immutable because Divine, as Catholics teach; anticipating the Monothelite controversy of three centuries later. But you have even a double sonship to God, anticipating, one sees, the Adoptionists of five centuries later. From such difficulties Apollinaris on his psychological assumptions could see no escape save by curtailing our Lord's human nature in the way which has ever since been associated with his name.

Of course, the whole Church promptly and energetically rejected a mutilation of Jesus' human nature, which left Him lacking in the very constituent of manhood which makes man to be man and capable of union with God at all: the very part of his nature in which man has sinned and needs to be redeemed. Yet the bold logic of Apollinaris at least rendered to faith this indirect service that he compelled divines to learn, if they could, to make hospitable room in their reading of the Wondrous Person for a moral and religious life which shall be lived throughout, not under unnatural or supernaturally guarded conditions, but under strictly human conditions of growth, trial, dependence, and freedom. It was a very long time indeed before the Church learned to do that. Indeed, it is only learning it now. And the fact that the Mopsuestian Christology had already attained to such a reading of the Saviour's life lends to it a curiously modern air. Only within a few recent generations has theology come back to approach the unsolved problem in the spirit and by the methods of the Antiochians. With us, as with them, the problem centres to-day in the consciousness of Jesus and in the progressive virtue of His spiritual life on earth.

In spite of this, I believe the Church was right in distrusting the tendencies of that Antioch school. By an instinct of her faith, or, if you will let me reverently say it, under promised guidance, the majority of Christians saw in its rival, the Athanasian-Cyrillian Christology, elements of still more vital consequence. May I say a few words on both points?

It was right to distrust the Antioch school. For (1) when Theodore defined the relation of the Divine to the Human in Christ not only to be one of ethical coincidence, but to be that *alone*, not at all a relation of essence or union of natures, it clearly followed that the superiority of Jesus to His people was one of degree, not of kind; and that consequently what you reach by this road is no real incarnation of Deity, but only an indwelling of the Logos in the Man Jesus, analogous to

that indwelling of the Spirit which Christians all enjoy.

(2) More than that: such a Saviour could stand to us in no other relation of Saviourhood than that of Forerunner and Pattern. If the needs of fallen human nature demand more than that—if the soteriological faith of the Church and the Christian experience of salvation attest that we possess more than that in Christ—even a Redeemer from Sin and a Renewer of Life—then Antiochian Christology gives no inkling of how that more and greater blessing has been brought to us by the Incarnation.

(3) And lastly: the logical issue — probably some will say, the inevitable issue—of Mopsuestian Christology, as of similar systems in more modern times, is that Jesus was a Human Person: not 'Man' merely, but a Man possessing a personality not divine but human. To that issue Theodore himself did not bring matters. But Faustus Socinus, setting out from somewhat similar premises, did so. And the latest scholar who has thoroughly discussed the matter on modern Ritschlian lines makes this a cardinal point in his Christology (Schultz, *Lehre d. Gottheit Christi*).

In turning away from Antioch to pour the main stream of its christological effort into the Alexandrian channel, Eastern theology no doubt risked a great loss of elements that are now seen to be essential. But the question is whether it did not on the whole secure more than it lost. Losing for a time—a long time—the comprehension of its Human Brother and Example, what the Church secured was its Divine Deliverer, the Lord of Life.

In Cyril the Christology of Athanasius and the Cappadocians was crystallized into a more formal shape in the hands of a less attractive personality. A grave change for the worse had passed over Alexandrian religion since the disappearance of Athanasius and his great contemporaries. Inferior men held the stage, and an obscurantist fanaticism was in the ascendant. Illiterate and half savage monks from the Nitrian desert were trampling out learning and science in the land which Origen had adorned. In personal character Cyril himself stands much below the Nicæno-Constantinopolitan generation; yet theologically he was their heir, as one best recognizes from his *Dialogues*, issued before the outbreak of the Nestorian strife. Of Alexandrian Christology the inspiring force had been, and always was, soteriological; but it was salvation as the Greek East understood it; and therein lay at once its weakness and its strength.

Where, as it seems to me, the Alexandrians were fundamentally right and strong was in their conviction that, if not sin, yet at least the effects of sin went deeper than to the action of the personal will, went down to the very nature of man; so that he can only be set right by an operation of Divine Power upon his nature. Humanity needs to be redeemed from the power of evil and uplifted into fellowship with the life of God. This required them to approach the Saviour's Person, not from beneath, from His historical life as a holy Man, but from above, from the standpoint of the Divine Being who interposes in the might of His love to deliver and regenerate by Himself descending into the bosom of humanity as a redemptive force; who must therefore both unite Himself with it and it with Himself. From the point of view of evangelical soteriology, it must be owned that this was both a deeper and a truer conception of the work of Christ than was reached by Antiochian theology. And it is easy to show that it called for a far closer union between the Saviour and the saved than the ethical συναφεία of Theodore—a union really of natures and not merely of personal concord. Surely this school of Greek theology was right in the stress it laid on the closest possible union of God with Man in order that the dynamic power of the Christ-life might operate upon the race whose new Head He is come to be. Cyril, at all events, went as far as he could, to the verge perhaps of monophysitism, in his effort to unite Godhead and Manhood, savingly, in the One Person of our Lord. By his phrase, 'one incarnate Nature,' he strove to convey, I think, that between the Humanity and the Deity after their union there is a mutual interpenetration, which, on the divine side, can be called an appropriation of our nature by the Logos, a making of it His own; and on the side of His Manhood, a coming into possession of the Divine Being, whose nature it has become. In words he denied that he confounded or mingled the natures: each remained what it was. Only he would not look at them in their distinctness, but in their mysteriously intimate and inseparable conjunction, believing that, for the purpose of our salvation, all that the manhood endured must really be the redeeming passion of the Son of God, and all that dwells in God of divine life and immortality must become the possession also of

Christ's manhood in order to become our possession in Him.

So far, then, I find the Cyrillian Christology inspired by what was best in the Greek view of salvation; for the heart of human deliverance, it seems to me, must lie, neither in the moral force of an ethical example (where, if anywhere, Antioch put it); nor (as the Latin Church came more and more to place it) in forensic or in ritual arrangements; but in a divine dynamic, introduced into human nature at its centre—by the vital union of God with us in Christ.

But the prevalent Greek conception of our Lord's work—both of His redeeming and of His renewing work—on humanity, had its well-known weak points; and these told no less on the form of its Christology.

Its weak point in respect of redemption was connected with the ransom to Satan theory. The bearing of that on Christology I take to be this. The earthly experiences to which, as our Redeemer, the Son of God submitted, had value, not ethically, as a life of free and loving obedience to the Father, or a vocation carried through to the sacrifice of life; but simply as a ransoming passion—so much suffering paid for a price to buy back forfeited lives of men. The same result followed, as we find in the later Middle Age, under the influence of Anselm's similar theory of atonement. In both cases the value of our Lord's Deity was supposed to lie just in the fact that the Passion was His passion and not a man's only; the Divine Person of the Sufferer raising His suffering to a quite incalculable worth. But the worth is not moral worth—it is the worth of the Divine Nature itself as such. One sees how that fell beneath the teaching of Theodore, by evacuating the career of Jesus of that sort of value which comes of free and victorious human virtue. All the same, it made it very necessary to bind the two natures as closely in one as possible; so that the costly sacrifice or ransom-price paid in human nature might win nothing less than an infinite worth. Deity could not suffer, to be sure; yet the suffering must be for all that a Divine passion, and the price of our redemption the blood of God.

Then, secondly, in respect of the other factor in Christ's work—the renewal or transformation by incarnate God of which fallen human nature stands in need, the same weakness appears: it was conceived not as spiritual regeneration, so much as physical incorruption. It was thoroughly characteristic of Greek theology at its best period to see in physical death the leading consequence of sin; and therefore in our Lord's incarnation and resurrection, the overcoming of physical death for the whole race in principle, and the planting in the race of a divine force of life, from which, mainly through sacramental agency, immortality and incorruption are diffused to individual Christians. This view of redemption was first put forward with great clearness by Athanasius; but the same tendency, as is well known, was widespread among the Greek fathers, especially of the Alexandrian School—in the Cappadocians (especially Nyssa) and in Cyril. With the severe criticisms passed by recent Continental writers since Ritschl—by Harnack, Loofs, Schultz, and others—on this physical theory of Salvation, it is certainly impossible not to feel sympathy. It brought the physical, even the material, side of our deliverance much too prominently to the front. I am far from saying that there is no such side. Christ's union with us men will certainly bring incorruption one day to our mortal bodies, raising us even corporeally to the power of an endless life. But the prominence given to physical over moral and spiritual renewal wrought disastrously in many ways; and one of these was (as those writers insist) to trace the saving action of God less to the Divine Person who assumed humanity than to the Divine Nature itself.

But I cannot see that the same criticism applies to what the Church essentially intends by her doctrine of the two natures in Christ. It does apply, perhaps, when the term 'Nature' is used of the Godhead of our Lord in just the same way as when we speak of the nature of Man. But that, I have already said, is a more or less inaccurate application of the word. What do we really mean when we say our Lord possessed the divine nature in the person of the Son? or that He brought with Him into union with Humanity His Divinity as well? Ought we to mean anything else than this, that He retained after incarnation the fulness of spiritual power and activity which essentially belongs to the Eternal as absolute Spirit? The word 'nature,' when applied to a spiritual person, can only denote either (*a*) (psychologically) that sum of active powers, of knowledge, of volition, of love, by which the personal life manifests itself; or (*b*) (metaphysically) that unknown essence, or οὐσία, which

we are compelled to postulate as underlying such personal action. The latter being unknown, and a postulate only of thought, we may leave out of account. And then the Divine Nature of our Lord will signify only 'God and all that God is,' Divine Personality in possession of its fulness of attributes and powers. And so it comes to this, that when we ascribe what we call 'divine nature' to our Lord, we affirm that the Eternal Son after His incarnation retains His divine power to renew and quicken and glorify the human nature which He has assumed. Thenceforward all the resources of Deity are at the service of our race, working from within our race itself for saving ends; for purposes, that is, not of redemption only, but of vivification as well, and purification, and glorification.

Thus I think I can read into the 'Two Natures Dogma' of Chalcedon a sound sense, although I have criticised its terms: a sense not liable to the recent charge of suggesting crass and materialistic associations. But I am bound to admit that it did not conduct the ancient Church to any satisfactory unity in the Incarnate Life. To unify the life experiences of Jesus Christ, while retaining this duality of Godhead and Manhood, has always been the problem, attempted as often as theology has been actively occupied with the doctrine of the Person, yet never successfully. The attempt of Cyril and his school, operating with the category of 'Nature,' to combine Godhead with Manhood in such a way that every action or passion of our one Lord Christ shall be theanthropic—not some of them merely human and others merely divine, but all of them both at once, was an attempt which led to no result in the end. For his party rushed it into a monophysite exaggeration which the Catholic Church quite properly condemned. A fresh effort followed to secure at least unity of action on the part of both natures—one will, one energy. It closed after a miserable strife in the victory of the Dyothelites, which left dualism more in the ascendant than before. When night fell on Oriental Christendom, the Roman West settled down contentedly into that acceptance of such dualism of which I have already spoken: Christ's Deity loosely attached to His human nature, yet overbearing it, and reducing to little better than a phantasm the moral victories and pathetic conflicts of His earthly career.

Once more, in the sixteenth century, the effort after unity, long suspended, was resumed by Luther; and since it again miscarried, we have witnessed a complete and startling rebound of christological thinking along totally fresh lines, with results not yet worked out.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XVII. 5–8.

'Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.'—R.V.

EXPOSITION.

Thus saith the Lord: Cursed is the man that trusteth in man . . . and whose heart departeth from the Lord.—In the higher gnomic or proverbial style. God and man, flesh and spirit, are natural antitheses (comp. Is 31^3, Ps 56^4). The prayer of the believer is, 'Be thou (O Jehovah) their arm every morning;' not Egypt, not Assyria, not any 'arm of flesh.'—CHEYNE.

For he shall be like the heath in the desert.—The word rendered heath is, literally, *bare* or *naked*, and as such is translated by 'destitute' in Ps 102^{17}. That meaning has accordingly been given to it here by some recent commentators. No picture of desolation could be more complete than that of a man utterly destitute, yet inhabiting the 'parched places of the wilderness.' All the older versions, however, including the Targum, and some of the best modern (*e.g.* Ewald), take the word as describing the 'heath' or other like shrubs standing alone in a barren land, a like word with the same meaning is found in chap. 48^6, and stands in Arabic for the 'juniper.' Both views are tenable, but the latter, as being a bolder similitude, and balancing the comparison to a 'tree planted by the waters' in v.^{8}, is more after the manner of a poet-prophet. There is some-

thing weak in saying, 'A man shall be like a destitute man.' The word rendered 'desert' (*arabah*) is applied specially to the Jordan valley (sometimes, indeed, to its more fertile parts), and its connexion here with the 'salt land' points to the wild, barren land of the Jordan as it flows into the Dead Sea (Dt 29^{23}).—PLUMPTRE.

Shall not see when Good cometh.—The words describe the yearning that has been so often disappointed that at last, when the brighter day dawns, it is blind to the signs of its approach. It comes too late, as rain falls too late on the dead or withered heath.—PLUMPTRE.

Blessed is the man.—The words that follow in v.[8] are almost a paraphrase of Ps 1^{3}, and, we may well believe, were suggested by them. The prophet has, as it were, his own Ebal and Gerizim: trust in God inheriting the blessing, and distrust the curse.—PLUMPTRE.

Shall not fear when heat cometh.—So the LXX, Syr., and Vulg. The Masorites changed this into *shall not see* in order to make it correspond with v.[6]. But the change is not only unauthorized but meaningless. God's people see the heat when it comes: they feel trouble as much as other people, but they do not fear it, because they know (1) that it is for their good, and (2) that God will give them strength to bear it.—PAYNE SMITH.

THE SERMON.

The Heath in the Desert and the Tree by the River.

By the Rev. Alexander Maclaren, D.D.

We have here two highly finished pictures. They are both coloured by Eastern experience where the presence or absence of running water makes all the difference between barrenness and fertility. In the one the hot desert with its salt particles glisten before us, with no vegetation save a stunted prickly shrub. In the other all is greenness, a deep river flows continually, and on its banks stands a noble tree, with its roots in the moist soil and its branches dipping into the sparkling current.

These two pictures, says Jeremiah, represent two kinds of people. The prickly shrub is he who clings to men, the luxuriant tree, he who leans the whole weight of his needs and cares and sins and sorrows upon God. Let us draw out the points of contrast in these two pictures.

i. The one *is in the desert*, the other *by the river*. Underneath this passage there lies the thought that the direction of a man's trust determines the whole cast of his life, because it determines the soil in which he grows. The man that chooses to trust in any creature, wills, though he does not know it, that he shall dwell in a 'salt land and not inhabited.' But the man who chooses to cast his whole self into the arms of God, and to realize the divine helpfulness and presence will soon know that he is planted by the river. Considering all that we are and need, what is the soil in which we can grow securely? The very make of our spirits points to God as the natural place for us to root and grow in. We are built for God, and unless we recognize that, whatever good may be around us, we are like the prickly shrub in the desert. Where but in God will we get love that will not fail, and infallible direction for our will and an object that delights our intellect? Where else will we get consolation in our trouble, and strength in our weakness?

ii. The one can take in *no real good*; the other can *fear no evil*. The one 'shall not see when good cometh,' the other 'shall not fear when heat cometh.' In both these clauses the metaphor of the tree is a little let go, and the man who is signified by it comes rather more to the front. He whose trust is set upon creatures has lost the power of recognizing his highest good. Men have entered into a conspiracy to ignore the highest good. So it is in Luther's parable of the swine who were offered all kinds of dainty foods, but who refused them, preferring the warm, reeking 'grains' from the mash tub. So we reject God and choose money, or a woman's love, or business, or beer.

iii. The one is *bare*, the other *clothed with the beauty of holiness*. Leaves in Scripture have the recognized symbolical meaning of character and conduct which are lovely in appearance. Misdirected confidence in creatures strips a man of much beauty of character; and true faith in God adorns a man with a leafy vesture of loveliness. Perhaps you object that many godless men do present attractive features of character and that many Christians do not. Though that must be admitted, yet it is true that to attain the highest good a soul must cling to God. There are some who desire to cultivate the Fair and Good in their characters without being religious; to them we say that they will never be as completely graceful as they might be unless the roots of their character are hid with Christ in God.

iv. The one is *sterile*: the other *fruitful*. There is a difference between leafage and fruit. The first points to a man's character as being lovely in appearance, the other as being morally good and profitable. This principle also seems to be contradicted by the occasional good works of bad men. But though these may seem very fair and good when judged by the standard of godless

morality, yet when we think of man as being destined, as his chief end, 'to glorify God,' they seem to us, at the most, as only 'wild grapes.'

Trust will certainly be fruitful. So we will begin with character, and the work will certainly come. Make the tree good, and its fruit will be good. Faith will give power to bring forth such fruit, and faith will set agoing the motive of love which will produce it. So we see that the important thing about a man is the direction his trust takes. Let us turn our trust to the Lord, so that when the transplanting season comes we may flourish in the courts of God above, and grow ever more green and fruitful.

The Blessing and the Curse: a Contrast.

By the Rev. W. H. M. H. Aitken, M.A.

In these verses we have two contrasted types of experience. They stand in a contrasted relation to God. The first man is leading a life independent of God, the other is consciously depending upon Him. This attitude of theirs toward God is their essential characteristic. They are not only contrasted with regard to that, however; they are also contrasted in respect to the personal happiness which belongs to each. The one is living under a curse, the other under a blessing. In the world there are never more than these two classes: every man and every woman is living either under a curse or under a blessing. It is not possible to live half under a curse and half under a blessing. The life lived under God's blessing is a life of continuous gain, and the life lived under His curse is a life of constant loss and daily deterioration. Why is it, then, that so many choose the latter and so few the former? The reason certainly is, that before entering on the life of faith, we must give up everything that is opposed to its character and conditions, and we are reluctant to do so. We must strip ourselves of our false supports and of our fatal self-confidence.

Let us look at some of the forms of false confidence which must be given up.

i. If we are to live by faith in God we must have done with living by faith in the world. We must not build our confidence upon riches or society or family affection. All these make to themselves wings and flee away, or, if not, they fail to administer true satisfaction. To the people who base their trust upon such an insecure foundation as this, Christ told the parable of the Man who built his House on the Sand.

ii. Or perhaps we base our confidence not so much upon external things as upon human systems—even religious systems which are allowed to take the place that belongs to God in our heart. Men say that they are good Churchmen, or conscientious nonconformists, or strong Catholics, and think that they themselves cannot be far wrong because their religious theories are right. But God calls upon us to put our trust in Him, and if instead we place it in any system, we are cut off from the life of faith.

iii. But still more are cut off from the life of faith because they are reluctant to renounce their confidence in themselves—say in their quiet, even respectability. They pay their debts, live honestly and decently, and go to church regularly. They are quite contented with themselves, and feel that mission services and special appeals are out of place and unnecessary.

But let us look at the other side of the picture, at the man who is dependent upon no casual visitation of divine mercy, but whose roots are struck deep down into God. Still using the figure of the tree, the prophet says that it will fear no heat; not that it will not be exposed to heat, but that it will be uninjured by it. A second feature about this tree is that 'it shall not be careful in the year of drought.' The man who trusts in God is to launch out into 'a life of divine uncarefulness.' Careless he cannot be, because that is incompatible with watchfulness, but uncareful certainly, for Christ has invited us to 'cast all our cares on Him who cares for us.' We are told also that the leaves of this tree will be green, and it will not cease from yielding fruit. The true Christian is to have a beautiful character, and also his works are to be good.

The misery of the other picture is summed up in the words, 'whose heart departeth from the Lord.' The want and wretchedness of the sinner arise from his separation from God. Thirst and solitude are his portion, a thirst which nothing earthly can satisfy—a sense of inanity and want, and a loneliness which is strongest in the very midst of society—heart loneliness, the loneliness of him who leaves the society of heaven behind him, and finds instead only the weeping and the wailing and the gnashing of teeth.

There are only the two ways. The way of life

and the way of death. Let us choose the way of life—life of simple faith in the Son of God.

Illustrations.

Trust in Man.—

O momentary grace of mortal man,
Which we more hunt for than the grace of God!
Who builds his hope in air of your fair looks,
Lives like a drunken sailor on a mast:
Ready with every nod to tumble down
Into the fatal bowels of the deep.

Divine Uncarefulness.—Dante Gabriel Rosetti, in the last sad years of his life, when mental powers were burning low, was so nervously irritable that he took offence at every sound of joy, and even accused the birds of unkind intention in their very songs. One day he turned to a friend and said, 'That thrush is insulting me.' And he wore out his little stock of strength in resenting these imaginary insults. It is the fret of life that is its sting; the allowing of small things to distress. But the only cure for this is to give little annoyances over to God in trustful prayer. The peace of God keeps when in everything we let our requests be known unto Him.—H. O. Mackey.

The trust that saves.—A boy once threw himself down from the upper window of a house that was on fire into his father's arms. He could not see his father, but only the smoke and flames rolling between them. But up through the lurid cloud, high over the roar and crackling of the flames came the cry, 'Leap for your life, and I will try to catch you.' That brave leap, that grand act of faith, was his only hope, and it sufficed for his delivering. So the faith that saves the soul in awful peril, is in an unseen Saviour, but in one who, being trusted, never fails the believing penitent.—H. O. Mackey.

In the Lord.—What a beautiful illustration we have of it in a geological curiosity of the day, which is called 'the flystone diamond' from South Africa. 'The naked eye can discover nothing very special in it; but put it under a powerful microscope, and you will see in it a tiny insect, perfect in all its proportions, even to the minute framework of its gauze-like wings and its beautiful little eyes. It is a riddle of nature's great and wonderful book. How it got there no one can tell. Nor can anyone remove it from its resting-place. In order to do so you would have first to break the wall of adamant around it.' It is diamond-enclosed and diamond-protected—hidden in the very bosom of the gem. Here the illustration fails to set forth the blessed reality which I seek to illustrate by it. The insect is dead, and the gem in which it lies is dead also. But what I want to illustrate is the living man—made alive unto God—hidden by God's grace in Christ. When God saves a poor sinner He *saves* him for ever. He puts him into His dear Son, and henceforward sees him only in Him. Like the diamond-enclosed and diamond-protected insect, he is a Christ-enclosed and Christ-protected man. Before you can injure him you must kill Christ. And as the living Lord touches him all around, His life and energy fill him, and he lives a healthy and fruitful life.—A. C. Price. *Fifty Sermons*, vol. ix. p. 255.

He shall be as a tree.—The Irish yew affords an apt emblem both of the believer and of the Church at large. First of all it is an evergreen, keeping fresh the whole year round. It grows slowly till it is well rooted, and feels itself at home in the ground, then it makes rapid progress. Its branches do not, like most other trees, extend themselves sideways, but aspire upwards, as though disdaining the earth. Then they always, with an apparent mutual fondness, keep close together, composing a noble green pillar for mutual support and protection. The yew owes its perennial verdancy to the oil with which it is plentifully pervaded. It is a remarkably lithe and tough tree, giving way to the wind, but rarely if ever broken by it. In former times, because of its toughness and elasticity, it was the favourite wood with which to make bows. Lastly, it is a long-lived tree, continuing to grow and flourish for many centuries. Rarely have we seen a yew in decay.—J. D. Hull.

Neither shall cease from yielding fruit.—Some of us, perhaps, have had an opportunity of looking at that wonderful and famous vine at Hampton Court. A more beautiful sight you can scarcely see in all England than that vine when it is covered all over with the rich luscious clusters of the vintage. Report attributes its extraordinary fertility to the fact that the roots, extending for a very considerable distance, have made their way down to the Thames, from whence it draws continuous moisture and nourishment. Such a sight is presented to the eyes of God by the Christian who lives in God, planted by the riverside.—W. H. M. H. Aitken, *God's Everlasting Yea*, p. 59.

I look for the Lord.

Our wealth has wasted all away,
Our pleasures have found wings;
The night is long until the day;
Lord give us better things—
A ray of light in thirsty night
And secret water-springs.

. . . . . .

Our house is left us desolate,
Even as Thy word hath said,
Before our face the way is great;
Around us are the dead.
Oh, guide us, save us from the grave,
As Thou Thy saints hast led.

Lead us where pleasures evermore
And wealth indeed are placed,
And home on an eternal shore,
And love that cannot waste:
Where joy Thou art unto the heart,
And sweetness to the taste.

Christina Rossetti.
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Modern Hebrew Literature.

By Israel Cohen, B.A., London.

Among the many delusions that prevail in the world of letters is the belief that Hebrew literature is synonymous with biblical literature, or, at most, with rabbinical literature. That there exist any other Hebrew works besides the Old Testament and the Talmud, and an accumulation of mediæval religious writings, is a fact altogether unsuspected even by readers of wide culture. The reason is that we invariably conceive of a literature as the intellectual product of a nation living on its ancestral soil. The overthrow of a kingdom and the dispersion of a nation are regarded as marking the close of that nation's literary activity. But the Jewish people, though they lost their country over eighteen hundred years ago, and have since become scattered over the globe, have clung to their ancestral tongue with unparalleled tenacity, and have produced a national literature in Hebrew during the ages of their endless exile.

In scope and character this literature is as wide and varied as the literature of any European people. Poetry and philosophy, history and science, tales and travels—all are to be found represented in works of conspicuous merit, which have arisen in countries so diverse and distant from one another as Spain and Russia, Germany and Egypt, Holland and Italy. Maimonides, the philosopher and physician, is perhaps the only author whose name has travelled beyond the learned few. But before his day there already flourished a vigorous school of Hebrew writers in Spain, which saw the birth of metrical poesy. The fame of Jehuda Halevi, the chief of post-biblical poets, was sung by Heine himself in rapturous verse, and down to the epoch of Moses Mendelssohn there was an unbroken series of Jewish men of letters who wrote only in their national language.

The Renaissance of Hebrew literature took place in the middle of the eighteenth century. It was heralded by the appearance of an allegorical drama, *Praise to the Righteous*, in 1743, written by Moses Luzzato, an Italian. There then ensued an *entente cordiale* between the Semitic mind and European culture, for the German Wessely composed an epic on the model of Klopstock's *Messiad*, the Dutch Mendes produced an adaptation of Racine's *Athalie*, and the Galician Letteris refashioned Goethe's *Faust* into a Hebrew drama, with Elisha ben Abuyah, the Gnostic doctor, as the doleful hero. The Hebrew literature of the eighteenth century, however, was somewhat dilettante in character. Whilst faultless, or nearly so, in matters of mere technique, it was largely an intellectual exercise of the Jewish literati, and had little influence upon the general multitude.

Early in the nineteenth century a new impetus was given to the literary spirit of the Jew. It proceeded from the very heart of the Pale, from the city of Wilna, 'the Jerusalem of Lithuania,' as Napoleon called it. In the year 1830 there was founded a literary circle, called 'the Berliners,' for the cultivation of Hebrew literature and the advancement of Humanism. The movement thus begun has gone on without interruption till the present day. Animated by the ideals that were seeking fit expression and by the religious unrest that followed upon the spread of education, the modern Hebrew literature of Russia—the only Hebrew literature worthy of the name in the nineteenth century—faithfully reflects the clashing of Oriental pietism with Western rationalism. It is essentially an anti-Rabbinic literature, anti-dogmatic and anti-traditional. It re-echoes with

the cry of revolt, with the voice of the rationalist, and the holy language becomes a secular instrument. Such was the dominant tendency until the seventies, when the fierceness of war began to abate and Hebrew resumed its national character, becoming once more the speech of Zion and giving sublime expression to the passionate yearnings for the Holy Land.

One of the earliest figures in this new epoch was the poet Abraham Lebensohn, who was too much of a freethinker to become a Rabbi, and who, after breaking down under the grind of Hebrew teaching, became a pedlar. After imitating the amorous idylls of German poetry his muse reflected upon life itself, dolorous and depressing to one of his spiritual genius. He despaired of all betterment either in his own lot or in that of his people, and the pessimistic outburst in which his soul revealed its anguish can scarce be equalled in the whole realm of poetry:

> If I but thought that with my voice of wrath
> I could destroy in one resounding crash
> The swarming earth and all the hosts of heaven:
> Then would my voice go hurtling through the air
> And raise a roar of thousand thunderbolts,
> As I belched forth the words: 'Let all things cease!'
> And so through wild abysmal chaos hurled,
> I'd sink with all mankind to nothingness.

The most remarkable event in this modern Hebrew literature was the rise of the Romantic movement. A translation of Eugène Sue's *Mysteries of Paris* in 1847 diffused the spirit of romance through the gloom of the Ghetto, and the imagination of the Hebrew writers took wing. For the first time there appeared a novel in the holy language, to the consternation of the Rabbis and Talmudic dialecticians. Abraham Mapu (1808–1867), the creator of the Hebrew novel, was a teacher in the house of a rich Jewish farmer, and acquired a knowledge of Latin classics and modern languages from a Polish priest in the village. He planned and re-planned his historical romance, *The Love of Zion*, for twenty-three years, and at last gave it forth to a wondering world in 1853. It was the first prose composition of creative imagination in the language of Isaiah, and, fitly enough, it depicts that golden age when the son of Amoz was in the vigour of prophecy, and King Hezekiah ruled over a peaceful Judæa. It was an idyllic story of two lovers amid the beauties of bounteous nature, informed with the joy of life, and presented a poetic reconstruction of history filled with the romantic glamour of the Holy Land. In poetry the Romance movement had its choicest spirit in Micah, the son of the pessimistic Lebensohn, who had the soul of a Greek. He wrote six historical poems based on episodes of the Bible, some songs of Zion, and a translation of Schiller's *Destruction of Troy*. He was cut off at the age of twenty-four (in 1852), and may well be called the Keats of Hebrew literature.

The period of Romance was followed by that of Realism, which is dominated by the mighty figure of the poet, Leon Gordon (1830–1892). Unquestionably the greatest poet of Hebrew literature since the Middle Ages, Gordon revealed his artistic genius and depth of vision in a number of dramatic poems, of which the earlier half display fine art, and the latter the grim seriousness of a rebel spirit. In every poem he fulminates against Rabbinical despotism, or contemplates the tragic panorama of his people's history, and he suggests a striking resemblance to the English prophet of revolt, Byron. Satire and pathos both are blent in his apostrophe to his people, whose wanderings he compares to the roving life of the poor Jewish student:

> And what is thine, O people Israël,
> Except a wand'ring beggar student's lot?
> To roam among the nations ceaselessly
> And seek a grudgèd pittance bought by tears.
> For all mankind hast thou the light divine
> Enkindled, but for thee the world is dark:
> And thou art now become the slave of slaves,
> O Nation, mocked by all, and sick to death!

The national sentiment found its exponent in Perez Smolensky, who is as superior to Mapu in the art of fiction as Dickens is to Fielding. His first production, *The Wanderer in the Paths of Life*, is a veritable encyclopædia of Jewish life in Europe in the middle of the nineteenth century. Apart from his novels, which are all devoted to realism, he engaged in a busy journalistic activity. He founded his review, *The Dawn*, in Vienna, and attracted the co-operation of the best Hebrew writers of the day; and soon his review assumed the appearance of a modern literary periodical, with essays in history, literature, and philosophy, studies in natural science, mathematics, and astronomy, and stories, poems, and critical reviews. It was here that he published his brilliant essay, *The Eternal People*, the charter of National-

ism, and here that his masterly novels ran their serial course. He lived a life of high idealism and strenuous struggle, and at last, worn out by misery and disease, he was carried off at the age of forty-three, in 1885.

At the present day the world of Hebrew letters is filled with eminent figures who have raised their national literature to a worthy place in the literature of the world. The founding of two publishing houses in Warsaw on the one hand, and the advance of the Zionist idea on the other, have afforded a powerful stimulus to literary activity, which has found an outlet in countless channels. The tongue of Scripture has now received all the plasticity and the fluidity of a modern language. The Hebrew vocabulary has been developed and amplified to respond to the manifold advance of civilization; it is capable of interpreting the most recent phase in the sphere of thought, the most recondite principle of abstract philosophy, or of describing the newest move in European politics or the latest invention of scientific ingenuity. What more striking proof of its vitality than the founding of a school of Nietzsche in Hebrew with Herod the Great as the Superman? What more convincing evidence of its powers than the translations of Spencer's *Education*, Nordau's *Paradoxes*, Foster's *Physiology*, Balfour Stewart's *Physics*, and a host of classics including Shakespeare's *Othello* and Milton's *Paradise Lost*, Dante's *Hell* and Goethe's *Faust*, Molière's *Tartuffe* and Racine's *Esther*, not to mention five dramas of Lessing and seven of Schiller, *Andersen's Fairy Tales*, and *Robinson Crusoe?* Of a truth the republic of Hebrew letters is throbbing with life; the presses are groaning beneath their burdens; the shops are crowded with a formidable and multifarious stock, ranging from the latest critical edition of a mediæval poet down to the splendid literary annual, *Achiasaf*, a volume of 500 pages of original and thoughtful matter, now in its thirteenth year of issue. And as a climax to all this feverish industry comes the announcement of the projected publication of a Hebrew encyclopædia.

The Prophet like unto Moses.[1]

A SERMON PREACHED IN THE CHURCH OF ST. MARY-THE-VIRGIN, OXFORD.

By G. H. Gwilliam, B.D., Fellow of Hertford College.

'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.'—Deut. xviii. 15.

'There arose not a prophet since in Israel like unto Moses.'—Deut. xxxiv. 10.

The purpose of this annual sermon, of which I am the preacher to-day, would be most directly attained if we could gather within these walls a congregation of Jews, to whom the preacher might present the grounds of our belief, that the prophecies of Messiah in the Old Testament were fulfilled in Christ, and that any other interpretation of them is inadequate and superficial. Thus arguing, the preacher might perhaps promote the conversion to Christianity of some of the ancient people of God. We hear of localities in the Metropolis which, through alien immigration, are becoming almost exclusively Jewish in their inhabitants. There a congregation of Jewish enquirers is sometimes assembled; here such a gathering would be impossible; nor could it have been contemplated when the special endowment of this sermon was provided. It remains, therefore, for the preacher to address to-day the Christian believer, and to suggest considerations as to the use of certain parts of Holy Scripture in seeking, when occasion shall serve, to win the Jew to faith in Christ. In fulfilling the purpose of this sermon we are not concerned with questions as to the propriety of foreign missions. We need not

[1] One of the Oxford University sermons in Hilary Term is preached upon the application of the prophecies in Holy Scripture respecting the Messiah to our Lord and Saviour Jesus Christ, with an especial view to confute the arguments of Jewish commentators, and to promote the conversion to Christianity of the ancient people of God; a benefaction for this purpose having been given in 1848 by J. D. Macbride, D.C.L., Principal of Magdalen Hall.

advocate their cause in general, nor defend the Church's work against criticisms of particular operations. We are to speak of the conversion of men who are fellow-citizens with Christians in every part of the civilized world. The English incumbent, the French curé, the German pastor, need not cross the seas to preach Christ to the Jews. He meets them in the ordinary course of home duty. Now if it be right to preach the gospel at all; if wise men recognize that such preaching must be adapted to circumstances and audiences; if it be sometimes useful to gather an exclusive congregation, say of men only, or of women, or of some particular class; when, moreover, it is observed that a large and possibly increasing population of Jews surrounds us;—can we doubt that in certain localities complete parochial organization demands special efforts to present the gospel to the Jew?

But it is often objected, and with plausible sound, that, as the Jews have already a religion, monotheistic, elevated in character, and suited to their conditions, there is more urgent need for missionary work amongst the actual heathen of uncivilized lands, and the virtual heathen of city slums. But we dare not disregard the example of apostolic preachers, nor turn (let me say with reverence) from the course mapped out for us by our Master's precepts. His words, as His disciples applied them, seem even to give precedence to the duty of preaching Christ to the ancient people of God.

But this is the twentieth century. Modes of thought have altered since Dr. Macbride provided the endowment of this sermon. Perhaps the world has progressed; some deem certain changes to be rather for the worse than for the better. But, whatever be our estimate, none can deny the difference in the theological position. Half a century ago it was believed by all Christians of every land that the Old Testament contained a large number of passages which, in typical history or in actual utterance, were not less than indubitable prophecies of the Messiah. The preacher's business was to show that all were fulfilled in the person and teaching of our Lord, and to refute other applications. But now the old position has been assailed, and, in the judgment of many, overthrown. Views of inspiration and interpretation prevail which are incompatible with the old standard of orthodox exegesis. Within the catholic Church a large number of biblical scholars have reached the same conclusions as the Jewish and other non-Christian commentators. To give an example: the well-known words in Is 7^{14}, 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel'; these words, I say, were always accepted by Christians as a prophecy of the miraculous birth of Christ, and have been defended against the arguments of Jewish commentators from the days when Justin Martyr contended with Trypho. Not so now. Everyone in the gallery this morning who attends lectures on Isaiah before he leaves Oxford, will be taught that no virgin is intended in the famous text, for the term *almah* only connotes youth and ripeness for marriage. And as in this instance, so of most, perhaps of all Messianic passages, grave questions of interpretation have been raised by Christian theologians. We cannot now preach Christ from prophecy, as in the days of Dr. Macbride, with the authority of an accepted Christian exegesis. The old arguments might still be effective in addressing the unlearned of Israel; but the educated Jew, who has some interest in critical and theological studies, is well aware that the Christian controversialist cannot now claim to voice the convictions of Christian unanimity; for no such agreement in interpretation exists. The arguments of Jewish commentators contemplated in specifying the subject of to-day's sermon, are intended to contradict the application of Old Testament prophecies to Christ. The Christian preacher, who has passed beyond the traditional Christian exegesis, cannot dispute the Jewish interpretation, for he has joined hands with his opponent. He is much nearer to the Jewish position than to that of Dr. Macbride.

But we may be reminded that there are not wanting those who opine that the new alliance between Trypho and Justin Martyr will not be permanent. They suspect that the influence of the mysterious Jerahmeel, whom the want of clever textual emendation has conjured up in unexpected places, will be but a passing phase. They are obstinate enough to cling to the notion that Israel, after all, came out of Egypt. Moreover, they are confident that a change of theological fashion will produce commentators who will endeavour to translate and explain the text of the Old Testament as it has been delivered, without emendation in favour of previous theory. Negation has surely reached the bottom, for the contributors to a certain well-known book of reference have left very few stones standing of

the ancient edifice of Old Testament history. But out of these scanty yet not insignificant fragments, a new edifice is to arise. Those who believe in the substantial accuracy of Old Testament history; those who cannot close their ears to a Messianic note in Old Testament prophecy; they anticipate a return to views not essentially different from that catholic and evangelical interpretation, which the Church has delivered and the Jew opposed.

But each age will speak in terms of its own thoughts. For the present the voice of ancient confident Christian exegesis is silenced in Oxford. He who would adopt its tone, would only gain a hearing out of curiosity, for his teaching would be alien to the spirit of the age. Have we, then, in these transition days no message to unconverted Israel? We think we have. Though it must not be uttered with the dogmatic authority of former days, yet it may have a prophetic word of spiritual power to appeal, not in vain, to the men of the old Covenant; to plead with them to come and see if Jesus, whom we worship, be not in truth their own long-sought Messiah. We speak as men who have not a doubt about the stability of the foundation of our faith, yet we speak to-day with caution and with sympathy; for we do not forget that by many a seeker after the truth, Christ is now but dimly seen in the flickering light of ever-varying critical opinion. Yet, though the sunshine of our fathers' faith has faded, we have not lost our Master. In so far as we discern Him, we would be guides to others in the same quest. Can any good thing come out of this Nazareth of critical negation? Come and see!

But there is another aspect of these changed conditions. If ancient weapons of controversy are blunted, the present atmosphere is highly favourable to dispassionate discussion. In controversy with the Jew, we have, in increasing measure, common ground to occupy. The old vulgar prejudices against our faith have passed away, or live only amongst the ignorant. Jews do not now oppose, as they opposed St. Paul, contradicting and blaspheming; at least, not in England. The treatment meted out to members of their nation in some parts of Europe might excuse violence of opposition to the religion of their persecutors. But those with whom we are in contact in this country do not entertain such animosities; and when they are willing to read the evangelic narratives, we are confident they cannot but recognize in the historic Christ a character of surpassing beauty. While we claim Him as our Master, He was one of themselves—a son of their nation—an heir of their culture and civilization—a faithful adherent to their Law. To deny this, is to deny the substantial accurracy of the Gospel records. There are not, indeed, wanting those who do, both without and within the circle of Christianity; but, as we must have some common premisses for the argument to follow, we assume that we address Jews who accept the story of the life of Jesus of Nazareth. We want to show them that in Him is the fulfilment of their national hopes. That He was not an isolated phenomenon, but the goal of a series; the last of a succession; the object of preparatory anticipation, the finality of partial fulfilments in typical character; one whose birth and life corresponded, even in detail, to intimations of locality and conditions, associated by ancient seers with the advent of the Deliverer; yea, that all this evidence is not discredited by even grave differences of opinion as to the number, the manner, the application, of adumbrations and predictions. The magnitude and significance of such differences we do not ignore. We recognize that other translations of the Hebrew (as in the passage from Isaiah just quoted) may dissipate the supposed Messianic reference of a particular text. We are aware of the obvious argument, that if the process of elimination be continued, it must follow that in the end there will remain no Messianic element in Old Testament prophecy; but we dispute the conclusion; for our contention is that the Messianic element of anticipation or prediction (call it what you will) is commingled with the burden of prophetic preaching, and does not reside in a number of isolated texts. Nor is this view of the significance of Old Testament utterance contradicted by affirming that the prophets only intended to deliver a message for their own days. We think such an affirmation is far too sweeping. But herein seems a question of psychology, rather than of theology. We are not concerned with what the prophets *thought*; but we ask, 'Is there not a divine significance in what they uttered?'

After what has been advanced, it will be seen that before the preacher can use Messianic texts as material for argument, we must settle amongst ourselves what is their application. To this preliminary work I made a contribution when I

preached the Macbride Sermon on a former occasion. For to-day I have chosen two texts, which afford an opening on ground where considerations of authorship and questions of date make little difference. Whensoever Deuteronomy was written, our first text states a fact, or expresses an opinion, or conveys a prediction, which is undoubtedly true to history. Equally true is the statement of the second text; and the two are only in apparent, not in real contradiction. Before Christ came there was a series of prophets—men widely separated from one another in work and in gifts—a Samuel, an Isaiah, a Daniel—but all falling below the transcending greatness of Moses. These passed away before Christ began His work. He both succeeded them and combined their individual characteristics, being Teacher, Master, Prophet, King; and we exalt the picture of His unique personality before our Jewish brethren, and appeal to them: Is not this He of whom Moses spake? Our Jesus, your Messiah?

'The Lord thy God will *raise* up unto thee a Prophet.' The verb *kum*, which occurs in both our texts, is used in the 2nd and 3rd chapters of Judges of the calling of the judges, and in Amos 2^{11} is used of the call to the prophetic office. In many respects the prophets were the successors of the judges, for each class consisted of agents of some Divine purpose; in the one of deliverance, in the other of moral reformation. The combination of the two was eminent in Moses, and was found also in Samuel.

Our first text, in the form of the English Version, is probably understood by most readers as predicting the advent of a particular prophet, like Moses. The rendering of the LXX, προφήτην ἀναστήσει σοι Κύριος ὁ Θεός, the *y'kim* of the Targum, and the future tense of the Peshitto, seem to convey the same thought. In this sense it is quoted twice (and it is not quoted oftener) in the New Testament. But this interpretation has not been of universal acceptation. Many of the older commentators, as well as the writers of our modern text-books, have seen here the prediction of a prophetic order rather than of a special messenger; and the form *yakim* perhaps favours this view. Yet the wider interpretation includes, of course, the particular application. Each reformer or deliverer was a prophet raised up; complete, it may be, as far as his work went. No crisis was left without Divine aid, whether of a Samuel as ruler, or an Elijah as reformer, or an Isaiah as preacher, or an Ezra as restorer. He who translated all in personal character, in ethical teaching, in the potency of His life, was *the* prophet, the object of pious anticipation from the dawn of Messianic hope to the day of realization by those who waited for salvation in Israel. When the endowment for this sermon was provided, it was believed that His advent was predicted by Moses. The text-books now teach that the utterance cannot be older than 700 years before our era. Some opine that the Deuteronomist, in attributing the prophecy to Moses, represented a tradition which was substantially correct. To others the transition resembles a pious fraud. But whencesoever they came, the words are true. True, in that there failed not a succession of prophetic teachers. True, in that the succession culminated in One, who surpassed the rest. True, in that He was not of alien birth, but, as predicted 'of thy brethren.' True, also, in that He alone can be compared with the primary figure of the prophetic line. For of the rest it remains true, in the words of our second text, 'There arose not a prophet since in Israel like unto Moses.'

'The Lord thy God will raise up a Prophet like unto me.' 'Like unto me.' Wherein is the comparison? Have we even materials for making it? For accredited teachers are asserting that much of the history of Moses is mythical; that many of the words ascribed to him were put in his mouth by ignorance or pious fraud; that the story of his deeds is open to suspicion, because his life has been idealized. Be it so! Time does not suffice for argument. Yet all will allow that out of the halo of romance, or the dream of piety, or the anachronisms of scribes, there emerges an historical personality of unequalled pre-eminence, whose reality is attested by the work he bequeathed to his people; eminent before all things in the eyes of his historian by his characteristic of faithfulness; impressing upon subsequent ages the grandeur of his work as the founder of a Church and a nation. No one arose in the prophetic succession, through all the vicissitudes of 2000 years, who could be placed on an equality with Moses. The writer of Deuteronomy attributes his power to the intimacy of his communion with God. The fact of his potency is evidenced by the indestructible characteristics and vitality of the nationality he created. Isaiah was second to none as an inspired poet.

Jeremiah is the type of suffering for the truth. Each prophet-teacher occupies his own special place in the order. But none arose like Moses, till He came by whose side Moses stood upon the Mount, symbolizing the passing of the Old Covenant at the installation of the New. If every effect must have an adequate cause, then, when Moses has been eliminated from the realm of reality, some other author of Israel's greatness must be discovered. For such we search in vain amongst the traditions of the nation.

We must add a fact of supreme importance to many, may I hope, to all of us? Our teachers in the New Testament represent the faithful servant Moses as the forerunner of the beloved Son, Christ. We do not wish to stifle criticism of the records of Moses' life by importing the decision of a paramount authority; but we declare that, to the Christian, the comments on Old Testament matters in the New Testament are fraught with gravest meaning. If we are to reject the testimony of apostles, when they adduce Old Testament statements as true, or cite Old Testament words as prophetic, we must have irrefragable arguments for our rejection. The mere existence of difficulties in exegesis does not (as we think) justify a readiness to solve the problem by accusing the New Testament writers of error or ignorance. Those who are not impressed by New Testament authority must yet allow that in no Scripture character do we find a life bearing such fruits as we find in Moses, till Christ came, who in person and work revived the glories of Moses; whose faithfulness to His mission wavered not from the first words of devotion to the Father's business in the Temple to the last declaration of its accomplishment on the cross; who for a nation founded the Kingdom of God. Moses and Christ are the two extremities of the line of revelation. In the last book of the Canon, the company of the redeemed are represented singing 'the song of Moses the servant of God, and the song of the Lamb.'

If, therefore, we seek to place the argument for Christianity before the Jew in the least controversial form, we may perhaps proceed somewhat as follows:—'We, like you,' we may say, 'accept the Old Testament as containing a revelation of the will of God and His purposes for mankind. Although some Christian doctors, and some of your teachers, entertain views of the Old Testament widely different from those of their predecessors, yet we all agree in recognizing in the Old Testament literature a moral and spiritual character, which will maintain it for ever at the head of all sacred writings of ancient days. To avoid misconception, we hasten to avow our belief that these words are a most inadequate expression of the worth of the Old Testament; but we are contented now to claim what none of our opponents will dispute. We open the Old Testament and turn to Deuteronomy, waiving, as of secondary importance, all questions of date and authorship. We read our two texts, and none can deny that the writer expressed in the first an anticipation, which has been realized, and in the second declared a result, which was true to his day, and has been ever since. From Moses to John the Baptist there failed not a succession of men endued with the prophetic spirit. The last of them bare witness to Jesus of Nazareth that He was the Christ. Having baptized Him, he passed away, yielding to Him the place of Teacher. Him we present to you as one who claimed to fulfil, not to destroy, your Law. First He appeared as one of the line of teachers, who were never to be wanting to God's people; but presently He assumed a greater position, with a grander claim, declaring that He came to give His life a ransom for many, and that by His death, when uplifted on the cross, He would draw all men to Himself. Jesus, whom we preach to you, was like Moses in faithfulness, in founding a religion, in creating a nation. He surpassed Moses in that He revealed an inward regeneration, and committed to His disciples the preaching of a gospel, which should be not only for Israel, but for all mankind.'

In such terms we might present the subject to the Jew; and our method would at least have the authority of the two oldest sermons which are extant, to promote the conversion of the ancient people of God; for thus St. Peter argued in his sermon in Solomon's Porch, and St. Stephen in his oration before the Sanhedrim.

Those whom Peter and Stephen addressed knew the effects of Christ's mission, had heard of Him from eye-witnesses, had, in some cases, seen Him and heard Him themselves. We can appeal with the same argument to Jews who admit that they find an historical Christ in the pages of the four Gospels. We need not awake questions touching authorship, or the Synoptic problem, or the date of St. John. Of course, we have no ground for an

argument with those who relegate the evangelic narrative to the land of myth and legend; but we can, and do, appeal to the majority, who equally with ourselves accept as history the story of the life of Jesus. This is all the concession we need at present; for let criticism minimize the miraculous element, and exercise portions of the text and eliminate accretions to the primitive tradition; yet there will remain a unique figure, infinitely transcending the noblest conceptions of the age, and produced by unlearned men; a character irradiated with a moral beauty surpassing the fairest in contemporary history or fiction, and which bears on its very face the impress of truth and genuineness. This præternatural son of a decadent nation stands over against the great leader Moses; but the antithesis is more than the relation of resemblance, as warrior, poet, lawgiver in one age might recall features of the work of great men of other days. The mission of Christ is linked to that of Moses by the words and deeds of men of the Spirit in the intervening ages. These by ceremonial acts and ethical teaching inculcated a religion, which was consummated by the work of Christ, in whom the monotheism of Law and Prophet outburst the narrow bounds of Judaism. Moses created a nation; Christ founded upon that nation a catholic Church.

Having presented these considerations, we might ask a Jew, in the next place, to note what Christ Himself claimed to be in the unique personality of His appearing. We find that He regarded Himself as fulfilling the legislation of Moses, and yet as superseding it. 'I am not come to destroy' was followed almost immediately by the ἐγὼ δὲ λέγω, which set his seal to commands transcending the ethics of the old law. He claimed Lordship over the Mosaic Sabbath, and converted the Mosaic Passover into a Sacrament of Himself. There is a connexion in fact as well as in thought between Christianity and Judaism. From the later developments of the latter the new religion assumed much of its outward form. Thence came the sacramental signs; the use of psalms and lessons in public worship, and the sermon; the three chief feasts of the Christian year, the weekly holyday, also the sacred books of the major part of our Canon. In such evolution we mark the divine hand. Judaism passes away, becoming the fossilized memorial of an ancient religious world; for the last of Moses' line has come and gone, and the greater than Moses has become the author of a New Covenant.

We will not ignore two replies which may be made—

(1) It may be said that in spite of apologetics the Gospel-story is for the most part only a beautiful fiction. No doubt there once lived a holy man who came from Nazareth; seven of His sayings have survived to our day; from them we may glean some notion of His character. Probably a few of the traditions of His life have an historical basis. These meagre details are all we can rely on for a scientific life of Christ. Such assertions do not close the controversy; but, while they are accepted, they render futile the argument of the present sermon. Now, whatever support they may obtain from distinguished individuals, we will not do educated Jews the injustice to suppose that they fairly represent their attitude towards the story of the life of Jesus of Nazareth. Further notice is therefore unnecessary on the present occasion.

But (2) more serious, because less unreasonable, is the suggestion that while the facts of the Gospel-story are substantially true, the Messianic claims therein put forth are groundless. Christ believed He was a prophet and the mediator of a New Covenant; but these were the dreams of an enthusiast, and His death as a malefactor annulled His pretensions. This is not true to fact; for His death afforded the most remarkable verification of His claims. It was not Jesus the preacher who attracted many disciples, but it was the King of the Jews hanging on the cross who drew, and is now drawing mankind unto Himself. By His death He became a spiritual Master and Ruler. Mosaism has fulfilled its part, and is vanishing; the successor of Moses has exemplified the power of an abiding Life.

It is usual to treat our subject as dealing with Old Testament topics; and thither we properly first turn in studying prophecy in relation to Christ. But Old and New Testaments are inseparable. He of whom the prophets spake, has in the New Testament prophesied of Himself and His Church. If these predictions are in fulfilment, they strengthen and confirm our claim to present Him to the Jews as the culmination of their line of prophets. In the twofold significance of the ancient *Nabi*, Jesus was the *Prophetes* of the New Covenant. He *forth*-told the divine will, He *fore*told the divine purpose.

Into a future as yet unknown we do not pry; but we may behold Christ's prophecies already in incipient and continuous fulfilment. He predicted the effect of His death. We have already noted that the power of the evangelic message becomes effectual through the preaching of the fact of the Crucifixion. Again, in each of the Gospel narratives it is recorded that Jesus predicted His Resurrection. After His burial an inexplicable event occurred, which has resulted in exhibiting Him to all the ages as a living Saviour. Further, he anticipated the permanence of the Society of His followers; and lo! in spite of dissensions, of treachery, of persecution, His Church is daily spreading abroad; yea, as a living organism, it develops and adapts itself to the different needs and conditions of successive generations. This is a spiritual progress; and spiritual forces can only be tested by spiritual insight; but we need not apply to the mystic and the recluse. Ask the man of business, the soldier, the mariner; question the unlettered, or speak to the cultivated; with one consent, all men of prayer will answer that spiritual communion between Christ and His people is to them no phantasy, but an abiding condition of spiritual experience. They have tested it within their own souls. They know of themselves that He who said, 'Lo, I am with you alway,' was a true prophet. As Moses communed with God, and turning spake to the people, so Christ, in the divine power of His Resurrection life, reveals Himself to the faithful, and is the prophet of His Church.

This Sermon was endowed with the intention that the preacher should by his arguments promote the conversion of the Jews to Christ. Beyond *promotion* we cannot go. To us belong the removal of difficulties and the unfolding of evidence. This may, and sometimes does, lead the enquiring soul to the verge of the spiritual realm; but the gate into the garden of God opens only at the touch of spiritual force. 'Conversion' is a gift from heaven, whether in Jew or Gentile. No sermon can do more than arouse, then lead, and point out the way. First the discipline of life prepares the soul for change. Then a sense of sin creates the longing for a Saviour. Or the perils of the voyage induce the storm-tossed traveller to seek in divine words a chart of the track to the unknown bourne; and when, at the touch of the Holy Spirit, the scales fall from the mental vision, behold! out of the mist of question and controversy there emerges the superhuman figure of Him, whose call in days of old drew men from their occupations; whose glance across the Hall converted a backslider; whose words were such as never man spake. The infinite pathos of the Crucifixion appeals to the weary soul, and the magnificent triumph of the Resurrection is the symbol and also the source of new life and spiritual power. The light of Easter morn grows not dim, as the radiance faded from the face of Moses. It shineth more and more unto the perfect day of human salvation, for it is the Light of the World! And we who have received into our souls some rays of that divine effulgence, invite our brethren to forsake the shadows of an effete Judaism.

What is the use of such appeals? men ask, sometimes in despondency, sometimes in scorn. We answer, the appeal will not be in vain. For we remember the inspiring anticipations of their own prophets, and the visions of a future even more glorious than Israel's past. We recall the assurance of the apostle of the Gentiles, that God hath not cast away His people Israel. Surely there are signs that the period of punishment for their rejection of the predicted Prophet is almost fulfilled. That changes are imminent in their political status is obvious to every thoughtful observer, whether he sees herein the accomplishment of prophecy or not. Does not the passing away of Jewish prejudice against Christianity herald the commencement of a willingness to obey the gospel? Is not this perhaps the hour of the Church's opportunity for proclaiming Christ to the Jew as well as to the Gentile? Though long has been the day of unbelief, with mental darkness and disappointed hopes, is not the moment even now at hand when, as one of their own prophets predicted, 'at evening time it shall be light'?

Recent Foreign Theology.

The Resurrection of Christ.[1]

THE contribution made by Dr. Meyer to Weinel's *Lebensfragen* contains the most elaborate treatment of the Resurrection of our Lord that we possess. The author, anticipating that his conclusions will not be welcome to the Christian people, assures us that he has been prompted to write by no mere pleasure in negative criticism, but by a sincere desire to reach the truth. He does not wish to disturb the faith of any man; but there are those who in presence of the miraculous cannot but cry, 'Who will roll us away the stone?' To such persons he seeks to demonstrate that it is not in the empty grave that proof is to be sought of the victory and life of Christ and Christianity; that they must not seek, like Thomas, for visible and tangible evidence of Christ's risen life, but must find that evidence in their experience of His influence and power in their own spiritual life. And here, we think, Dr. Meyer should not have spoken of those two sources of evidence as alternatives, excluding one another, or in any way opposed to one another. It is a mistake to suppose that those who believe in the bodily resurrection minimize the superlative importance of personal experience of Christ's power as the final proof of His risen life.

The common ground from which all discussion of the resurrection starts is the renewal of faith in Jesus as the Christ after He had been crucified and buried. How is this renewal of faith to be accounted for? The Gospels give us an explanation, which, if we can believe it, is unquestionably adequate. The grave was found empty, and the Lord was seen in a glorified form, by several of the disciples. But here we are in the region of miracle. Dr. Meyer, however, does not summarily dismiss the narratives on the ground that they lead us into that dim and dubious region. He is prepared to admit that to an extraordinary person extraordinary events may happen; only, he justly demands that for such events exceptionally strong evidence must be brought. Whether the evidence is convincing, he proceeds to inquire. And, like a skilful engineer, he makes his assault by sap and mine rather than by a frontal attack. He depicts the mental atmosphere of the time in which the Gospels were written. He collects from history instances of the credulity of the period, and especially of the readiness with which the apotheosis of heroes was believed. The Gospels were written on this plane. The empty grave, the appearances, the bodily resurrection, are all of a piece with primitive popular conceptions.

Dr. Meyer does not see that this is a double-edged argument. He does not ask how it comes to pass that the very persons who reject the tales he adduces cordially believe in the resurrection of Christ—a question which deserves consideration, even if we can anticipate his answer. But having thus put his reader in his own point of view, he goes on to examine the various accounts of the Resurrection. The discrepancies are once again emphasized, and certain details are shown to be unlikely or impossible, although it is admitted that there may be a kernel of historical truth. To discover this kernel, the two main bases of belief in a bodily resurrection must be examined: the empty grave and the appearances.

If the grave was empty, as certified by the Gospels, can it have been emptied by any other means than that suggested in these narratives? Dr. Meyer considers the various suggestions that have been made, the removal of the body by the authorities, by Joseph, or by the disciples. These are found to be inapplicable. Dr. Meyer adopts the simpler plan of denying that there was any empty grave to account for. The idea that the grave was empty arose from a belief that Jesus had appeared risen. Paul, whose account of these appearances is primary and trustworthy, does not mention the empty grave; *therefore*, argues Dr. Meyer, he did not recognize it as evidence, or he knew nothing about it. This will scarcely satisfy anyone who considers the prominence Paul gives to the burial of our Lord in connexion with his enumeration of His various appearances after the resurrection. Neither is it possible to suppose that those in Jerusalem who believed in the resurrection never took the trouble to walk a mile to assure themselves regarding the tomb and its contents.

[1] *Die Auferstehung Christi.* Von D. Arnold Meyer, Professor d. Theologie in Zürich. Tübingen: J. C. Mohr; London: Williams & Norgate, 1905. Price 3s. net.

The reported appearances of the risen Lord are next criticized and reduced to visions. Great care and considerable research have been expended by Dr. Meyer on the elucidation of the nature of these phenomena. An instructive history of the more important visions from Stephen's day to our own is presented. Special attention is necessarily given to Paul's emphatic declaration that he had seen Jesus in a glorified form; and this vision is found to have been the mere reflexion and echo of his own apprehension of the majesty and influence of Christ's personality. This part of Dr. Meyer's argument is conducted with great skill, and much may be learned from his analysis of Paul's state of mind prior to his conversion.

Most naturally, therefore, Dr. Meyer concludes his interesting and very well-written book by asking, Were then the supposed appearances of the risen Lord merely due to the excited subjective feeling of the disciples? Did nothing happen in the world of visible actualities? What is become of Jesus? His body remained in the grave, was His spiritual life also extinguished when He bowed His head on the cross? Has the entire Christian faith and service from Paul's day till our own been a mistake? Where remains the living Lord and Saviour of Christianity? His answer is that the essential element in Christianity is the personality of its Founder, what Jesus was and would. And he rather surprises his reader by defining the essential characteristic of that personality as the belief of Jesus in the infinite worth of man.

It will be recognized that Dr. Meyer follows very much the same lines as are laid down by his colleague, Schmiedel, in his article in the *Encyclopædia Biblica*. Other liberal critics insist upon the divine origin of the visions; in this respect following Keim. The visions were sent by God to persuade the disciples that a bodily resurrection had taken place. But if so, then this was true, and the visions were something different from ordinary hallucinations. Dr. Meyer leaves us in doubt whether there is any direct action of the risen Lord upon men; whether the influence He now exerts is not wholly that which results from our knowledge of His life and death. But the chief objections to his treatment of the subject are his far too facile dismissal of the testimony of the Fourth Gospel, his one-sided discussion of the empty grave, the failure to recognize the different significance of a bodily and a spiritual resurrection, as well as the absence of any explicit statement that the appearances or visions were in any sense objective. In short, this volume, able, temperate, and most instructive as it is, seems to be simply a fresh demonstration that if you remove the bodily resurrection you remove the most important historical substructure of Apostolic Christianity.

Edinburgh. MARCUS DODS.

The Wittenberg Articles.[1]

THIS is the second of an excellent series of books reprinting, with brief introduction and notes in a form suitable for class use, classical works of Reformation Theology. The series will be representative of all periods and every department of Protestant activity, and is intended to furnish students with the original materials for a just appreciation of the history of Protestant Christianity. It has been greatly wanted, and deserves a cordial welcome, bearing as it does a guarantee of sound scholarship in the names of its several editors.

The present volume contains the Latin and German texts of a series of articles of faith drawn up, after prolonged discussion, by the joint efforts of English and German theologians at Wittenberg in 1536. The Englishmen were three in number,—Edward Fox, Bishop of Hereford, Nicholas Heath, future Archbishop of York, and Robert Barnes, the scholar and future martyr,—and had been sent by Henry VIII. to secure the co-operation, in the matter of his divorce as well as in doctrinal matters, of the German Protestants. The Germans were Luther, Melanchthon, Bugenhagen, Jonas, and Cruziger. The introduction gives a clear account both of the historical preliminaries and of the confessional relations and affinities of these little-known articles. Based upon the Augsburg Confession of 1530, they were themselves a basis of the 13 English articles of 1538, and through them of the 42 of Edward VI., and finally of the 39 of Elizabeth. They show how far the German Reformers were ready to make doctrinal concessions in order to conciliate their English brethren. Professor Mentz, of Jena, has edited them admirably. WILLIAM A. CURTIS.

University of Aberdeen.

[1] *Die Wittenberger Artikel von* 1536. Lateinisch und Deutsch—zum ersten Male herausgegeben von Dr. Georg Mentz. Leipzig: Deichert. M.1.60.

A Critical Edition of the Hebrew Bible.[1]

THIS is the first half of such an edition as has long been needed. The text is substantially that which was edited for Bomberg by Jacob ben Chayyim in 1524–25. Dr. Ginsburg's estimate of that is well known: 'No textual redactor of modern days, who professes to edit the Hebrew text according to the Massora can deviate from it without giving conclusive evidence for so doing.' But we have here no slavish reproduction. Kahan has gone carefully through the whole, with good results, especially as regards the accentuation. It is not, however, in the text, but in the Apparatus Criticus that the value of the new work lies. At the foot of each page we see at a glance the various readings of the Hebrew MSS and of the Orientals and Occidentals respectively: we are shown what is the text that underlies the ancient versions, Greek, Syriac, Latin, Ethiopic, Targums, etc.; and, most distinctive feature of all, we have an admirable collection of the conjectural emendations proposed by modern scholars and recommended by Professor Kittel and his colleagues, some as worthy of unhesitating acceptance, others as deserving to be considered. The manner in which the scheme has been carried out can be indicated in two ways. First, we may quote *in extenso* the notes at the foot of a single page, say that containing Jg 19[18-41], premising only that the symbols employed are fully explained in the Prolegomena—

18 l יְזַרְעֶאל (cf 𝔊) ‖ **21** 𝔊ᴮ Ἐμμας, 𝔊ᴬᴸ Ραμαθ; 21,29 יַרְמוּת (𝔊ᴮ Ἐμμαθ), 1Ch 6,58 רָאמוֹת ‖ **22** K וְשַׁחֲצוּקָה; Q𝔖𝔗𝔙 וְשַׁחֲצִיקָה, cf 𝔊ᴮᴬ Σαλειμ (Σασειμαθ) κατὰ θάλασσαν (= יכמ— dittogr) ‖ **26** ? l c 𝔊ᴸ וְאֶל מֶלֶךְ (cf איל פארן) ‖ **27** ins prb וְהָלַךְ עִבְרוֹן; cf 𝔊 ‖ **28** 19MSS עִבְדוֹן; sic 21,30. 1Ch 6,59 ‖ **29** [a] l frt c 𝔊ᴮ𝔏ᴸ עין ‖ [b-b] l תִּצְאוֹתָיו הַיָּמָּה; (Q) וְיִהְיוּ (fin vs 29) ‖ [c] K וַיְהִי; l c Q et 66MSS וְיִהְיוּ ‖ [d] (init vs 30) l prb (cf 𝔊ᴮ καὶ ἀπὸ Λεβ) וּמַחֲלָב (urbs Phoen a Sennach. memorata); cf ad Jdc 1,31 (𝔐 אַחְלָב) ‖ [e] l prb (cf 𝔊𝔖) וְאָכְזִיב ‖ **30** [a] l (c 𝔊ᴵᵒᴹˢˢ Ακκω; ⁶ᴹˢˢ Ακκωρ, 𝔊ᴮ Αρχωβ) וְעַכּוֹ; cf Jdc 1,31 ‖ [b] Jdc 1,31 אַפִּיק ‖ **33** [a] ? crrp ‖ [b] l prb (Jdc 4,11 K) בְּצַעֲנִים ‖ l prb וַיְהִי ‖ **34** [a] l יִפְגַּע (cf 𝔊𝔖𝔗) ‖ [b-b] וביהודה crrp; 𝔊ᴮᴬ καὶ ὁ Ἰορδ.: l frt וּבִיְרְדֵּן ‖ **35** [o-o] ? crrp ‖ **38** Kᴼʳ חֲרוּם (cf 𝔖) vel (al cdd) חוֹרֵם; Qᴼʳ חֲרֵם vel (al cdd) חָרֵם: 𝔊ᴮ + ᴹˢˢ—αρειμ; 𝔊ᴬᴸ Ωραμ; 𝔙 *Horem* ‖ **41** 7MSS וְעִיר (cf hod *'Ain-Schems*).

[1] *Biblia Hebraica.* Adjuvantibus proff. G. Beer, F. Buhl, G. Dalman, S. R. Driver, M. Löhr, W. Nowack, I. W. Rothstein, V. Ryssel, edidit Rud. Kittel, professor Lipsiensis. Pars I. (Genesis — Regum). x, 552 pp. Leipzig: Hinrichs, 1905. 4s.; bound, 5s. 3d.

Secondly, we may mention one or two passages, selected almost at random, where corrections of the text are offered. At Ex 23[3] we are told to read גָּדֹל for דָּל: one is loth to do it, but in face of Lv 19[15] it is not easy to refuse. The M.T. of 1 S 3[13] reads וְהַגַּדְתִּי לוֹ כִּי־שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ עַד־עוֹלָם בַּעָוֹן אֲשֶׁר יָדַע כִּי מְקַלְלִים לָהֶם וגו׳. The notes, compressed within less than a line, suggest the possible deletion of בַּעָוֹן, and bid us substitute אֱלֹהִים for לָהֶם, the latter being marked as a correction made by the scribes (Tikk. Soph.). At 1 S 9[24] הָאַלְיָה is preferred to the הָעֶלְיָה of the M.T., and attention is called to the שָׁמְרוּ לְךָ לֶאֱכֹל עִם הַקְּרֵאִים, which has been suggested to take the place of שְׁמֹר־לְךָ לֵאמֹר הָעָם קָרָאתִי.

These examples will suffice to show that we shall find here the best results of Textual Criticism. The processes must, of course, be looked for elsewhere, and the results are not to be regarded as necessarily final or exhaustive.

Special attention should be directed to the price. The complete Old Testament is to appear in two volumes. Each costs but four shillings. The second will appear about Easter, 1906. Separate parts may be had, Genesis, for instance, at 1s. Beginners in Hebrew are to be congratulated on the opportunity they have of being better equipped than any of their predecessors have been. And older students will give a warm welcome to this wonderfully cheap, well-printed text, with its wealth of valuable notes.

JOHN TAYLOR.

Winchcombe.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Wicket Gate.

This passage is a masterpiece of power and simplicity, qualities which Bunyan learned from Christ's own style of metaphor—*e.g.* the 'Fold,' the 'Bread,' and indeed the 'Way' and the 'Gate.' It is in strong contrast to the elaboration of the same scene in the spurious third part of *The Pilgrim's Progress*.[1] In that there is much detail of a shower of arrows, a certificate, and a magic crutch replacing a weak reed, and having the virtue to stay the bleeding of wounds, to give strength, and to refresh the spirits by emitting an odoriferous perfume. Bunyan's experience of God's grace was a far simpler matter.

The Wicket Gate is said to have been suggested by the old church door at Elstow. But in the story it is brought out into the open and stands across the way, a mere gate without either an enclosure or a house. Obviously such a gate is there to mark a boundary. It stands for a decisive choice, separating the course of the journey into two sections, one before and the other after it. It is, as Cheever has called it, 'a beginning and an end.'

It stands for one aspect of conversion, its human aspect, as a decisive choice. The question has been asked why the gate stands so long before the Cross, and it is curious that Mr. Stead omits all mention of it in his children's version of the allegory. Bunyan has a marginal note to the effect that 'there is no deliverance from the guilt and burden of sin but by the death and blood of Christ'; and no one need fear on account of his orthodoxy! Yet he knew human nature well enough to be aware that not always the same aspect of the great crisis comes first to a man. In this case Christian takes the critical step immediately upon a clear apprehension of God's *goodwill* in Christ. It is exactly the act which is described as repentance unto life in the answer to Question 87 of the Shorter Catechism. The full meaning of the Cross he will realize afterwards; meanwhile there is only the light shining on him through the archway—hope in God's goodwill seen in the framework of an active choice.

The illumination reminds us of the orientation of ancient temples, which were so built that on a certain day the light of the rising sun struck through the open door direct upon the statue of the god. The contrast is very significant. In the older case the light shone not to bless the man but to honour the God—here it is upon the worshipper that it shines, and the great truth is proclaimed not only that man is for God, but that God is for man also.

It is a clever touch in Hawthorne's *Celestial Railroad* which obliterates the wicket gate from fashionable modern religion as a narrow and inconvenient obstruction (cf. Temple Bar in Fleet Street) and erects upon its site a railway station and ticket office, declining, however, to give an opinion as to whether the tickets will be received at the Celestial City. The difference between the two religions is that the one has within it a distinct act of choice and the other no such decision.

Goodwill.

Whom does this figure stand for? One naturally thinks of the angels' word (Lk 2^{14}), and there is from the first a suspicion of superhuman personality. This is distinctly developed in the Second Part, where Goodwill is spoken of as 'the Lord.' At this stage the author has hardly decided the point even with himself. It must have seemed a delicate and hazardous matter thus to represent the Saviour, and the indistinctness shows the modest reverence of Bunyan's spirit. In the famous Greek phrase, the figure is 'divine, or mortal, or both mingled.' It reminds one of Mr. Hole's picture of Christ looking down upon Jeru-

[1] In 1692–93, four years after Bunyan's death, this Third Part was published by Joseph Blare, a London publisher, who signed the preface J. B., and professed that it was the fulfilment of the promise made in the last sentence of the Second Part. This preface is a model of audacity and cunning:—'It is a piece as rare and transcending what has hitherto been published of this kind, that I dare without any further apology, leave it to the censure of all mankind who are not partial or biassed: and so, not doubting but it will render comfort and delight, I subscribe myself as heretofore your soul's hearty well-wisher, J. B.' In the eighteenth and early nineteenth century editions it was usually bound up with the First and Second Parts.

salem, where the face gains its unique impressiveness by being shadowed to indistinctness against the setting sun. The simple soul of Bunyan finds the right way in this as in so much else, the child entering where the man cannot enter. If we contrast this Goodwill with Milton's Christ, we feel at once how much too strong the light is in the latter presentment. The fact that makes such blending of the human and the divine possible at all is the great event of the Incarnation, in which history and mystery are so marvellously mingled; and the remembrance of this may have encouraged Bunyan in his daring portraiture. It is significant that by the time of the writing of Part Second Bunyan had as it were grown accustomed to the figure, and we miss there the delicate and almost timid shyness which is seen here. It is like a picture spoiled by retouching, and Dr. Kerr Bain justly notes how seldom an author may venture to introduce characters again in a second work. Abundant examples of sequels in fiction will occur to the reader.

Standing Before the Gate.

He knocked more than once or twice, we are told. This reminds us of the folly and presumption of staking our religious destinies upon a single test, such as the answer to a specific prayer, as if we had a right to prescribe immediacy to the great Will that stands behind. This man was wiser. All he saw was a wooden gate studded with iron nails, if the suggestion of Elstow Church be correct. All a man may see may be the chair he kneels at, or whatever part of the solid material world confronts him as he makes his spiritual choice, but ever through the waiting time there are the words, 'Knock, and it shall be opened unto you,' written overhead. While these words are there his duty and his wisdom are to wait.

Christian and Goodwill.

When Goodwill came to the gate it was a 'grave person' that Christian saw: the word *grave* retaining rather its older sense which the Latin *gravitas* expresses than the modern sense, in which it would be the epitome of the legend that though Christ was often seen in tears no one ever heard Him laugh.

In contrast with such a view, and showing how cordial the grave man may be, are the first words of Goodwill explicitly reported, 'I am willing with all my heart.' These words are the refrain of some very beautiful verses, included in B. M.'s *Ezekiel*, under the title of 'The Man at the Gate.' No words could better express the cordiality of Christ. They free Him from all ecclesiastical bonds of routine or mere form. Instead of being 'the head of the clerical party,' a functionary of the Church, he appears as a layman in all the freshness of Goodwill. Though pilgrims come to Him every day, yet each new soul is as interesting to Him as if it had been the first.

The little incident next told is deeply true to experience. The demonology of Bunyan will have our attention later. The air in Puritan times was full of devil-lore, and the stories regarding Luther had their parallel in the experience and imagination of all earnest men. The arrows of Beelzebub shot at souls near the wicket gate are those special temptations which come upon men while they stand before the great decision of their lives reasoning and hesitating. At such times the whole nature is excited and the nerves strung and tingling. Many examples might be quoted from Bunyan's own experience as related in *Grace Abounding*. In narratives of the more violent types of religious revival, such conditions frequently assume even physical aspects. But in any case it is a time of danger. By and by the man will have the shield of faith which comes after a strong output of the will in decision; as yet he is defenceless, and the one hope for safety is to flee quickly within. The *pull* given by Goodwill has much familiar Scripture behind it (cf. Cant 1^4, Ps 18^{16}, Jer 31^3, Jn 6^{44} 12^{32}). Here we have a very vivid description of God's act and man's free choice combined in the supreme event of conversion, as indeed they are combined in every act of life.

An extraordinary wealth of religious thought has gathered round the figure of the door open or shut. The words of Goodwill are from Rev 3^8, and they give an additional hint of the divineness of the personality. We may contrast this with the shut door which no man can open, the tragedy of opportunity for ever lost, of which Christ tells in His parable of the ten virgins.

Another contrast may be suggested by the legend that before the destruction of Jerusalem the enormous brazen doors of the Temple swung open without the touch of hands for the exit of God. Again there are the two metaphors of Christ knocking and man knocking at a closed door, each of

which has its own significance at life's hour of crisis. Here, the thought that is most impressive is the contrast between without and within. Outside all is danger, the uncertainty and the fear of life; inside, the loving Christ and His embrace. Before the opening of the door some wait, as has been suggestively said, looking through open spar-work, beyond which they can see but cannot penetrate; while others seem to be facing closely joined planks relentlessly opaque. In either case the tragic fact is that as yet there is a plank's breadth between them and their highest destiny. Perhaps the strangest phenomenon of the gate is that so many go on knocking as if it were closed and fail to see that it is wide open already. There is a tale of a prisoner who lay for long years languishing in his cell, counting the stones in the wall, watching the spiders and the mice, until at last one day—he just rose up and walked out! In any case, after whatever experience on the other side, the supreme issues of life are in these simple words, 'he opened the gate.' To hear that gate shut behind us, to be suddenly sure of God's acceptance—life has no experience comparable with that.

The first question which Goodwill asks is How it is that Christian comes alone?—for as we shall find at the Palace Beautiful the Lord had said that He 'would not dwell in the mountain of Zion alone,' and He misses those who do not come.

In Christian's answer regarding Pliable we have the phrase repeated, 'that side next to his own house.' This vivid description of turning back has evidently caught the writer's ear. Yet Christian turns quickly to the confession of his own failure. It is the mark of a really great soul that he does not dismiss the names of those who have disappointed him with a bitter last word. There is no boasting over Pliable, but only a sense of what might have been in his own case. In the initial verse he had called himself an undeserving rebel—an epithet that shows marks of the times in which the book was written. Here he describes himself in a poorer aspect. The incident reminds us of the words of another famous Christian, who, on seeing a criminal being led to execution, exclaimed, 'There, but for the grace of God, goes John Bradford.'

All that Goodwill has to say about the dangerous mountain to which Christian had wandered is that it has been the death of many and will be the death of many more. One of the deepest mysteries in the whole tragedy of life is the refusal of Christ to coerce the wills of men, and His sorrowful contemplation of the fact that there are those who will not come unto Him and have life. The next words of Goodwill abound in graciousness and remind us of Knox's sentence in his Communion service, 'Our Lord keepeth not back any penitent person, how grievous soever his sins before have been, but only such as continue in sin without repentance.' Thus is the figure of Goodwill a wonderful combination of awfulness and pleasant tenderness. His welcome is gentle and hearty as a child's, yet 'His decision is final; His will is fate.'

Goodwill's Directions.

The figure of the Way, taken up and made eternal by Jesus Christ, may be traced back to Isaiah's grand conception of the Highway (Is 19^{23} 35^{8} 40^{3}). It was a figure in which were blended a magnificent realization of past deliverance with an equally magnificent assurance for the future. The path, running high and straight across the desert, might be that which led from Egypt or from Babylon to the home-land of Israel. The narrowness of the way thus symbolized has been sometimes so understood as to teach that of two ways we must always choose the least pleasant if we are to be sure that it is the way of Christ. This is certainly a wrong view. God may, and often does, lead men in 'ways of pleasantness and paths of peace,' as He did of old. It is straightness that is the real test. In choosing between two possible careers, it is wholly a mistake to decide upon one simply because it involves more self-sacrifice than the other. The right question to ask is, Which of the two lies most directly in the line of usefulness and service? In which shall I best be able to exercise my powers, to let my natural disposition and education tell, and so to find my special destiny? Whichever path meets these requirements, it will be found at times narrow and difficult. There is the Cross, the need for some self-denial, in every day's journey.

It has been noticed already that Christian enters the wicket-gate with his burden still upon him. To those who find that strange, the words of Montgomery may be quoted, that '*The Pilgrim's Progress* is the history of *one* man's experience in *full*, and the experience of many others in *part*.' In fact this was Bunyan's own experience; for two

years, he tells us, he preached nothing but sin and hell. It will be observed that Christian does not take with him the love of sin, but only the weight of sin. There is in an old book of religious emblems a woodcut representing the covetous man struggling to get through the gate with an enormous bundle of wealth upon his back, but held from entering because the bundle was larger than the door. This John Bunyan would certainly have endorsed. The general course of experience here described seems to be that of a man who first knows the wonderful welcome of Christ's love, although his conscience is not yet at peace, and who afterwards comes to understand the Cross and is assured of release from sin. The practical lesson of it is, in Dr. Whyte's words, 'get into the right way and leave your burden to God.' It is thus that the labouring and heavy-laden *find* rest unto their souls. Christian began to gird up his loins, etc., is a phrase frequently repeated.

We can imagine the feelings with which Bunyan wrote the final words, 'Christian took leave of his friend.' At first he may have hesitated to use such a familiar title for the person who has been growing more and more manifestly divine. Yet on second thoughts it could seem no irreverence, since Christ Himself had said, 'I have called you friends,' and 'ye are my friends.' Indeed it is the tenderness and familiarity of goodwill which are the note of all this passage. He is tenderer than Evangelist, tenderer than any man. His tenderness is that of the Shepherd whom Faber describes so feelingly in his hymn, 'Souls of men, why will ye scatter.' He is there to welcome pilgrims, and it is characteristic that He is described by Christian to the Interpreter as the 'man that *stands* at the gate.' It is Christ's typical attitude, as Stephen saw Him in his vision (Ac 7^{55}).

The contrast is inevitable between the reception at this gate and the story of the other gate (Gn 3^{24}), when—

> Fierce as a comet . . . . . .
> The hastening angel caught our lingering parents
> And to the eastern gate led them direct.—MILTON.

Recent Theological Literature.

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At the Literary Table.

A BIT OF HISTORY.

ENGLISH CHURCH HISTORY, FROM THE DEATH OF KING HENRY VII. TO THE DEATH OF ARCHBISHOP PARKER. By the Rev. Alfred Plummer, M.A., D.D. (*T. & T. Clark*. 3s. net.)

'MANY years ago, Dr. Döllinger was talking to me about the scandalous lives of some Roman clergy, especially in rural districts in Germany, and I asked whether it did not make such pastors very unpopular with their own flocks. He said "No; on the whole the people are very tolerant. A priest may live a sensual life, and yet be very well liked, if not very greatly respected; always provided that he is not grasping. That is *the* unpardonable sin. The priest who is avaricious is hated." And perhaps it is no injustice to the English clergy in the sixteenth century to say that it was a rare thing for priests not to be grasping. They took fees for all occasional duty, and sometimes enforced the fees with great brutality. They would hold as many benefices as they could get, and perhaps reside in none of them. Priests sometimes held ten to fifteen livings. In the register of Archbishop Winchelsey (1293–1313) there is a case of a priest holding twenty-three livings. We have seen that Wolsey held three sees all at once—Tournay, Lincoln, and York.

He exchanged York for Durham, and during the six years that he held Durham he never set foot in the diocese. At the time of his downfall he had never been installed at York. Fox, quite one of the best of the prelates of that age, was Bishop of Exeter, 1487–1491; but he never once saw Exeter Cathedral. He was Bishop of Bath and Wells, 1491–1494; and that diocese he never entered. If such things as holding a diocese and never seeing it were possible even with good men, what must the worst clergy have been? The whole system was rotten; and the instruments of earlier reformations now shared in the rottenness. There had been reforms through a revival of the monastic spirit. There had been reforms through the enthusiasm of the Mendicant Orders. But these reforming agencies had done much worse than merely pass away. They had stayed on as salt that had lost its savour: and one knows what happens to that. Men cast it out.

Lilies that fester smell far worse than weeds.'

Thus writes Dr. Plummer in his new book. The quotation will serve to introduce it. He is as graphic on every page. Dr. Plummer has heard a new call. We have known him hitherto as a commentator. He has been called to become a Church historian. For he is able to make the past alive to his own mind and to the minds of his readers, and he has a large share of that courage of the truth which is the Englishman's best endowment. His first volume, *From the Death of Archbishop Parker to the Death of Charles I.*, has surprised him by its success. This volume will do better still.

SHOWER FROM THE HIGHEST.

Śri Brahma Dhàrà. Through the Favour of the Mahatma Śri Agamya Guru Paramahamsa. (*Luzac.* 3s. 6d. net.)

The author of *Śri Brahma Dhàrà; or, Shower from the Highest*, is his Holiness Agamya Guru Paramahamsa, who is a Mahatma. But think not of Madame Blavatsky and Mrs. Annie Besant. His Holiness is no mysterious worker of unclean miracles. He is simply a teacher of the Vedanta philosophy, which is the true and unusurped meaning of the word Mahatma. And yet this true Mahatma can do miracles if he would. He will not usually, for he says that miracles are 'for little people, not for the full-grown.' But when they wished in Cambridge to be reckoned little people for a moment, even the great dons there—Mr. F. W. H. Myers, Dr. Estlin Carpenter, Dr. Hodgson, and the rest—his Holiness Agamya Guru Paramahamsa did work a miracle, stopping his pulse for thirty seconds, so that 'the closest medical examination failed to discover any sign of life.'

How does a man obtain the power to work miracles? Now as always by faith in God, by sanctity of life. His Holiness was once a man of the world, a judge of the Supreme Court. He is now a yogin, and the 'only genuine yogin or Indian saint,' said the late Professor Max Müller, 'which I have ever known.' To-day he is fully enlightened, living in the most supreme stage of the Highest called the Infinite Ultimatum; and yet 'far from being an ascetic in appearance, he has much the look of a wise statesman and man of the world. He is tall and powerful, in the neighbourhood of fifty-eight years of age. He lives simply, plainly, takes but one meal a day of vegetables, and has the physique, figure, life, and health of a young athlete.'

But the book. It is in the form of dialogue. The dialogue is between the student and the Blessed Guru. It is a dialogue of the way of life, according to the philosophy of the Upanishads. This is the end: 'You should abandon the ego of sole existence in the Infinite, Eternal Bliss, and be yourself the Omniscience of the Unfathomable Reality.' It is not easily understood, nor probably easily accomplished. But it is no fool's vapourings for all that. They only are the fools who call this teacher a fool.

THROUGH THE LANDS OF ISLAM.

To Jerusalem through the Lands of Islam. By Madame Hyacinthe Loyson. (*Open Court Pub. Co.*)

This remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy or in a hate at Père Hyacinthe will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the

words, 'He that is not against us is on our part,' and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For she writes down what her own eyes have seen; and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.

Certainly Madame Hyacinthe Loyson has no Uzzah fears for the Ark of God. She tells us plainly what the Muhammadan thinks of our Bible and our Christ. Are we afraid to listen? Here is a letter sent to Père Hyacinthe by the Sheik-ul-Islam, of Tunis. After much preliminary courtesy, which need not be quoted, he gives his reasons for the faith that is in him—

'Mussulmans profess the true religion of Jesus, freed from impurities, and therein consists the teaching of the Koran. It differs from Christianity on three points only. As far as two of them are concerned, they are based upon the witness of the Koran, and of the other sacred books which preceded it; also upon decisive arguments of a rational nature.

'With regard to one of these two differences, viz. that Jesus is the son of God, the reason shows the falsity of this, to say nothing of the fact that the allegation is an odious one, in support of which there is not the shade of a rational or traditional proof. In a word, how can the Ancient of Days —the pre-Existent, which is without beginning,— the Eternal, which can have no ending,—whose existence is a necessity, whose very nature implies existence,—with whom the chain of possibility begins and ends, the Superior Being, whose nature man's reason is incapable of comprehending,— whose intimate nature cannot be known through reason or informatory sources,—how can such a One occupy material place or space, among created beings upon earth, which might or might not exist, and is subject to the will of man,—which is contingent—which exists after not having existed! Ah! Yes, verily, He (Jesus) was a messenger of God! The nearest to God's favour, glorified, honoured, exalted! but one of His servants withal. Jesus himself (May He and our Prophet be blessed and protected above all!), Jesus recognized that He was a servant of God, recognized God as His master, and commanded that He only should be adored, as the Koran directed in innumerable passages.

'Thus the Mussulmans, in what concerns Jesus (may He ever be revered!) occupy an intermediary position. They say that He was the chosen Servant of God, His Special Messenger to His other servants; illustrious, favoured, and honoured; and that our Prophet bore witness to His glory. They do not depreciate Him as did the Jews, whom God has punished for not recognizing Him, nor do they exaggerate His worth as do Christians, who say that He is God!

'The second point of difference between us is the prophetic mission of Mohammed. Traditional proof, rational and decisive proof, everything establishes his mission. It was of him that Jesus spoke when He announced the Paraclete, so that herein the Mussulmans obey the teaching of Jesus. Of him also Moses spoke, and there are clear proofs of this.

'The third point is that the precious Koran declares that Jesus was not slain by the Jews, but some one whom God delivered up to them, a man in his likeness, whom they slew, *after he himself had consented to be slain.* Learned Mussulmans have written at length upon the identity of him who was thus slain in His stead, and you, my friend, will not wonder at this, for He who created the world can well have created a man in the likeness of Jesus.

'You have proof, therefore, that Mussulmans really exalt Jesus more than do Christians. Inasmuch as, though he was not, and could not be, the *Son* of God, he was the *Soul* of God! and therefore it was not permitted, nor possible, for him to be slain of men!

'*I am sad at our parting, O my brother in the One Living God?*

'Written the 19th Djoumada Nauia, 1313, or the 7th December 1895.—In the writer's own hand. AHMED-BEN-EL-KHODJA.'

Notes on Books.

Messrs. Bemrose have published *The Harmony of the Proper Psalms*, a devotional exposition by the Rev. Melville Scott, M.A. (2s. 6d.).

Under the title of *The Psalter of the Church* (Cambridge Univ. Press; 6s. 6d. net) the Rev. F. W. Mozley, M.A., has published a volume in which he compares the Septuagint Version of the Psalms with the Hebrew. It is not in the Septuagint only that Mr. Mozley is interested. He is also, and perhaps chiefly, interested in the Prayer Book Version. The volume indeed is meant as a student's companion to that Version. He is thus on the one side in touch with Professor Swete, of Cambridge, who has done so much in our day for the Septuagint, and on the other with Professor Driver, of Oxford, who has done so much for the Psalter of the Prayer Book. He works over the Septuagint Version with his definite purpose before him, and writes a note on every word or phrase where the Greek seems to differ from the Hebrew or is otherwise in need of comment.

The Oxford edition of *The Poetical Works of Percy Bysshe Shelley*, as edited by Mr. Thomas Hutchinson, M.A., and published by Mr. Henry Frowde at 3s. 6d., is the only complete edition, and it is the cheapest of all the well-edited editions.

There must be other and better ways of expounding the books of the Bible than the word-for-word commentary we are familiar with. That way is waxing old and ready to pass away. It is the thought, the connexion of thought, or the want of connexion, that we must reach. Well, men are making trial of new ways. From New Zealand there has come a commentary on *The Book of Job*, which has the old way in part, but united to a better new way. Its author is the Rev. James Aitken, M.A., of Wellington. It is published in Messrs. T. & T. Clark's series of Handbooks (1s. 6d.). Let us predict a very large circulation for Mr. Aitken's book. It is the commentary for the layman, and the layman wants a commentary on the Book of Job as much as on any book.

Messrs. James Clarke & Co. have issued a third and cheaper edition (2s. 6d. net) of the late Dr. Weymouth's *Resultant Greek Testament*.

The deepest and most difficult matters in theology and philosophy are now served in the daintiest of booklets by Messrs. Archibald Constable & Co., at 2s. 6d. each. The latest volume is written by Hugo Münsterberg, Professor of Psychology in Harvard University. Its title is simply *The Eternal Life*.

The Protestant Church does not know what the Catholic Church is doing. It is only when a meteor appears in the sky that the common people look up. It is only when a book by Abbé Loisy is condemned that Protestants become aware that there are Catholic authors still. One of the most prolific writers is the Rev. Patrick J. Healy, D.D., Professor of Church History in the Catholic University of America. His name is often seen in the *Catholic University Bulletin*. He has now published a volume on *The Valerian Persecution* (Constable; 6s. net).

It proves Dr. Healy to be thoroughly alive to the present demand for scientific precision in the writing of Church History, and to be in touch with the best literature of whatever country and whatever creed. On one page there are references to a book by Professor W. M. Ramsay, a magazine article by Professor Boissier, and a volume by that most able and lucid French author, M. Georges Goyau. Moreover, Professor Healy has the double gift of the historian's imagination and the historian's perseverance. And he can write. A more picturesque narrative could scarcely come out of France. Without doubt this is the best modern account of the great persecution.

It is the day of Social Christianity and the Social Christ. Professor Rufus M. Jones, of Haverford College, in Pennsylvania, has written a book on *Social Law in the Spiritual World* (Headley Brothers; 5s. net). For the Quakers are not behind in the things of Christ. If we find that He cares for the family and the city, the Quakers found it out before us. Yet they do not lose the thought that the individual is His care also. Professor Jones makes his social out of the individual. He has no companies without souls. The book is directly addressed to individuals. Its chapters are 'The Meaning of Personality,' 'The Subconscious Life,' 'The Inner Light,' 'The Self and the Over-Self,' and the like. Its socialism is the individual's discovery of his full self. 'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

'Why is it,' asked a layman, 'that young clergymen so often choose the text, "Work out your

own salvation with fear and trembling, for it is God that worketh in you, to will and to do of his good pleasure"?' It is because there are just two sides to the spiritual life and that text gives both. Those two sides, when either is emphasized at the expense of the other, are called Moderatism and Evangelicalism.

But now we have new names given to them. Messrs. Hodder & Stoughton have published an anonymous book entitled *Religious Genius* (6s.). It describes the two sides of the spiritual life, and it emphasizes one of them. The two sides are called Genius and Talent, and Genius is greater than Talent. More than that, Genius is attributed to the Evangelicals, and Talent to the Anglicans. But the new names are not an improvement. For the difference between the two is not due to intuition, it is due to the Spirit of God. The author refers to the Welsh Revival. If every person who is converted in the Welsh Revival is a spiritual genius, where is that uniqueness, that apartness, which the word genius has hitherto carried?

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* is occupied with the first eight chapters of St. Matthew (Hodder & Stoughton; 7s. 6d.). There are to be three volumes on the First Gospel. This volume covers the Sermon on the Mount, which few preachers have discovered yet. Dr. Maclaren has discovered it.

In the Secret of His Presence (Hodder & Stoughton; 3s. 6d.) is a good title for 'Helps for the Inner Life when alone with God.' And the book is good. How easily are devotional works sorted. There are just two kinds, the true and the false. The true are eternal joy; the false are ashes in the very mouth. The Rev. G. H. Knight, M.A., has written a true book of devotion.

American sermons appeal to English people because they are so modern. The language of the pulpit in America is the language of the street. But when there is nothing else in American sermons the surprise wears off, and they pass away. The sermons that stay with us are the sermons that speak our modern tongue and tell the ancient story. Such are the sermons of the Rev. Robert Francis Coyle, D.D., of which a volume has been published by Messrs. Hodder & Stoughton, entitled *The Church and the Times* (6s.).

Messrs. Hodder & Stoughton have also published *A Reasonable Faith*, being a Reply to Saladin the Agnostic, by the Rev. Angus Mackay, B.A. (1s.); an attractive edition at a very low price (6d.) of Dr. Robertson Nicoll's *The Church's One Foundation*; and a *Complete Index to the Expositor's Bible*, prepared by the Rev. S. G. Ayres, B.D. (7s. 6d.).

The first half of *Isaiah* in the Century Bible (Jack; 2s. 6d. net) has come from Dr. Owen C. Whitehouse. The other half is to come from Professor Witton Davies. If we are not mistaken, the Old Testament men have taken more space and gone more fully into Dictionary matters than the New Testament authors. Dr. Whitehouse is at his best, and his best is very good. He makes the most recent archæological discovery tell its tale. He is, moreover, sensitive to the necessity of interpreting Isaiah by the manners of his own time. He is wisely on his guard against that dangerous phrase, 'the unchanging East.'

To the preacher who is on the outlook for illustration we recommend *In Touch with Reality* (Kelly; 3s. 6d.). It is a Chinese book. That is to say, it is a Christian book written in China. Its colour, and it has all the colours, some of them dirty enough, and some of them white and glistering, like the raiment of the Transfigured,—its colour is Chinese. The author is the Rev. W. A. Cornaby, the editor of the *Chinese Weekly* and the *Chinese Christian Review*. How well he knows John Chinaman, and how well he loves him when he is least lovable! It is Christianity at work. And, as ever, Christianity is turning this world upside down, and affording the modern preacher unapproachable modern illustrations.

The Rev. J. E. Roberts, M.A., B.D., when he is spoken of, is still called Dr. Maclaren's colleague. But he has personality himself, and he too can write. His new book is on *Christian Baptism* (Kingsgate Press; 1s. 6d. net). He might have called it *Recent Literature on Baptism*. For he goes over all the great books of recent years—Rashdall's *Christus in Ecclesia*, Forrest's *Christ of Experience*, Drummond's *Christ's Teaching and*

Apostolic Teaching, and especially Hastings' *Dictionary of the Bible*, to which he devotes a complete long chapter. And he shows that all that is said about Baptism by all these great writers is just what an orthodox Baptist would say.

Anything that is published belonging to the late Bishop Mandell Creighton, of London, will attract attention, for we now know that we have lately had few bishops or men like him. But the new volume of sermons, *The Claims of the Common Life* (Longmans; 3s. 6d. net) has a special interest. The sermons were preached to undergraduates not long after Creighton had himself been an undergraduate. So they both reveal and conceal. And they have the resolve in them neither to be goody nor to be churchy, but to be real. There are four on David—his Faith, his Simplicity, his Courage, and his Hope—worth reading after all we have read on David.

Messrs. Longmans have also published *Old Beliefs and New Knowledge*, by the Rev. C. L. Drawbridge, M.A. (1s. 6d. net).

Some day someone will arise and write a new *Pilgrim's Progress*. One part of it has already been written. It is the part of *Greatheart*, and the Pilgrim's talks with him. The author is hidden as yet. The publishers are Messrs. Macmillan (3s. net). Greatheart is very modern. He has lived after Darwin, after Spencer, after G. K. Chesterton. Or is it that he lives for ever, and is always young? Young and strong, he is here, full of consideration for the weak in understanding; and oh, how he can argue! It is a good instalment of the great work that is coming. It is true.

Keswick has attained its majority. The report of the 21st Commission has been issued. The title as usual is *Keswick Week*, 1905 (Marshall Brothers; 2s. net).

Messrs. Mowbray have taken in hand the publication of a series of volumes on the Leaders of the Church between 1800 and 1900. Each volume is written by a layman. The general editor is Mr. George W. E. Russell. *Dean Church* (3s. 6d. net, with photogravure) has been done by Mr. D. C. Lathbury.

Now Mr. Lathbury is an ideal choice for Dean Church; the choice the Dean himself would have made; for he has all the same unexpectedness of ecclesiastical generosity, and all the same joy in writing. He has also the full flavour of the High Churchman. A layman? Yes, but he is not outside. There is no folly of hero-worship, as so often is the way with laymen who attempt ecclesiastical biography. For Mr. Lathbury is one of us, and he knows. Perhaps he can see farther than most of us, and perhaps that is the layman's reward. But he can see closely as well as far.

Mr. Murray has undertaken a 'Wisdom of the East' series. The editors are Mr. L. Cranmer-Byng and Dr. S. A. Kapadia. They are to be small square volumes, bound in artistic colours. The volume that has reached us (we are not sure if it is the first) is *The Rose Garden of Sa'di* (1s. net).

Mr. C. B. Fry is our greatest all-round man. The third volume of *C. B. Fry's Magazine* (Newnes) puts his supreme ability as an editor beyond all doubt. Its variety is as great as the editor's own. And the editor's own writing is the best thing in it. The illustrations are thick as autumn leaves, and no one will need to be told (for they come from the house of Newnes) that they are up to date in finish and expressiveness.

The Rev. W. R. Harvey-Jellie, M.A., of Cheltenham, has had to consider what good thing he might do to make an effective appeal to men, an appeal that shall be strong and tender and reasonable, in this strenuous twentieth century, to take up their cross and follow Christ. And he has been led to the Gloom of that unique tomb in the garden. From there he passes to the Easter Glory. It is the only way; and it is the never-failing way. Only let us see to it that we begin with the Gloom and that we go to the Glory. The one without the other is nothing. Mr. Harvey-Jellie names his book so, *From Gloom to Glory with the Risen Christ* (Nisbet; 1s. 6d. net). Clearly he is a thinker, and he has let every thought be brought into captivity to the mind of Christ.

The new volume of Messrs. Nisbet's 'Church Pulpit Library' comes from Bishop Ellicott. Its title is simply *Sermons at Gloucester* (3s. 6d. net). They are not all recent; one we see from an accidental remark was preached in 1862. They are all

serious sermons on the most serious and momentous topics. For Dr. Ellicott never had time or inclination for sermonic fancy work.

Messrs. Nisbet have also published Torrey's *Gist of the Lessons for 1906*; and a fine devotional volume by Mary Higgs, entitled *The Master* (2s. 6d. net).

If it were proved that there was a close resemblance between some things in the Gospels and some things in the texts of Buddhism, what then? Not a few would be very uneasy. They need not be uneasy. There is an occasional fairly close resemblance, and the Pāli texts are older than the Gospels. Yet they need not be uneasy, for even so ardent a student of Buddhism as Mr. Albert J. Edmunds, who has published an elaborate comparison of *Buddhist and Christian Gospels* (Open Court Publishing Co.), can go no farther than this: 'I have admitted the possibility of a knowledge of the Buddhist Epic on the part of Luke; but his use of it, if actual, was very slight, and almost entirely confined to his Infancy section.'

And yet uneasiness is better than indifference, infinitely better than scornful indifference. For this bookful of parallels is not gathered in vain. It speaks of a deeper matter than imitation. It throws a new light on the whole study of religion, on the whole problem of the religious life. It is not that St. Luke copied Buddha. It is that, telling the story of the Birth in Bethlehem, he brought himself into touch with the religious desires of man all over the world, and furnished what they desired. They had been seeking this Incarnation, this Babe in a manger, feeling after it, but never securely finding it. The study of Comparative Religion will be the study of the future, and the future is not far away. We need not be driven into it by fear; let us enter it with that reverent joy with which the Shepherds entered the Cave at Bethlehem.

Mr. Edmunds has for the first time translated the Pāli texts (for even Seydel knew not Pāli) from the Nikāyos, and has set them down beside the relevant passages from the New Testament. Professor Anesaki, of the Imperial University of Tokyo, has added the Chinese from the Āgamas. We wish he had also translated the Chinese for us. It is a volume of great learning, and the value of it is not to be gathered from a single quotation. But to taste its matter, one example will be taken:—

Sutta-Nipāto Nālaka-Sutta.	Luke ii. 10, 11.
(Angels Speak.)	And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord.
The Bodhisat, the best incomparable gem, Is born for weal and welfare in the world of men, In the town of the Sakyas, in the region of Lumbinī. Therefore we are glad and exceedingly pleased.	

Messrs. Owen, of High Holborn, have issued an album of ten scenes connected with the life of Christ, under the title of *The Holy Land* (1s. 6d. net). Mr. Maurice A. Canney, M.A., has written the descriptive notes. The scenes are in colour printing, and an effort is made to retain an artistic effect along with the colouring.

Dr. Elder Cumming is giving himself at present to the study of the Psalter, and, of course, he studies purely for spiritual nourishment. He has published his first volume (Psalms i.–xli.), *The Psalms, their Spiritual Teaching* (R.T.S.; 2s.).

The Religious Tract Society has also published (1) *Heroes and Pioneers*, being Lives of Great Leaders in Thought and Action, edited by W. Grinton Berry, M.A. (3s. 6d.); (2) *Six Heroic Men*, with a Preface by the Rev. A. R. Buckland, M.A. (1s. 6d.).

Mr. Fisher Unwin has issued a second impression of Professor J. Campbell Oman's *Mystics, Ascetics, and Saints of India* (7s. 6d. net). The book does not require a full-dress review now, but we are glad of the opportunity of directing attention to a subject of so much religious interest, a subject which has been absurdly neglected by Christian preachers. We go our round of the homiletical helps in the vain hope of finding something to freshen the sermon withal, and here is a volume unopened by us, every page of which has its religious value, scenes that illustrate texts and that are positively startling in their freshness and reality. They are Indian certainly, not Israelite. But surely it is time that we, who proclaim the universal gospel, had come to see that the Indian *sadhu* is included in its universality.

Mr. Oman writes popularly. He is the easier

to read and to use. But he knows what he writes about. He has lived and seen and even suffered with yogins till he knows the very thoughts that sustain them.

The new volumes of Messrs. Watts' sixpenny reprints are Paine's *Age of Reason*, Haeckel's *Wonders of Life*, and Comte's *Fundamental Principles of the Positive Philosophy*. The same very advanced publishers have sent out a cheap edition (2s. 6d. net) of *Supernatural Religion*.

The Latest Discoveries in Egypt.

A REVIEW OF FLINDERS PETRIE'S NEW VOLUME.

By the Rev. James Baikie, Ancrum.

The third volume of Professor Petrie's History[1] has been long waited for, and latterly with some impatience. The second volume, carrying the narrative down to the end of the eighteenth dynasty, appeared in 1896—the fourth, on the Ptolemaic dynasty, in 1899. Now at last, in 1905, the gap between the two has been bridged.

The delay, however, has not been without its compensations. It has, for one thing, enabled Professor Petrie to embody in his work the very latest results of exploration; and it may be said at once that the volume is well worth the waiting for.

It is, indeed, one of the most interesting productions that have appeared within recent years on the subject of Egypt; but its interest is of its own kind, and that kind is not one which is likely to appeal to the general reader. There is here none of the flowing narrative, enlivened with vivid sketches of the state of religion and art, which one finds in Maspero's *Histoire Ancienne;* nor is there even so much attention paid to the construction of a continuous narrative of each reign as in Budge's History. In fact, the work is, as the author himself says in his preface, 'only a skeleton of facts,' and its interest, apart from the intrinsic quality of the facts themselves is that it constitutes a storehouse in which is gathered together practically everything that is known up to the present of the period which it covers.

This is essentially a book for the serious student of Egypt, not for the casual reader.

The amount of labour involved in its production must have been enormous, and out of all proportion to the resulting quantity of letterpress. Not only are the facts of each reign told, with references to all the original sources, and either translations or abstracts of all documents or inscriptions of importance given, but representative lists are also given of the chief monuments and papyri, public and private, of each reign, with notes indicating where these are to be found, and what are the best available reproductions or translations. In the case of a reign like that of Ramessu II. the list of personal relics of the king covers something like twelve pages, while that of the private monuments of the same reign covers sixteen. Work such as this makes no great show in a volume, but it is of inestimable value as a guide to the student; and while other histories have their own advantages, none provides so good a basis for the commencement of a thorough study of the subject.

The period which is embraced by this volume is in itself one of the most interesting periods of Egyptian History. It begins with the accession of Ramessu I., the first king of the nineteenth dynasty, and carries the narrative on to the downfall of Nekhtnebf, or Nectanebo, the last of the native kings. While, therefore, the period is that of the decadence of Egypt,—and its story is one of a steady decline alike in warlike power and in art from the great days of such sovereigns as Tahutmes III. and Amenhotep III., of the eighteenth dynasty,—it is also one of special importance to the biblical student, from the fact that within its limits are comprised practically all the points of contact with the history of Israel.

The attention of the reader will, of course, be immediately directed to the account given of the two outstanding kings of the nineteenth dynasty,

[1] *A History of Egypt from the XIXth to the XXXth Dynasties.* By W. M. Flinders Petrie, D.C.L. London: Methuen, 1905.

Ramessu II. and Meren-ptah, in whose reigns the almost universal consent of historical writers has placed the period of the Israelite Oppression and Exodus. So far as regards the reign of Ramessu II., it cannot be said that anything novel comes to light in this fresh telling of the story. The general impression left is merely confirmatory of that tendency which has been growing for long to regard the greatness of Ramessu as somewhat of an imposture, carefully fostered by the overweening conceit of the monarch himself. Formerly the type king of Egypt's greatness was the great Sesostris, but nowadays it has come to be recognized that the real culmination of the nation's greatness was in the reigns of Tahutmes III. and Amenhotep III.; and Ramessu II. appears more and more in the somewhat unenviable light of a man who strove to appear great by usurpation of the works of better men, and by a diligent attempt to make much of small successes. Thus Professor Petrie agrees with most modern historians of the reign in suggesting that the much vaunted victory of Ramessu at Qedesh was after all only an indecisive battle, from which the Egyptian king was lucky to escape as well as he did, and that no real or lasting success was gained against the Hittite power—a view which would appear to be confirmed by the terms of the treaty of peace between Ramessu and the Hittite chief, Kheta-sar, in which the contracting parties speak as equals, not as victor and vanquished. Of this interesting treaty a pretty full summary is given. Even of the works of art of the reign Professor Petrie has no very high opinion. Speaking of the great Hypostyle Hall at Karnak, which, though mainly the work of Sety, was completed by Ramessu, and on which such floods of laudation have been poured forth, he says: 'The only special feature of this hall is its great defect . . . The size that strikes us is not the grandeur of strength, but the bulkiness of disease.' With the successor of Ramessu, Meren-ptah, we touch the point at which the history of Israel as an independent nation is supposed to have begun. The progress of opinion with regard to this king has been the opposite of that experienced by Ramessu. As late as 1887, Rawlinson could picture Meren-ptah as a sort of cowardly *fainéant*, who made a great boast of achievements in which he had no share, and whose reign was utterly disastrous to Egypt. It may be suspected that biblical prepossessions had something to do with this unfavourable estimate; at least later research has done nothing to confirm it. Petrie's conclusions from the incidents which led Rawlinson to question even Meren-ptah's courage is that they 'show Meren-ptah to have been a true general, who could adapt his methods, and organize a victory.' The great event of Meren-ptah's reign, so far as the Egyptian record is concerned, was the invasion of the country by the Libyans and their allies, and the victory gained over them at Pa-ari-sheps (Prosopis). In his discussion of this event, Professor Petrie pointedly disagrees with the common identification (Maspero, *Hist. Anc.* ii. 432; Birch, *R.P.* iv. 38; Budge, *Hist. of Egypt*, vi. 36) of the tribe called Aqayuasha with the Achæans. In his view it is much more likely that the alliance which Meren-ptah had to face was simply one of the tribes of the north coast of Africa, and he would connect the Aqayuasha with Agbia, near Carthage. The suggestion seems intrinsically more probable than that the Achæans should be found in alliance with a North African tribe.

Of the Exodus itself there is of course no trace in the Egyptian records of Meren-ptah's time, unless the statement on the well-known Meren-ptah stele be regarded as an exception to this statement. This stele was discovered by Petrie in 1896, and in the present volume he gives the reference as follows:—'Ynuāmam is brought to nought, the people of Israel is laid waste—their crops are not, Kharu (Palestine) has become as a widow by Egypt.' In the nine years which have elapsed since the inscription was discovered, Professor Petrie has apparently seen no reason to change the view which he suggested at the time of the discovery (*Six Temples in Thebes*, p. 30), namely, that the reference is neither to the oppression in Egypt nor to an overthrow of the Israelites in Palestine after the Exodus, but to a branch of the race who either did not enter Egypt with the rest of Jacob's family, or who returned to Palestine immediately after the famine. No discussion of the Exodus itself, either as to its historicity or the details of its route, is attempted. The date which Petrie suggests for the event, 1213 B.C., would fall, according to his reckoning, towards the end of Meren-ptah's reign. He points out, however, the somewhat strange fact that the report of a frontier official dated in year 8 of Meren-ptah records the bringing in of a Semitic tribe to the lakes of Pa-tum

(Pithom), in the land of Succoth. 'It would seem, then, that the Egyptians were welcoming more Semitic tribes into Succoth only a few years before the Exodus.'

The whole question is obviously one on which it is impossible to arrive at any definite conclusion in the present state of the evidence from the Egyptian records.

The finding of Meren-ptah's mummy by M. Loret in the tomb of Amenhotep II. (1898) has not excited the interest one would have expected from that which arose over the earlier discovery of the mummies of Sety and Ramessu II., probably owing to the fact that no official account of the details of the find has yet been issued. Petrie, however, agrees with almost all competent authorities in the conclusion that the mummy found in the coffin of Set-nekht is that of Meren-ptah, and not that of Akhenaten (Amenhotep IV.), as M. Loret at first supposed. The find, of course, disposes of the current idea (which has no basis in the Exodus narrative) that Meren-ptah personally shared in the disaster which overwhelmed his troops. During the reigns of the later Ramesside kings the decadence of Egypt continues, and is only arrested for a brief space by the vigorous rule of Ramessu III. whose victories over the Libyan confederacy (twice), and over the Hittites and their allies, are here briefly discussed. The Hittite alliance which was defeated both by land and sea included, among other tribes, the Pulosathu and 'the Daanona in their isles.' These are identified with the Philistines and the Danai, or Argives. The most important relic of this Syrian campaign is the pavilion which Ramessu, with curious taste, erected as a gateway to his great temple at Medinet Habu, and which is copied from a Syrian Migdol. A good view of this curious structure is given in this volume.

It is not till the time of Sheshenq I., the first king of the twenty-second dynasty, that we again come into touch with the O.T. historical narrative. The great event of Sheshenq's reign was the Syrian campaign, the record of which is engraved on the south outside wall of the great temple at Karnak. It agrees with the narrative in 1 Ki 14 and 2 Ch 12. The identification has been questioned within late years, but Professor Petrie dismisses the matter with the brusque remark that 'when an encyclopædic critic states that "it is difficult to doubt that Shishak and Shushakim are corruptions of Cushi and Cushim, and they belong to well-ascertained types of textual corruption," it is evident that this form of historical criticism belongs to a well-ascertained type of critical aberration.' While the subject is before us, it may be noticed that the author returns to the charge in the discussion of the reign of Shabaka and his identification with the 'So king of Mizraim' of 2 Ki 17^4, and maintains that there is no evidence whatsoever for supposing the Mizraim, or Muzri, of the O.T. narrative to refer to a kingdom of Muzri in Sinai, coterminous with Egypt. His treatment of the case is short, but his conclusions demand consideration, more particularly as they agree with those of Dr. Budge (*Hist. Æg.* vi, preface). Professor Petrie's controversial methods are vigorous, if brief, as the example already given will indicate. Another sample of them may be given in the present instance. 'Facts are what we alone consider in this History, without giving weight to the opinions that may have been based on these facts. But if any may hesitate at setting aside the bold assertions of the Jerahmeelite writers of the *Encyclopædia Biblica*, they may refer in that work to the conjectural emendations on Shishak, where the contemporary records are entirely ignored, and the treatment is uncritical and unhistorical.'

It may be noticed also in passing that Professor Petrie sees no reason for questioning the accuracy of 2 Ch 14^9 16^8, and supposes the 'Zerah the Ethiopian' of that narrative to have been Uasarkon I. of the twenty-second dynasty. Budge regards the Chronicles narrative as legendary, but Petrie appears to doubt neither its historicity nor the fact that it refers to an Egyptian defeat.

The history of Egypt does not again come into contact with that of Israel until 701 B.C., the year of Sennacherib's Judæan campaign. In the biblical account of that event (2 Ki 19^9, Is 37^9), Tirhakah is spoken of as king of Ethiopia. As a matter of fact, Taharqa, who was of the twenty-fifth or Ethiopian dynasty, did not become sole king until 693 B.C. But a stele at Tanis records the fact of his being sent north, *i.e.* from Napata, the Ethiopian capital, to Egypt, at the age of 20, probably as viceroy, in which case the description of 2 Ki would be sufficiently accurate. Taharqa's end proves that the Assyrian estimate of his power, 'this bruised reed,' was correct. In 670 B.C. he was defeated by Esarhaddon. An attempt to regain his sovereignty led

to a new invasion in 668 B.C. under Esarhaddon and Ashurbanipal, the latter of whom, after Esarhaddon's death, drove Taharqa into Ethiopia, and divided his kingdom among twenty petty rulers. And a further revolt met with no better success. Taharqa was again driven into Ethiopia, and disappears from history.

There remain only two points to be noted. The first is the raid to the Euphrates by Nekau II., twenty-sixth dynasty, in which Josiah perished at Megiddo. It appears that Nekau kept some hold on Syria after this event, for four years later, 605 B.C., he was again at Carchemish, where he was defeated by Nebuchadrezzar. Of this campaign, as is natural, there are no Egyptian records.

One more king, Ha-ab-ra, the Hophra of Jer 44^{30}, attempted to intervene in Palestinian affairs, but the only result of his intervention was the downfall of the Jewish monarchy. The party under Johanan, who fled into Egypt on the final overthrow of Judah, found sanctuary at the great frontier fort of Daphnal, which had been built by Psamtek I. for his Ionian and Karian mercenaries.

The site of this fort, the Tahpanhes of Jeremiah, was investigated by Petrie in 1886. He found that the mound of ruins still goes locally by the name of Kasr Bint el Yehudi ('the palace of the Jew's daughter'); and on clearing the doorway of the old fort, he discovered in front of it a platform or pavement of brickwork, which may well have been 'the brickwork which is at the entry of Pharaoh's house in Tahpanhes,' upon which Jeremiah prophesied that Nebuchadrezzar should spread his tent.

These are the chief points of interest for biblical students in this important volume. The main impression left upon the mind of them will probably be that of how astonishingly little archæology has to say, in this instance at least, upon scriptural subjects. One reference to the Israel of the Exodus time, doubtful in meaning; two identifications, neither of them absolutely certain; one reasonable explanation of a doubtful title (the Taharqa stele); and one rather happy illustration of an incident recorded in Jeremiah—this is practically the sum of what the most indefatigable research on a period of nearly one thousand years has yielded. Professor Petrie would probably reply that his business is not to provide biblical illustrations, which are merely a by-product, but to ascertain accurately the facts of Egyptian history. And he would be right; for thus he avoids the pitfalls into which earlier Egyptologists have repeatedly fallen, to the joy of the unsympathetic.

It only remains to add that the volume is amply and admirably illustrated, some of the reproductions, such as those of the Ramessu II. pectoral, and the portrait of Banutanta (pp. 86, 87), giving a very high idea of Egyptian art even in a period of decadence.

Contributions and Comments.

The Seventh Zionist Congress.

THE seventh Zionist Congress met at Bâle on 27th July last. It met in the shadow cast by the death of the great founder of the movement, the late Dr. Theodor Herzl; it arose from its deliberations in the shadow of a grave crisis as to the future policy of the organization. It was at the previous Congress in 1903 that the offer of the British Government of certain territory in the East African Protectorate to the Zionist body was announced, and it was then resolved to adjourn the matter of the acceptance or rejection pending the report of the Commission which was to be sent out to examine and prospect. That report had been issued some weeks before the seventh Congress met, and the Actions Committee, as was already well known, had recommended the rejection of the offer on account of the unfavourable nature of the Commissioners' conclusions. Thus two grave issues were to be determined by the seventh Congress, namely, what was to be done with the offer, and, secondly, if it was rejected, was it to be rejected on the score of inadequacy only, or as being opposed in principle to the Bâle programme—'the acquisition of a legally assured, publicly recognized home in Palestine'?

During the two years previous to the seventh Congress, then, these issues had been violently agitating the Zionist world. Two parties had formed—the Territorialists, who declare that the general condition of the Jewish people is so pitiable

that the finding of some territory, even outside Palestine, for their wandering masses is an urgent necessity,—and the 'Palestinian' Zionists, who assert as Zionists that the most favourable concession outside Palestine and its neighbouring countries must be determinedly rejected. The gravity of the issues involved could not but engender the most passionate pleading from either side, and the discussion for two years past ran a vehement and turbulent course.

The 27th of July saw the opening of the Congress, which took the form of a memorial gathering in memory of the late Dr. Herzl. The spacious hall was draped in black, above the presidential chair hung a black-draped portrait of the dead leader, and, everywhere, in the faces and the attire of the great assemblage one saw evidences of grief and mourning. The memorial address was given by Dr. Max Nordau, who, standing by the vacant presidential chair, set forth in stately language —a cloak for his own emotion—the life-story and genius of the departed President.

Later in the day Dr. Nordau, who had been elected President of the Congress, delivered the presidential address. Attended by six hundred delegates, its proceedings reported by about two hundred journalists, the seventh Congress was a record gathering in every respect. In the address from the Chair, the East African question was referred to an Extraordinary Congress for decision, and it was clear that around it bitter warfare was expected to rage.

The Extraordinary Congress began on Friday the 28th July. The signs of mourning had meanwhile been removed. At the one end of the hall the portrait of the dead chief still hung above the presidential chair, gazing with brooding eyes on the massed rows of delegates; at the other end, in a recess, the huge figure of the statue of 'The Awakening of Israel' shone out white against the red background. The speech of the day came from Mr. Israel Zangwill, the novelist. He urged the Congress to adopt such a resolution as would allow further negotiation with the British Government in regard to the land already offered or other suitable territory elsewhere. But it could be seen, even at this stage, that the Territorialist view did not commend itself to the great majority, not even in the form put forward by Mr. Zangwill, who was anxious to find a means of compromising the situation. And so the day wore on,—from the tribune a ceaseless flow of eloquence, from the delegates approbation or disapproval—until, the Sabbath approaching, the Congress was adjourned until the Saturday evening following.

The Sabbath closed and the Extraordinary Congress resumed its interrupted session. Four speakers had, by arrangement, been selected from either party as its representatives. The debate sped along its passionate length, hailed by enthusiastic plaudits or fierce repudiation. Midnight was reached and the time of voting on what had become the one great question of Zionist policy was nearing. The report of the Committee for the Verification of Mandates was brought up before the House. For it had been asserted that a number of the Russian mandates could not bear scrutiny, and that, in fact, the main illegality lay at the door of the Palestinian party. The significance of the charge was clear, for, if made out, it would have deprived the Palestinian party of a great number of suffrages. The Committee, however, found that the charge of falsification was unfounded, and that, with the exception of some venial irregularities, the Russian mandates were in order. The motion from the Chair for the adoption of the report was carried by an overwhelming majority, the minority of Russian Territorialists making strenuous opposition. Then ensued a scene comparable only to some vast elemental upheaval of nature. The minority, consisting of not more than fifty or sixty, broke into disorder and, upstanding, shouted defiance and rebellion. Then, soon, their compatriots and friends in the galleries joined in the demonstration; singing and waving handkerchiefs and hats, they stung the little band below into further self-abandonment. The President and the members of the Executive occupying the platform remained seated calmly, hoping that the frenzy, like a fierce fire, would soon burn itself out. But the singing and the shouting went on insistent. Sobbing, too, now mingled with the clamour. Heroic efforts were made to still the turbulence. The President and his supporters left the estrade. From the galleries came hurtling down leaflets and circulars setting out the Territorialist aims, and condemning the tyranny of the majority. The demonstrators in the galleries, eluding the worn-out doorkeepers,

burst into the Congress Hall and joined their forces. But the sitting had been suspended, and the delegates were already leaving the hall. Someone switched off part of the electric light. The blaze of passion burnt as fierce as ever. Outside the building, the situation was being discussed by eager groups. Inside, attempts were being made to hold some kind of meeting on the part of the demonstrators. But emotion was not to be banked up within the rules governing general assemblies. The hall was fast emptying. Frenzy was exhausted. Darkness filled the place, punctuated here and there by an electric lamp. The singing had become less; the sobbing of men unmanned burst out now and again. The hall was by this time almost completely clear, save for the defiant Territorialists, who now, too, began to leave. Stumbling their way out, arm in arm, still uttering snatches of defiant song, they went through the deserted meeting-place out into the night. . . . Above the vacant presidential chair the sorrowing, pensive eyes of the dead leader gazed ever on as across a scene of gloom and desolation. At the other end of the hall, the huge statue of 'The Awakening of Israel' gleamed mysteriously from its black recess like some gigantic dream-figure. Outside, the first harbingers of the dawn were glowing in the eastern sky.

It were easy to write in supreme condemnation of this scene. It is not less easy to grasp the causes and reasons of the demonstration. Never before, since the Dispersion, has so momentous a question presented itself to the Jewish people in such acute form. To the Territorialists it is not a question of Palestine or living peaceably in Russia until Palestine is attained. It is to them far more serious, for Russia means living death. Shall we, they say, who strain towards the light, throw aside the candle that is being offered us, because, forsooth, we cannot get the sun? For years we have prayed for such an opportunity as the present, and you bid us spurn the offer and—suffer on!—For the rest, let that Parliament which has never itself given way to stress and emotion cast the first stone.

Some hours later—on Sunday the 30th July—the interrupted session was continued. The galleries were closed to the public, and, amid the strained calm, the resolution, emanating from the Actions Committee was put, which clearly and decisively ruled out all colonising activity outside Palestine and its adjacent lands. The resolution was carried *nem. con.*, the Territorialists abstaining from voting. Thus after two years of hot debate the East African question, with the principle involved, received its solution.—The rest of the proceedings of the Congress lost a good deal of interest now that the Territorialist storm had broken and finally cleared. Ways and means of pure Palestinian activity were discussed, methods of propaganda were devised, questions of finance and organization debated. It was not until Wednesday that the labours of this, the most momentous of all the Zionist Congresses were at an end.

Two parties now emerge from the general Zionist body—the Zionists and the Territorialists. The former have behind them the Zionist organization proper with all its resources. The latter are now being organized under the hon. presidency of Mr. Israel Zangwill. Mr. Lucien Wolf, the 'Diplomaticus' of the journalist world, has recently joined the party. In some measure, then, the two movements—Zionist and Territorialist—are supplementary to each other. Will force of future circumstance compel them to become rivals? By the death of Dr. Herzl, whose diplomatic triumphs must ever appear the more amazing when we realize the puny means at his disposal, the Zionists have lost a great political personality. By the rejection of the British offer they seem to have made their isolation, in a diplomatic sense, even more complete. Will the resulting concentration of energy on Palestine prove a quick propelling force towards that ultimate goal? Or will it prove a force to beat, as it were, into still harder mass the sand-wall between them and the realization of their aims?—The Territorialists, meanwhile, proclaim that the door to diplomatic negotiation stands open before them. They are marching on with hope in the van. H. SNOWMAN.

London, August 1905.

'Snow in Salmon.'

PSALM LXVIII. 14.

'When the Almighty scattered kings therein (in the land), it was as when it snoweth in Zalmon.'—R.V.

ZALMON is said to have been a wooded hill near Shechem (Jg 9^{48}). The words have been ex-

plained (1) of a snowstorm completing the rout of the kings, the snow being seen against the dark mountain; (2) of the glittering armour dropped by the fugitives; (3) of a pell-mell flight, compared to falling snowflakes; (4) of the bleached bones of the foe. I submit that a clearer analogy is arrived at by interpreting the 'white as snow' by the flowing white robes of the fallen host.

The following description was given in the *Times* a few years ago of the destruction of the Mahdi's host: 'The Dervishes still came on, their jibbahs gleaming white against the green of the scrub and the blue sky. It was like sea-waves crested with foam. The sight was magnificent. . . . The road to the Khalifa's capital lay over the plain, which was white with thousands of the dead.'

As I read those words at the time, and saw the picture of the slain Dervishes in white flowing jibbahs, I said to myself, is not that the key to 'When the Almighty scattered kings in the land, it was white as snow in Salmon.' A. P. Cox.

Christ Church Vicarage, Cheltenham.

New Wine.

The curious antipathy of Moslem and native Christian Syrians to intoxicating wine raises the question as to what is meant by the NEW WINE which Jesus permits His followers to drink. There seems to be an utterly wrong translation of γλεῦκος in Ac 2^{13}. In the Levant γλεῦκος means 'OLD wine' of at least five years' standing, or even 'vinegar,' *i.e.* wine so old that it has gone bitter and acid. The NEW WINE of Lk 5^{39} etc. is contrasted with this old παλαιός. The adjective is νέος. If Jesus in this passage suggests that men ought to prefer 'new' wine to 'old,' it throws light on the important words, 'till I drink it new (καινὸς) with you in my Father's kingdom' (Mt 26^{29}), for καινὸς would then mean that Christians ought only to drink wine fresh or recent, *i.e.* quite unintoxicating, or the juice of the cluster of grapes before fermentation sets in. J. R. Strachan.

Lintrathen.

The Campanian Farmer.

Your quotation in the June number of The Expository Times of Dr. Charles Bigg's note on the Campanian farmer and St. Felix proved of humorous interest to me, as only two days ago word was sent me by one of our Christian women in the country that her cow had been stolen, and I was requested to do all in my power to help her recover it. I am not a saint, but only a missionary. Yet the woman did not send me a list of the marks of the animal, beyond stating that the cow had a three-month-old calf. Fortunately she did not indulge in threats, nor does she want me to make good the loss just yet. This is only one out of a number of cases or incidents in a missionary's experience. Yet we, too, are making Church History. *The Church's Task under the Roman Empire* might be fitly recommended to intending missionaries for study preparatory to their departure for the mission field.

Fusan, Korea. G. Engel.

Entre Nous.

In last month's Expository Times there was published a paper by the Rev. W. Taylor, M.A., of Melville Parish, Montrose, on 'The Reading of Holy Scripture.' Mr. Taylor's paper concerns all the churches which have no fixed order of service. In his own church the interest in the point it raises is evidently very great. That point is whether, in public worship, passages of Scripture should be chosen to suit the text, or the Old and New Testaments should be read in order right through, or some selection of passages for public reading should be followed. We have already received a large number of letters on the subject, which we promise to deal with next month.

Professor W. N. Clarke's *Outline of Christian Theology* has had such an extraordinary circulation in this country that it carries in its wake every book which he publishes. He has just published a new book, however, which may get in front of

the *Outline* in the race for circulation. It deals with one subject only, but it is the subject of greatest debate and deepest searching of heart at the present time. Its title is, *The Use of the Scriptures in Theology* (T. & T. Clark; 4s.). And its handling of that subject is such a combination of courage and reverence as those of us who are in the thick of the strife could not have believed possible.

The following note appears in the *Jewish Chronicle* of September 1, 1905:—

'As a lion, my hands and feet.'

The difficulty of this phrase (Ps 22^{16}) is indisputable, and that is the only statement about it that is not open to dispute. The Hebrew runs: כי סבבוני כלבים עדת מרעים הקיפוני כארי ידי ורגלי which the English Authorized Versions renders: 'For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.' It will be seen that instead of the Hebrew noun כארי ('as a lion') a verb כארו ('they pierced or dug through') is substituted. The substitution is very old, for it is found in the Septuagint and other ancient versions. The Christological use is later, for the substitution of the verb may be right, while the application of the text to the Crucifixion is clearly impossible.

The version recently published by the American Jewish Publication Society runs: 'Yea, dogs have encompassed me, a band of evil-doers have enclosed me, as a lion tearing my hands and my feet.' Here the Hebrew כארי is retained, but a word 'tearing' is inserted for which there is no warrant in the Hebrew Massoretic text. Attention may, therefore, be profitably directed to a note by H. G. Ross, in the August number of THE EXPOSITORY TIMES. He writes:—

'Is it not possible to adopt the words in Hebrew, just precisely as they stand? The verb נקף in the Hiphil means "to surround," and from the use of the word in Job 19^{6}, it would appear to be a term employed in connexion with hunting. מצודו עלי הקיף means "he has encompassed me or entangled me in his net." May we not take the word to mean the same thing in Ps 22^{16}? Thus, we may keep ארי and derive from the words a most vivid metaphor. The "hands and the feet" (ידי ורגלי) bring to our minds the poor beast struggling in the meshes of the net, but unable to free its limbs. So the rendering of the passage we would adopt would be this: "The assembly of wicked ones have thrown round me their net, as though I were a lion, yea, round my hands and my feet." The words ידי ורגלי would be accusative governed by the verb [הקיפוני], and in apposition to its first object, viz. the pronominal suffix.'

As Mr. Ross claims, this explanation 'relieves us from any interference with the text.'

The remark was made in the review of a book last month that our professors of Apologetics required no knowledge of Comparative Religion. The professor of Apologetics in the United Free Church College, Glasgow, promptly sends his last two examination papers. So what we are waiting for in Glasgow is the separation of the Chair of Apologetics from the Chair of Comparative Religion. For no single man can overtake all the topics which these examination papers cover. And when the Chair of Apologetics is separate, it will possibly be found that its separate work can be better done by some other Chair.

The professor of Apologetics in the United Free Church College, Glasgow, is Dr. James Orr. Let us seize the occasion to congratulate Dr. Orr on winning the Bross Prize. We know not how many books were sent in for the prize, but all the world was invited to send them. It is a distinct honour to Scotland.

The new volume of 'The International Theological Library' has been written by Professor Stevens, of Yale. Its subject is the Doctrine of Salvation (T. &. T. Clark; 12s.). It is a great subject, and we have read enough of the book to be assured that this is a great book upon it. If clerical clubs are choosing their books for the winter's discussion, this book should be chosen first. If preachers want to fit themselves for a winter's work of strong, healthy, persuasive preaching, this book will fit them.

The Great Text Commentary.—The Great Text Commentary for January will be Jer $23^{5.6}$—'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord is our righteousness.'

A copy of any volume of 'The International Theological Library' (see the advertisement) is offered for the best illustration of that text. The illustration must reach the Editor, at St. Cyrus, Montrose, Scotland, by the 6th of December.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it out of place to lament the loss of the angels? The time is scientific; the telescope has swept the universe and has not found angels. Is it unscientific even to lament the loss of them?

The Rev. J. A. Beaumont, M.A., Incumbent of St. John's Church, St. John's Wood Road, London, laments the loss of the angels. Mr. Beaumont has published a volume of sermons. He has published it by request, and he laughs at himself for doing so. 'Sermons always are published by request,' he says. But no one else will laugh. For in these sermons he has done that which we are all trying to do, that which we know it is our supreme business to do. He has translated the eternal truths of the gospel into the language of to-day and made them applicable to our life. It is in one of these unmistakably modern sermons, in a sermon breathing the modern scientific atmosphere, that Mr. Beaumont laments the loss of the angels.

The title of the book is *Walking Circumspectly* (Skeffingtons). The title of this sermon is 'The Desire of the Angels.' The words of its text are, 'Which things the angels desire to look into' (1 P 1^{12}).

Mr. Beaumont is struck with the originality of his text. It tells us something about the angels. It tells us something which we are told nowhere else. 'This statement,' says Mr. Beaumont, 'is unexampled in its originality.' But originality is nothing if it is not truth. 'Which things the angels desire to look into'—is that true?

One answers, 'Certainly it is true; we have St. Peter's word for it.' Another answers, 'St. Peter's word is no better than my word; it is simply a pious guess.' St. Peter himself tells them that they are both wrong. For, in this very passage, his purpose is to show that when prophets and apostles make such statements as this, neither are they making a good guess nor are they standing upon their office. Every prophecy, he says, is due to *penetration*.

Every prophecy is due to penetration. Is it a prophecy about salvation? First of all the prophets must be interested in salvation. Their minds must be occupied with it. Then before they are able to say anything original about it, before they can prophesy anything that is true about it, they must 'inquire and search diligently.' To use Mr. Beaumont's modern language, 'they must bring to the business personal effort based on a lively interest.' What did the prophets themselves call this 'lively interest' in the salvation of men? They called it—no, St. Peter calls it, 'the Spirit of Christ which was in them.' But he does

not say that the Spirit of Christ which was in them played upon their minds as you would play upon a piano. He says that they had still to inquire and search diligently. They lived within their own time. They were intensely interested in the things which affected it. They had also a strong belief in the providential order of events and in the eternal righteousness of God. They based their prophecies upon insight and intuition — insight into human character and intuition into divine principles.

St. Peter also was a prophet. His method was the same. If he dares to offer us a new fact in the spiritual order, if he rises to the height of asserting that the angels desire to look into the things which belong to our salvation, he has made the discovery by 'inquiring and searching diligently.'

Mr. Beaumont calls this *penetration*. The peculiar characteristic of prophecy, he says, is penetration. It is the way in which all discoveries are made. Science has no favourites; and as for God, it is long since men found out that God is no respecter of persons. This, says St. Peter, is the way in which the prophets were able to prophesy of the grace that should come; this is my way, this is even the way with the angels, and this must be the way with you. 'Wherefore, gird up the loins of your *mind*.'

Now, what St. Peter knew about the angels already was that they were messengers of God, occupied in His service and intensely interested in the affairs of men. What he discovered for himself was that their interest in men came to a climax in the events which concern man's salvation. And just as the prophets longed to *see* into all the play of motive and incident in that remarkable history which formed the prologue of the Incarnation drama, so the angels—though, so far as we can gather, they were debarred by their nature from any immediate participation in it—are keen to *see* into the working out of that marvellous development of what St. Peter calls salvation, in which the power of the Incarnation Truth is gradually permeating the whole life of the world.

So the angels are not indifferent to the things which concern us, and Mr. Beaumont laments our loss of interest in them. To lose the angels is to lose a part of ourselves. It is to lose the religious imagination. It is to lose the religious side of that faculty by which all discovery is made, and the religious side is the higher and nobler side. Mr. Beaumont is very modern and scientific, but he rejoices that he has been able to resist the atrophy of the spiritual side of his imagination, that he still finds it an inspiring thought that the angels in their keen intelligence bring an added testimony to the greatness of our inheritance in Jesus Christ when they 'desire to look into' the things which belong to our salvation.

If it is not out of place in so scientific an age to lament the loss of the angels, is it out of place to lament the loss of the devil? That is a more delicate matter.

The Warden of Keble College, Oxford, is bold enough to lament the loss of the devil. He has gathered together a number of papers connected with the study of the Bible which he had contributed to various magazines, and has published them under the title of *The Bible and Christian Life* (Methuen; 6s.). One of these papers is a sermon on 'The Evil One' of Mt 6^{13}. In that sermon Dr. Lock argues that it is better for us to recognize the existence and activity of the devil.

But first about the translation. He has no doubt that the translation 'the evil one' of the Revised Version is correct. He admits that men have not taken to it. He admits that it has had very little effect as yet upon either our public or our private prayers. He doubts if it will ever make its way into currency. Yet he thinks the change was worth making. In St. Matthew's form of another petition of the Lord's Prayer, Jerome

turned 'our daily bread' of the Old Latin into 'our supersubstantial bread,' though he left 'our daily bread' in St. Luke. We have not taken to 'our supersubstantial bread.' Yet it has had an influence. It has prevented men from being satisfied to pray for material bread alone. So, thinks Dr. Lock, will it be with 'the evil one.' As long as that translation stands, and Dr. Lock has no doubt that that is what our Lord meant to say, men will recognize that the struggle with sin is a personal struggle, that 'the Lord's Prayer is an appeal to a personal Father who is in heaven to deliver us from a personal foe, who is striving to counteract the Father's work on earth.'

One great difficulty with the devil is to know him when we meet him. But that difficulty is due to the loss of the devil. Having lost the devil, we think the first bad man we meet may fairly be called a devil. But the devil is not a man: and thanks be to the God who made us, no man can ever become a devil.

It is true that even when we recover the devil there seems to be two of them. There is Milton's devil and there is Goethe's. But Dr. Lock holds that we have nothing to do with Milton's devil. Milton's devil has to do with God. He is a rebel against the Most High, before whom he stands 'the type of proud defiance, of envy, of superior greatness, of the desire for revenge, of eagerness to thwart the purposes of his conqueror.' It is with Goethe's devil that we have to do. When the evil one comes to us he comes in the likeness of a Mephistopheles.

For in the first place, Mephistopheles is the spirit of *denial*. Does the student Faust aspire after truth? It is nothing more than the frenzy of a crazy spirit. Is Margaret the type of the purity of womanhood? His sneer is as ready for woman's purity as for man's search after knowledge. Next, he is the spirit of *irreverence*. The one springs from the other. He is introduced into the courts of Heaven and talks with God in a tone of impudent banter, treats Him with jocular familiarity. And why? Because he sees no greatness in things spiritual. If happiness is to be found, it will be found in the gratification of the lowest senses, the sway of evil temper or of sensual passion. And so the third thing is this, that his whole influence is thrown on the side of *sensual indulgence*. Faust finds his happiness in the enjoyment of a day.

Thus the devil is with us still. But his power has bounds. He cannot undo the evil which he has done. His answer is always, 'What is that to me?' He cannot cause the sinner to forget. He carries no 'sweet oblivious antidote' with him. And he cannot destroy the sinner. Both Faust and Margaret escape him in the end, and are saved; while even Mephistopheles himself is shown to be a part of that power 'which wills the evil but effects the good.'

Dr. W. F. Cobb, known (but not so well known as he should be) by his *Origines Judaicæ*, has published a Commentary on the Psalms (Methuen; 10s. 6d. net). Now we are in no need of another Commentary on the Psalms on the old lines. We have enough. But Dr. Cobb's Commentary is not on the old lines. If he is right, most of the commentaries we possess are wrong, and there is sufficient need for a new one.

What is the difference? Dr. Cobb selects Kirkpatrick's *Psalms* in the 'Cambridge Bible for Schools and Colleges' as an 'excellent English Commentary' of the old kind. Kirkpatrick, he says, is 'in the main a follower of Baethgen, and to a slightly less extent of Jennings and Lowe.' What does he do? We see that by seeing what Dr. Cobb does not do. He does not treat the Psalms of David 'from the after-thoughts of theology, or from the meaning read into them by Christian writers.' And we see it yet more clearly by what he does. He treats the Psalms as 'documents of religion in its historical setting.'

He treats the Psalter as 'a collection of documents which, as the Hymn Book of the Second Temple, illustrate the type of piety which immediately preceded the birth of Christianity.'

What does the difference amount to? Let us take the 22nd Psalm. Generally speaking, Dr. Cobb's text is the text of the Revised Version, and his notes are short and philological. But he offers a new translation of the 22nd Psalm and discusses its theology. For it is a Psalm which compels its interpreter to say where he stands in relation to prophecy and inspiration.

In discussing the theology of the 22nd Psalm, Dr. Cobb asks three questions. First, Is the author speaking in a personal, ideal, national, or predictive capacity? Second, How far and in what sense is the whole Messianic? And third, What are we to understand from it is the nature of Inspiration? The answer to the first question is the answer to the whole.

Is the author speaking in a personal, ideal, national, or predictive capacity? In the first three, says Dr. Cobb, but not in the fourth. He is speaking *personally*. 'If the personal were not the solid framework of the picture, the ideal would be but a will-o'-the-wisp.' On this (especially when interpreting the 16th Psalm) Dr. Cobb is emphatic. He resists Cheyne's demand that in all these Messianic Psalms 'the speaker is the personified association of pious Israelites.' He admits that much has been urged in behalf of this idealizing tendency of the Psalmists, from Augustine downwards. But he holds it impossible to accept any theory which makes them mere mouthpieces of the Church-nation. 'What they felt and wrote, they felt and wrote indeed as Jews, but they had first experienced it as men.'

But the Psalmist is also speaking *ideally*. 'If the ideal be removed, the picture is but one out of myriads of pictures in history calling for our sympathy, but not compelling our attention.' And he is speaking *for the nation*. For 'if the national be absent, the personal element is narrow, selfish, and unlovely.' The Psalter is a Hymn Book. Why did it become a Hymn Book? Because the author of every Psalm in it wrote out of his own experience. That is the first thing. But the second thing is that his experience is not a mere individual's experience. It is the experience of one who realizes his own life in the life of the society of which he is a member. He makes his own good the good of his people. And so this Hymn Book of the Jewish Church after the Exile comes to us 'not directly from its several authors, but fragrant with the aspirations, fears, hopes, joys, and sorrows of the Church-nation which adopted it.'

In all this Dr. Kirkpatrick agrees with Dr. Cobb, and Dr. Cobb agrees with Dr. Kirkpatrick. But besides being personal, ideal, and national, Dr. Kirkpatrick believes that the 22nd Psalm is *predictive*. Dr. Cobb is 'quite unable to accept that view.'

What does Dr. Kirkpatrick say? He says, 'The Psalm goes farther. It is prophetic. These sufferings were so ordered by the Providence of God as to be typical of the sufferings of Christ; the record of them was so shaped by the Spirit of God as to foreshadow, even in detail, many of the circumstances of the Crucifixion.' Dr. Cobb is quite unable to accept that view. And it is not through want of reverence, he tells us, but through the compelling abundance of it.

Dr. Kirkpatrick represents God (Dr. Cobb warns us that he is going to put the matter bluntly) 'as planning the details of the Passion of His Son centuries beforehand, and inspiring men to write them down.' That, he holds, is to take a low and unworthy view of His action. It also introduces a psychological miracle which is as vain as it is unthinkable. Is there a single case of prediction in the Bible? Is there a single case, he asks, in the whole Bible where

God has revealed indubitably a matter of historical fact, as distinct from an eternal principle? If there were, that case, he holds, would contradict the Bible. For the religion of the Bible is a religion of spiritual insight and feeling, not of outward authority; it is a religion of faith, not of belief and argument.

In this issue of THE EXPOSITORY TIMES there will be found some record of a discussion concerning the conduct of public worship. It does not touch those who follow a fixed order. But they have some perplexities of their own. One of them is what to do with the Imprecatory Psalms.

Imprecatory is a good word. It has given relief to many consciences, which the 'Cursing Psalms,' if they had been called so, would have cut to the quick. Yet imprecatory means cursing. And the one thing that is clearest about these Psalms is that they have no regard for euphemistic language. When they curse they curse. Dr. Cobb wonders that they do not seem to cause any serious difficulty at present to the consciences of Churchmen generally. Perhaps Churchmen generally are at present sufficiently occupied with the Athanasian Creed. The time of the Cursing Psalms will come.

To the Dean of Lichfield it has come already. Dr. Mortimer Luckock has published a volume which discusses various *Spiritual Difficulties in the Bible and Prayer-Book* (Longmans; 6s.). Our 'difficulties' seem to be as numerous as ever. This is a book of more than three hundred pages, and it is full of them. But there are two which the Dean of Lichfield feels more keenly than all the rest, the Blessing on Jael and the Imprecatory Psalms. And of these two the greater is the Imprecatory Psalms.

For Dr. Mortimer Luckock cannot soothe his conscience with any of the interpretations which give other men rest. Are they Judaic? Do they 'breathe the spirit of the Old Dispensation, in which the standard of morality was necessarily lower than in the New'? Then what business have we to be repeating them? Is the sinner and the sin so identified that to curse the sinner is really only to curse his sin? 'In some of the worst examples,' answers Dr. Luckock, 'the imprecations are manifestly the outcome of vindictive personal animosity.'

But the Dean of Lichfield has found a remedy. Like many good medicines it is not new. As long ago as the eighteenth century a learned Jew discovered it. His name was Moses Mendelssohn. The imprecations in the Imprecatory Psalms are not the utterance of David or of other pious Jews but of wicked men. They are never the words of the Psalmist, but of the Psalmist's ill-tongued enemies.

Dr. Luckock quite frankly admits that this explanation does not fit every case. It does not fit every Cursing Psalm just yet. But let us wait. It fits the worst of them. Possibly hereafter it may be found to fit the others also. Let us wait. If the world had to wait eighteen centuries for this, surely we may be willing to wait a little longer for the rest.

What name do we give to God? What do we call Him? When we pray, what do we say? Jesus bids us say 'Father'—'When ye pray, say, Father' (Lk 11^2 R.V.). Do we say 'Father' when we pray?

It is not a matter of no moment. Jesus never commanded things of no moment. It seems to be in the line of God's discipline. If we may follow the history of Redemption as it is at present set forth in the Old Testament (and whatever criticism may discover as to dates and documents, the present arrangement of the Old Testament seems purposely made for edification), there appear to be stages of progress marked by the use of the name of God. There appear to be three great steps.

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At first when men prayed, they seem to have simply said 'God.' This continued down to Moses and the Deliverance from Egypt. Then the name Yahweh was revealed. Never mind whether it was used already according to our documents or not. Never mind where it came from. The Old Testament was written for our edification, and in the process of edifying us it seems to be revealed that at the recovery of Israel from the bondage of Egypt to serve the living God this name was given. Henceforth, when an Israelite prayed, he said 'Yahweh.' Long after the Exodus, looking back on all the way, the pious Israelite could say, 'Yahweh, thou hast been our dwelling-place in all generations.' But when Jesus came, He said, 'When ye pray, say, Father.' And that is our name for God. That is the name in all *our* generations.

Some still say 'God.' To say 'God' is to think of Him chiefly as Creator and Preserver. It is to put Him, perhaps, somewhat far away. It is to make Him somewhat doubtful. George Eliot has a woman in *Silas Marner*, a churchgoer and Christian, who never ventured nearer than 'Them as are above us.' And there is a story which, though it be not true in particular, is perfectly true in general, that an infidel took to praying once because he feared the ship was sinking, and said, 'O God, if there be a God.' That is the danger of saying 'God.' We almost add 'if there be a God.' But they that come to God must believe that He is.

It is better to say 'Yahweh.' For Yahweh is nearer and surer. If it is not so evident that He is the God of all the Earth, it is certain that He is the God of Israel. And we have entered into that inheritance. When Moses went down into Egypt he took this name with him. He took other things besides this. He took the wonder-working rod. It was wonderful to see the rod turn into a serpent when Moses threw it on the ground. But the rod did not make the deepest impression upon the people who were crying by reason of the bondage. 'When they heard that Yahweh had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.'

And in all their generations thereafter Yahweh was their God. What is their secret? They gave us our Bible. They gave us our Religion. They gave us our Saviour. Other nations have offered us Bibles, Religions, and even Saviours, but we will not have them. Egypt offers us its Book of the Dead. The Book of the Dead? It is the book of a dead nation: we are not interested in it. Greece offers the world a religion—the gods of hoary Olympus, and the goddesses; but the world has been amused at it or ashamed. What is Israel's secret? The secret of Israel is Yahweh. The prophets lisped 'Yahweh' at their mothers' knee; and they came to Israel and said, 'When ye pray, say, Yahweh.' That is the secret of the history of Israel.

But the best name is Father. Yahweh came with the tabernacle and went with the temple. When the temple was ready to depart, Jesus met a woman of Samaria. 'Our fathers,' she said, 'worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.' It depends on whom men worship. No doubt Jerusalem is the place where men ought to worship Yahweh. But 'the hour cometh, and now is, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.'

Father is best. For Father is as wide as God and as near as Yahweh. As wide as God? Surely. 'The Father of all men'—we have good Scripture for it. And yet as near as Yahweh. For though it is true that God loved and loves the world, yet says Jesus, 'If a man love me, he will keep my Word, and my Father will love him.' There is a wider circle of love and there is a nearer. He is 'the Father of all men, but especially of them that believe.' And in that 'especially' lies a great difference.

The Person of Our Lord.

By Principal the Rev. J. Oswald Dykes, D.D., Westminster College, Cambridge.

III.

The problem which Christian faith in our Lord and Saviour offers to theological science is how to conceive of the union in the experience of a single Person of what pertains to the Divine and to the Human mode of life; and this problem, as we saw in a previous paper, the Ancient Church failed to solve. It was really attempted only by one school of thought—the Athanasian-Cyrillian; for its rival school frankly accepted two centres of life in Christ, not one. The Alexandrian attempt miscarried, mainly because it worked from a misleading category—that of two 'natures' which it strove to combine into one; and because in such a combination the nature which is infinite is bound to overbear the created with which it is combined, reducing it to an organon through which God operates to effect His saving purpose.

No similar effort to reach the unity of a theanthropic life was made for a thousand years: not till the memorable renaissance of Christianity that we call the Reformation revolutionized men's conception of our Lord's saving work by developing for the first time the Pauline teaching on Soteriology, both on its objective and on its subjective side. When this new and richer doctrine of salvation came to Western Christendom, it could not fail to tell profoundly on the Protestant treatment of Christology: according to the acknowledged law that as men think of what Christ did and is doing to save us, so must they conceive of Himself the Saviour;—in other words, the dogma of the Person follows, does not lead, the dogma of the Office and the Work of our Redeemer. In several ways this rediscovery of Pauline Soteriology told upon Christology. Three of them I may name, though not all of them bear directly on the problem of unity.

1. Our Saviour's office came to be conceived expressly under the governing idea of a Mediator between God and fallen man; and this fundamental conception of mediation which best described His unique vocation, served at the same time to demand equally both the constituents of His Person—Godhead and Manhood,—as well as to assign to each its value for the work He did. Mediation is a two-sided transaction, of which each side is of equal value. The balance or equivalency which the Creeds established between His Godhood and His Manhood, long disturbed by both ancient and mediæval theology, was restored. But there was no contribution here to the unity of the two; rather the duality seemed to be emphasized.

2. In the second place, the stress which Protestant divines laid on the active and passive obedience of the Mediator as a fulfilment on man's behalf of man's unaccomplished righteousness came as a welcome reinforcement to the ethical character of Jesus' earthly life as a man. Especially when the active obedience as a fulfilment of the Divine Law took its place alongside the atoning death as an endurance of its penalty. Mediæval religion had dwelt, not too much, but too exclusively, on the Passion, and in it had found, ever since Anselm, what it termed the infinite merit of our Atoner. But the Protestant dogma of a finished righteousness imputed to the believer forced divines to see in the free and loving fulfilment by our Lord of the whole duty of man a distinct value for redemptive purposes parallel to that of the Passion.

Now, both of these lessons for the Christologist, drawn from Protestant teaching on the objective work of Christ, have been of some service. They have helped to correct and to deepen the Church's comprehension of our Lord's Person as at once the Perfect Revelation of God and the perfect Exemplar, as well as Surety, for Man. This service they have rendered to Calvinist and Lutheran alike.

3. But there is a third factor in Protestant Soteriology, not (like these two) on its objective, but on its subjective side, which bears far more directly than either of these upon the mystery of a divine-human life. Neglected by the Reformed Christology, it led straight to Luther's bold, if unsuccessful, attempt to solve the ancient problem of the oneness of God and Man in the Incarnate

Person. It was this: Underneath the basal Protestant doctrine of Justification by Faith in Christ there lies the idea of a union between the trusting soul and the Incarnate Saviour. For the characteristic Protestant gospel of forensic justification, through the imputation to the believer of Christ's perfect righteousness, cannot be made either reasonable or morally safe from antinomian abuse, unless you assume that faith's function is to unite the soul to the living Lord, who is its object in a vital and dynamic bond so close that the two, sharing one life, do also share in each other's obligations and privileges. No one was more fond than Martin Luther of enlarging with startling boldness on the blessed exchange of our guilt to Christ and of Christ's merits to us. But graphic and suggestive as this 'wonderful exchange' is, it is not the core of the fact. It may even mislead, as he well saw, unless we penetrate to the underlying unity which faith establishes between the soul and Christ, in virtue of which alone such an exchange of possessions or of status becomes possible. With the deep vein of mysticism which was in him as in his master, St. Paul, Luther shrank from this mysterious union as little as his favourite apostle had done. Thus he speaks: 'Aus Christus und mir werden gleich als eine Person: so dass ich sagen möge, "Ich bin Christus"; und wiederum Christus sage, "Ich bin dieser armer Sünder."'

The mysterious spiritual fact at which such daring words point is really (as I have said) what saved the imputation theology from the reproach of being a make-believe or legal fiction. And it was the common property of all Protestant Churches. But it was Luther alone who was led to infer from it a parallel uniting of the Divine and Human in the Saviour's Person in virtue of which a parallel exchange of properties takes place; in other words, to his much debated dogma of the *communicatio idiomatum*.

I confess to a feeling that Reformed divines have never done entire justice to this peculiar tenet of old Lutheranism. As it came to be worked out in Lutheran dogmatic, or as haltingly fixed in the 'Formula of Concord,' I own it is not very easy for a Calvinist to think his way into the understanding of it. And I do not question that the polemic of the Calvinists, as that may be read, for instance, in the Neostadt 'Admonitio,' issued the year after the appearance of the 'Formula of Concord,' is theologically and logically unanswerable. But without conceding that Luther's attempt to reach unity in the God-man was successful, one may acknowledge sympathy with its aim; even with his underlying axiom that human nature has been created for participation in the life of God, and is destined to reach it to a degree of which we can form no conception save from the exemplary instance of Jesus Christ, our Head. Has not this deep affinity between Man and God since become the dominant note of a great deal of subsequent speculation in the philosophical schools of Luther's fatherland? Reformed divines, in the end of the sixteenth and early seventeenth centuries, made no effort to sympathize. Preferring to abide within the trenches of Chalcedon, they maintained an attitude of more than reserve, of suspicion, towards every attempt to advance beyond these traditional limits. No great shame to them perhaps, since the timid mind even of Melanchthon shrank from following his bolder colleague. And when they even refused to see in Luther's semi-deification of the Lord's humanity anything better than the desperate expedient of a controversialist, hard put to it to defend the Bodily Presence in the Holy Supper, there was some excuse for them in the fact that by later Lutherans, at all events, the *communicatio idiomatum* was chiefly championed in the interest of sacramental multipresence.

Yet that had neither been the inspiring motive nor the deepest root of Luther's Christology. The bulk of modern investigators are agreed that his views were in substance arrived at previous to the rise of the sacramental dispute in 1527. So such authorities as Dorner, Baur, Thomasius, Schneckenburger, and Heppe. If we accept their conclusions, what really led Luther to reach after a closer indwelling of God with Manhood in Christ was the mystic indwelling of Christ in the believer. If between the soul of man on the one hand, in its need of God, its longing after Him, its capacity for receiving His life into itself—and on the other hand, God's love which longs to communicate of His own fulness to His human child, there be possible so close an intimacy, that of His fulness (in St. John's words) we all receive, or in words ascribed to St. Peter (2 P 1^4), we become 'partakers of a divine nature'; and if it is in Christ that all this is realized by us through our faith-union with Him,—who shall put limits to the interpenetration and intercommunion of God and Man in the

blessed Person of Christ Himself? The traditional Christology of the schools, which so coldly held asunder the finite and infinite natures, seeing in the incarnation no more than a mere clothing of unchangeable Deity with a garment of mortal flesh to be its medium of self-manifestation, could no longer satisfy. Rather Luther saw in the incarnation—(1) the attainment by God of what He has always longed for in His love, namely, humanity as His own form of existence, and (2) the reception by Man of what he was made for, namely, Divinity as the very contents of his spiritual life; a union, in brief, real and vital, by which two disparate, yet allied or kindred, natures coalesce for good and all into one single indivisible personality.

I think I am entitled to call this a reversion after so long an interval to the *motif* of Cyrillian Christology. It is true that Luther held loyally by the Chalcedon anathema against a Monophysite extreme. True also that, warned by Cyril's error, he substituted for a combination of two *natures* into one, a sharing so far as might be only of *properties*. Still, the aim is the same—to unite the two factors in so vital a fashion that they combine in a single life—that you can say: Each has the other; each in a sense is the other. God is Man, and Man is God; for both are possessed of each other and by each other in the same ever-blessed, ever-loving Person.

To see Luther's Christology at its strongest, or even to understand it, one has to begin with our Saviour's present state of exaltation in heaven. This is a method exactly opposite to the one pursued in modern theology. And that fact alone lends to it a remote and alien look in modern eyes. You have to commence with that state of Christ's Person which we know least about; since materials fail us when we try to form any clear conception of the present glorified life of the God-Man. Still, it is the natural point to start from when you approach the problem as Luther approached it. For it is with our Lord, now ascended and uplifted in celestial majesty to the Father's right hand, that faith sets the Christian believer into union. We sit with Him, as St Paul says, 'in the heavenlies'; and the Christ-life whose powers we experience, whose privileges we share, through the Holy Ghost sent down from our Head, can be only the present glorified life of our Head on high. In that glorified life our Lord's humanity must certainly be in some way, or to some extent, a sharer.

But if this potentiation of humanity with powers that are properly Divine be really what incarnation meant, as Luther supposed, then it cannot have commenced at the date of the ascension. It must be as old as incarnation itself. From His conception to His decease you must suppose our Lord's humanity already possessed of Divine powers. Yet Luther attached the utmost value to Jesus' earthly life as one of limitation, growth, and trial. He was therefore compelled to assume that from the origin till the close of that earthly life, although Jesus was already as a man in possession of the same divine powers as now, yet He abstained from the exercise of them in the interest of His mission. The self-emptying act of Paul's famous Philippian passage, he had to interpret not of any Kenosis of the Divine Person, but of the Incarnate Person in respect of His human nature. Jesus, that is to say, laid aside, for any practical use He made of them during His humiliation, those very divine powers and qualities with which His humanity had just become invested.

These are hard points in the Lutheran scheme into which I have no need now to enter. For my present design it is sufficient to point out this result—that a Human Nature semi-deified to begin with, but then stripped once more of its divineness and depotentiated; which on earth at least emptied itself of its Divine Majesty in order to lead our impoverished life from cradle to grave, gives us no help at all for the understanding of the life of Jesus among men. He might as well, for our problem, have received no such share in Divine attributes at all. Allow that His humanity even then continued to share in that inalienable majesty which the Divine Son was all the while exercising unseen in the wide universe of being, still, that does not seem to bring us one step nearer to that unity of incarnate experience we are in quest of—that unifying of the conscious life-experience of our Lord on earth as at once Divine and Human, yet single.

There is no need therefore for me to recall the subdivisions of later Lutheran school theology or the intestine debates between Giessen and Tübingen which were silenced by the cannon of the Thirty Years' War. It is enough to note that whatever value one may attach to the *communicatio idiomatum* as a theory of our Lord's present

exaltation to the right hand of majesty (and here, possibly, its hints may be helpful)—when applied to His state of humiliation, it leaves the old unreconciled dualism of a divine life and a human life coexisting in a single Person exactly where it was. Quite as urgently as either the old Catholic or the Reformed Christology, it craved to be supplemented by another kind of depotentiation than Luther imagined—a depotentiation not of His semi-deified Manhood, but actually of His very Divinity itself.

This brings us to the Protean Kenotic theories of the last sixty years. To my thinking, this modern Kenosis, which has fascinated not a few, stood for the very next step in christological speculation — for Lutheran thinkers especially, who loyally clave to the orthodox traditions of the early creeds. It was called for by the failure or decay of Luther's effort after a solution. It was almost suggested by Lutheran Christology itself.

It is clear that this recent theory has something in common with old Lutheranism: it takes the self-emptying like it in a deeper sense than the rest of Christendom has done; means by it a laying aside for the time at least of properly divine qualities or powers, and not of mere external or accidental circumstances of manifested glory. And this may account for the rise of the new theory on Lutheran soil. Though its ancestry has been doubtfully traced by Schneckenburger to Count Zinzendorf and by Schultz to Schwenkfeld, it was first suggested by König in 1844, clearly worked out in its modern form by my old Erlangen teacher Thomasius in 1845, and carried to its extremest form in 1856 by Gess. Among confessional Lutherans it sprang up, and from confessional Lutherans it has received on the Continent its friendliest welcome.

For all that, it is, as Thomasius admits, nothing short of a reversal of the old Lutheran Christology in some essential features, and above all in its method of approaching the problem of personal unity. What it really means is that the old attempt to solve the problem by imparting divine qualities to the manhood of our Lord is abandoned, and a fresh start begun from the opposite side. Twice over (as we have seen) had theologians endeavoured to secure for the Incarnate One a single theanthropic life by potentiating the feebler created factor till it approximated to the level of the divine: first at Alexandria by a merging of two natures into one; next at Wittenberg by a communication of divine properties to the human nature. Both times without success. What remained save to assail the problem from a new direction—that is, by depotentiating the nobler uncreated factor till it shrunk within the limits and lived upon the level of the humanity it had assumed? No longer on this theory is there any effort to combine in the earthly life of Jesus both divine and human attributes. That life becomes frankly human in its experiences; as exclusively human as you please. Only let the process of self-exinanition on the part of the Son be supposed complete enough, and you get a single life, to be sure, a unity of conscious experience and activity; only it is the single life-experience of a Man; a Man who is more than other men in this only—not that He knows more or does more than a man may know or do—but that He remains all the while, personally and in Himself, God.

This sudden reversal of method may have come more easily to Lutheran divines perhaps than to Reformed. But I question if it could have come to either had it not fallen in with modern studies on the Life of Jesus. I question if a theory so startling and audacious as full-blown Kenoticism would have won even the partial favour it has received from Reformed divines on the Continent like Ebrard or Godet, or from English theologians like the Bishop of Birmingham or Principal Fairbairn, if its way had not been opened for it by the whole drift, not of christological speculation, but of christological research, during the last two centuries. Every historian of our doctrine calls attention to the revolution which since the opening of the eighteenth century has passed over men's way of studying and appreciating the Marvellous Life which is the puzzle of history. From the second century, it may be said, till the seventeenth, the incarnation as the descent into human conditions of the Eternal Word and Son of God, Second Person in the Adorable and Blessed Trinity, formed for Church thinking, both popular and theological, the fixed point of departure; and the question was, how much or how little this Awful Visitant veiled His superhuman glory in consenting to lead a suffering life for man's deliverance. But for the last two hundred years, on the contrary, men have set out from the records we possess of Jesus' earthly career, and the efforts of a host of exegetical and

historical scholars have been concentrated with unwearied and microscopic research on the actual Four Narratives of His life. The aim has been to understand Jesus of Nazareth as an historical Personality in the setting of His age's environment, the actual incidents of His career, His aims and His limitations, above all, in the development of His inner life and Messianic consciousness. And the hope has been, that along this humbler line of research into facts theologians may be more likely to reach the truth on the old secret of His wonderful Person or the explanation of the impression of divinity which He has left behind Him in the world.

Recent Foreign Theology.

The Son and the Spirit of God.[1]

This collection of nine essays, prepared for use at various recent functions amongst the Lutherans, is unusually attractive. The style is that of a vigorous preacher, fond of compact and telling phrase; and the spirit breathes evangelical devotion, with a degree of independence and strength not always found in such company. Professor Lütgert would make an effective mission-preacher to an audience of men, who were familiar with the outlines of theological controversy. They would listen with enjoyment to his crisp and emphatic sentences, and some of them would be likely to be led into a better appreciation of the things of God.

For the essays themselves the author claims a certain unity, without which, however, their intrinsic qualities are so high as to make them well worthy of publication. Four are strictly Christological, concerned with the evidence for the divinity of Christ, with the credibility of His portraiture in the Gospels, or with the relation of His Cross to the salvation of man. A discussion of justification follows, with a couple of brilliant papers on the Holy Spirit, detailing some of the evidences of His presence in the Church, in the believer, and in the Bible. The scriptural ideal of the Church is next traced in outline; and a historical investigation of the modern controversy as to the grace imparted in baptism completes the series. The author deals thus with some of the central and most significant matters in current religious thought. And their unity arises from the fact that they are all alive and all related, whilst the settlement of each bears immediately upon practice. The value of the inner attitude of faith is the continuous undertone; and no theory is allowed to pass, if its appeal is solely to the speculative reason, or if it violates the rights of man as entrusted with responsibility for himself and clamorous in his heart for sincerity.

It would not be fair to the writer to pick out all the plums from his pages, but a taste is permissible. He argues that during the first half of the nineteenth century we lived in idealism, but we have now learnt the value and meaning of deeds, and are become realists. This modern realism has tended to make the cult of Jesus a kind of hero-worship. The claim of Jesus is, however, like that of Christianity, to uniqueness and absoluteness. It is founded upon His divine sonship, and, approving itself in daily experience, it provides man with an actual theology, a revelation of God the Father, and not merely with a science of comparative religion. The question of the credibility of the Gospels is intrinsically a question of the credibility of their representation of Christ. Such an investigation is not concerned so much with details as with the picture as a whole, and that in the evangelists is one and the same. The credibility lies especially in the connexion of the teaching of Jesus with His work, of His power with His Cross. 'Because justification brings us to God, it includes in itself the entire gift of God. We have everything because we have Him. He does not merely give us power, but He gives us Himself, that is to say, His Spirit.' That is the point of connexion with the second part of the theme as stated on the title-page.

The doctrine of the Spirit is taken as the characteristic and focus of modern religious thought in succession to the Christologies of earlier days. But Jesus still remains central; and to become a Christian does not mean to adopt a new morality

[1] *Gottes Sohn und Gottes Geist. Vorträge zur Christologie und zur Lehre vom Geiste Gottes.* Von D. Wilhelm Lütgert. Leipzig: Deichert (Georg Böhme), Georg Böhme, 1905. Price 2 M. 80 pf., *geb.* 3 M. 60 pf.

or a new religion, but to receive the Holy Spirit. 'Not thoughts or laws are the gifts of Jesus, but the Spirit.' The evidence of the presence of the Spirit in the Church is the presence of Christ, the Word—a term which must not be identified with that of the Bible. In the Bible itself there may be the marks of human composition and the defects that attach to every literature as in part a product of imperfect thought and skill; but in addition to the underlying unity of the several booklets, the manifest power of the Bible and its supreme religious truthfulness are sufficient proofs of the presence in it of the Holy Spirit. Its 'words are deeds,' and it responds infallibly to man's consciousness of God. On Church questions the writer evidently inclines to a combination of effective organization with spiritual freedom. He expresses a desire for a closer union amongst the numberless sects than that of goodwill, but he insists upon the necessity to discipleship of actual faith and love. The service of Christ rather than of the people is rightly made the basis of missionary work. The historical sketch of baptism is necessarily slight and brief. It deals particularly with the views of Calvin and Luther, of Chemnitz, and others of their successors, but takes little notice of views current outside Germany. The leading feature of the paper is a refusal to tolerate any *ex opere operato* theory. Hence the baptism of children is advocated apparently on the sole ground of their parents' faith. And the grace of baptism is represented as largely a deepening of the reminder of God's promise by an appeal to the sense of sight, but not as regeneration, or any other blessing independent of personal trust on the part of the baptized. It will be seen that the book is unusually suggestive and stimulating. In addition to its bearing on important theological problems, it has a distinct devotional value, and is good reading for both the study and the oratory.

Didsbury College. R. W. Moss.

The Gospel of Truth.[1]

In The Expository Times for September 1901 (vol. xii. p. 538) the first volume of this work was reviewed; and the author's purpose and method were fully discussed. Not content with having inflicted upon us one volume consisting of 752 closely printed pages to prove the preposterous conclusion that the Gospel is the apology for his life and doctrine written by Menander the Gnostic under the guise of an allegorical life of Jesus, and undeterred by the almost universal ridicule with which that volume met, he again trespasses on our patience with another volume of 832 pages, in which he continues his superfluous demonstration of an incredible position. He has not lost any of his confidence in himself. In his preface he informs us regarding his first volume that celebrated experts, whose names, however, he does not mention, have recognized that his book has 'introduced a new epoch in the understanding of the Fourth Gospel'; and concludes by affirming that 'the Gospel of Truth belongs to the books, which are destined and qualified to increase the vital possession of the German, ideal, and humane Spirit.' While Professor Pfleiderer finds that in it there blows 'the fresh, mighty wind of a resolute and independent critical investigation,' yet with the kindest intentions to the writer, he has to admit that it 'provokes many a contradiction.' The first volume consisted of four parts. In the first the writer discusses the evidence for the Gospel to show that the ecclesiastical testimony to the Johannine authorship is false, and that the author of the Gospel is to be looked for among the Gnostics. In the second part, dealing with the author of the Gospel, he reaches the conclusion that Menander is the author. The third part is concerned with the purpose of the Gospel, Menander's self-defence, and its method, an allegorical life of Jesus. The fourth presents the world-view of the Gospel as a Christian mysticism. This second volume contains the fifth, sixth, and seventh parts of the argument. The fifth part deals with the Gospel as a polemical writing. As such it is held to be directed against the Catholic Church, the ordinances of Baptism and the Lord's Supper, and especially against Ignatius. From this new standpoint the author professes to be able to give a satisfactory solution of the problem of the relation of the Gospel to Judaism. More than half of this second volume is concerned with these controversial matters, into the details of which it is not at all necessary here to enter. In the sixth part the author passes to what should be of more interest, the time and local colour of the Gospel.

[1] *Das Evangelium der Wahrheit.* Von Johannes Kreyenbühl. Zweiter Band. Berlin: C. A. Schwetschke und Sohn, 1905. M.23.

He claims to have proved that the Gospel was composed in the last years of Hadrian. The defenders of the Johannine authorship have laid great stress on the local colour of the Gospel; the writer undertakes to meet them on their own ground. 'With the author,' he says, 'Antioch is given as the place of the origin of the Gospel.' And he adds, 'This place of origin is confirmed by the writing itself, not only by its noble attitude, the culture and the learning of its author, which is inconceivable in a remote corner of the Empire, and especially Palestine, by the proved references to Ignatius, to the Jewish Gnostics, by the character of the language, which quite betrays the Hellenized Jew, but also by a series of single traits, which can be understood only as allusions to Antioch, morals, customs, arrangements, relations, and conditions of this city.' The argument from local colour is supplemented by one from references to contemporary events, which are held to be specially numerous in the history of the passion and the resurrection. One example of the exegetical method of the writer in constructing his argument may suffice. The three women at the Cross are to be allegorically interpreted. 'The mother of Jesus is Judaism, from which Jesus and also His beloved disciple have sprung as sons. The sister of this mother is the Jewish-Christian primitive community in Jerusalem. . . . Mary the Magdalene is the contemporary Catholic Church. . . . Thus the spirit of Jesus and his Gospel is divided in three: *Jewish* is its fleshly, earthly origin, its mother; *Jewish-Christian*, Ebionite, true to the law, was the community in Jerusalem, guided by the family of Clopas till 135; *Jewish* in its way of thought, depending on carnal marvels, and the belief in the resurrection is the Catholic Church sinner.' The seventh part professes to give the history of how the Gospel came to be included in the Canon. Certain defects in the Gospel from the standpoint of the Catholic Church had to be corrected. The discourse in the sixth chapter of the Gospel seemed best adapted for this purpose. Certain interpolations (vv.[39. 40. 44. 54]) served to combine the belief in the resurrection at the last day with the discourse on the Supper, which was given an ecclesiastical ritual sense instead of the original mystic-religious.

The author shows ability and industry, learning and cleverness; but all these cannot save his work from condemnation as simply a ridiculous and often tedious performance. A little common sense and humour would have preserved him from this waste of labour on a profitless task. Possibly the work has some interest and value as throwing here and there some light on the conditions of Christian thought and life in the second century, especially in the relation of the Catholic Church to the heretical sects; but as a solution of the problem of the Fourth Gospel it must be pronounced a failure.

ALFRED E. GARVIE.

New College.

Did St. Paul use the 'Logia Jesu'?

INTEREST in the ever-recurring question of the relation of St. Paul's teaching to the sayings of Jesus has been revived by the publication in rapid succession of several monographs on this important theme. An instructive review of recent literature on 'Jesus and Paul' is contributed by Dr. Eberhard Vischer to the *Theologische Rundschau* (May and June 1905). Amongst the more important of the works noticed are Feine's *Jesus Christus und Paulus*, Brückner's *Die Entstehung der paulinischen Christologie*, Goguel's *L'Apôtre Paul et Jésus-Christ*, and Wernle's *Die Anfänge unserer Religion*; but most important of all is the elaborate work[1] of the veteran scholar, Dr. Alfred Resch, the well-known author of *Die Logia Jesu*, *Agrapha*, etc. Dr. Vischer acknowledges that if Resch's collections of parallel passages warrant the conclusions which he draws from them, the problem of the relation of Paul to Jesus is solved.

In a welcome fragment of autobiography Dr. Resch says that he began his researches into the origin of the Gospels in 1864, and was incited to the task by the reading of Lives of Jesus by Renan, Schenkel, and Strauss. 'Until that time I had preferred Old Testament studies and had been little attracted by the current methods of treating the New Testament, especially the Synoptic Gospels; but owing to the effect upon me of these Lives of Jesus, I felt it to be my duty thoroughly to examine into the historical bases of the New Testament and into the origin of Christianity, regardless of the results to which my investigations might lead.' The first result was to convince him

[1] *Der Paulinismus und die Logia Jesu in ihrem gegenseitigen Verhältniss untersucht.* Von D. Alfred Resch. Pp. viii, 656. Leipzig: J. C. Hinrichs. M.20.

that the Tübingen school of Baur had done wrong in abandoning the view of the priority of Mark held by Storr, a critic of the older Tübingen school. This discovery proved to be 'the Ariadne-thread which drew me out of the labyrinth of the Synoptic problem.'

Dr. Resch proceeds to state how he was led, after ten years' research, to adopt the theory, with which his name is inseparably associated, that Matthew and Luke had access to a second source independent of Mark—the source to which the name 'Logia' has been given. At a later period the strict application of the 'two-sources' theory brought to light a disturbing element: the resemblance between the Pauline writings and some of the discourses of our Lord was perceived to extend to Mark's Gospel. In 1872 Dr. B. Weiss published *Das Marcusevangelium und seine synoptischen Parallelen*; his analysis of Mark led him to assign to a pre-canonical Logia source just those passages which Dr. Resch, working on independent lines, had found to be inconsistent with the assumption that Mark's priority in time meant independence of the sources used by the other two Synoptists. Further studies in textual criticism and thorough examination of the quotations from the Synoptic Gospels in the patristic writings revealed variations which, in Dr. Resch's opinion, the extant Greek texts cannot account for. Hence his hypothesis of a Hebrew source, his persevering endeavour to account for differences in the canonical Gospels as varieties of rendering, and his learned attempt (1898) to reconstruct the 'Logia Jesu' by retroversion to the Hebrew text supposed to underlie our Greek documents.

Prepared for his great task by forty years' laborious study, Dr. Resch, in his latest work, sets himself to answer the difficult question: Did Paul make use of a written source of the Christian tradition, and was that source the Logia-document —one of the supposed sources (*Grundschriften*) of the Synoptic Gospels? His hope is that, in answering this question, he has not only made another contribution to the solution of the Synoptic problem, but has also shed light upon the origin of Paulinism, furnished arguments for the genuineness of disputed Epistles, and supplied data for determining the order in which they were written. From the very nature of the case it is inevitable that different estimates will be formed of the cogency of the proofs adduced, but there will be ungrudging recognition of the exceeding worth of the mass of material collected by this devoted scholar. On the main question at issue certainty is probably unattainable; it is confessedly difficult to say when the resemblances between two writers prove the dependence of one upon the other, or the use by both of a common source. Dr. Resch is optimistic in his estimate of probabilities; yet none but an enthusiast and an optimist would have produced such a work as this. Its value is by no means contingent upon acceptance of all its accomplished author's conclusions.

The first part of *Der Paulinismus, etc.*, is entitled 'Text Parallels.' In its main section those Pauline passages are printed to which any Synoptic parallels can be found within the limits of the 'Logia Jesu' (Dr. Resch's text, 1898); but references are also given to the canonical Gospels. An example will best explain the method (Λ = *Logia Jesu*:

Rom 13^{12a}: ἡ νὺξ προέκοψεν—Λ 20, 10 = Mt 25^{6}: μέσης δὲ νυκτὸς κραυγὴ γέγονεν.

This specimen of 'parallels' shows both the exhaustive nature of the search for them and the slight evidence furnished by many when found; to some Dr. Resch himself attaches little importance, though he rightly insists, at times, on a thought-parallel when there is no striking verbal resemblance.

In part ii. detailed investigation is made into the Pauline parallels (*a*) with the Synoptic Gospels within the limits of the 'Logia,' (*b*) with the same Gospels outside those limits, (*c*) with the Agrapha; and finally a number of 'Inner-Pauline Logia' are given, *i.e.* Pauline sayings, often repeated and Synoptic in type, which may belong to a pre-canonical Synoptic source, although there is no evidence that they were originally words of Jesus. Part iii. presents a collective view of the parallels. The results as they affect each Pauline Epistle are carefully tabulated, and the relation (*a*) in language, (*b*) in thought, between Paulinism and the Synoptic Gospels is considered.

Dr. Resch holds that the evidence from language justifies him in saying that Paul used the 'Logia Jesu' as a written source; he claims to have shown —(1) that 'the verbal parallels, variants, and derivations extend to all three Synoptic Gospels, and especially to those sections of them which are derived from the "Logia-source,"' (2) that 'the verbal relationship between Paulinism and the

Synoptists is a characteristic of all the Pauline writings, the Pastoral Epistles included,' (3) that 'without the use of a documentary source such a systematic derivation of Pauline language from the sayings of Jesus is incomprehensible,' (4) that 'Paulinism is, therefore, both as regards linguistic expressions and basal conceptions, derived from the Logia-source.'

These results will be received with respect and accepted with caution. Competent scholars will, doubtless, estimate the strength of each element in the cumulative argument. One statement may here be examined in greater detail: 'there are only eight of the Parables of Jesus to which no regard is paid in Paulinism.' But the value of this assertion is largely discounted, when it is also said that Paul made use of the ideas of the Parables, but not of the figurative language employed by Jesus. Even then, it is scarcely a plausible conjecture that the Parable of the Sower is the source of Paul's saying, 'If we sowed unto you spiritual things' (1 Co 9^{11}), or that the Parable of the Rich Man and Lazarus has any connexion with the Pauline idea of 'the propædeutic significance of Moses and the prophets.' On many questions of biblical criticism Dr. Resch incidentally passes judgments which well deserve further notice. It is not possible to do more than chronicle, with pleasure, his hearty approval of Dr. Zahn's view of the 'Acts.' It is, he also thinks, a most certain result of comparative criticism that the author of the Acts of the Apostles wrote the entire book without any reference to the Epistles of Paul; that is to say, he neither utilized the wealth of historical material which these Epistles contain, nor does he manifest any intention to correct their assertions.

There is much in Dr. Resch's work to support writers like Feine, who maintains that 'Paul had the deepest understanding of the nature of the work of Jesus.' Also, the more closely his conveniently tabulated lists of parallels are studied, the more will wonder grow that Paulinism and the teaching of Jesus should be regarded as standing in a relation of mutual antagonism. But it is one thing to strengthen the evidence for believing that Paul was familiar with the main facts of the Gospel history and with the substance of the discourses of Jesus; it is another thing to demonstrate that Paul habitually made use of a particular Hebrew document, such as the 'Logia Jesu.'

J. G. Tasker.

Handsworth College.

Some Helps towards the Study of Dante.

By the Rev. Canon Sir John C. Hawkins, Bart., M.A., Oxford.

The writer of some articles on 'Dante as an Illustrator of Scripture,' which have lately appeared in The Expository Times (vol. xvi. pp. 393, 496, 547; vol. xvii. p. 37), has been invited to add to them some practical information as to the English books which seem to him most valuable as bearing upon the study of Dante. In attempting to comply with that invitation, he will almost exclusively limit himself—and the bibliography of the subject is so immense that the chief difficulty lies in limitation—to books which he himself has found most helpful towards understanding and enjoying the Divine Comedy, since he took up the study of it rather late in life, and with but slight previous knowledge of Italian. And he takes for granted, and will try to bear in mind, that the readers of this magazine are likely to be specially interested in such books as bring out the moral and spiritual teachings of this many-sided poet.

The names of the publishers, and the prices, will be added to the titles of all the more recent books that are recommended. The prices marked (*) are net.

I. Introductory Manuals.

(*a*) Among the many modern introductions to the study of Dante, certainly none is superior, and probably none is equal in practical value, to Miss Maria F. Rossetti's *A Shadow of Dante* (Longmans; 3s. 6d.), the sub-title of which is 'An Essay towards studying himself, his World, and his Pilgrimage.' She has drawn up an admirably clear description of the course of action in the Divine Comedy, illustrated by four excellent diagrams, and she gives translations in blank verse—by her brother,

Mr. W. M. Rossetti, in the *Inferno*, and by Longfellow in the other two divisions of the poem —of many of the most attractive and important parts of the poem. The book, if read through carefully, is sufficient to serve for many people as a test of the probability of their appreciating and enjoying Dante,—for it must be admitted that he is not everyone's poet.

(*b*) Those who have within reach the older and slighter account of the poem by Mrs. Oliphant in her volume on *Dante* (2s. 6d.), in Blackwood's 'Foreign Classics for English Readers,' will find that, like all the gifted authoress's writings, it is clear and pleasant reading. And some people will welcome the frankness of her not infrequent admissions that certain passages of *Dante* will be found dull or incomprehensible by beginners, and therefore may be passed over by them, at least for the present.

(*c*) Here may also be named the volume on *Dante* in the Temple Primers (Dent; 1s.*). It is the work of an accomplished Roman Catholic writer, Mr. E. G. Gardner, and is full of accurate and closely packed matter—so closely packed, indeed, that it may have less attraction for beginners than for those who have made some progress.

II. Translations, Notes, and Commentaries. The most important matter of all is to make wise provision of these helps for those who are commencing the actual perusal of the Divine Comedy. And in so doing the requirements (i.) of those who have no knowledge, and (ii.) of those who have or intend to have some knowledge of Italian, have to be considered separately.

i. Where Dante can only be read in a translation, should that translation be in prose or verse? In the opinion of the present writer,[1] a rendering free from the trammels of metre is by far the more helpful towards a real understanding of any serious poem, and in this case he would especially recommend the Rev. H. F. Tozer's recently published prose translation (Clarendon Press; 3s. 6d.*).

But most people seem to prefer a metrical translation in the case of all poems; and to them two alternatives may be suggested.

[1] And since writing the above, he finds that this opinion may be fortified by the very high authority of Dean Church, who, in a note at the beginning of his well-known essay, says of J. A. Carlyle's literal prose rendering of the *Inferno*: 'To an English student beginning Dante, and wishing to study him in a scholarly manner, it is really more useful than a verse translation can be.'

(*a*) The translation in blank verse which is now best known is that of Longfellow (1867), in which he had the assistance throughout of two other distinguished American students of Dante, James Russell Lowell and Mr. Charles Eliot Norton, 'to whose critical attention every line and every word' is said to have been 'subjected, as the work passed through the press.' It is as close to the original as any metrical translation can be; but that very closeness occasions some not infrequent stiffness, and in other places obscurity. It is, however, on the whole, the best for general use, and it was employed, with a few exceptions, in the recent articles in The Expository Times. The price of the translation by itself in 'Morley's Universal Library' is only 1s.; but the edition at 3s. 6d. (Routledge), containing Longfellow's notes and a large mass of illustrative matter collected by him, should be used. It is a cheap book at the price, but the type and general *format* are not very attractive.

(*b*) In substitution for—or, better still, in addition to—Longfellow may be recommended Dean Plumptre's much less literal rendering of the Divine Comedy. It reproduces the complicated threefold rhyme (*terza rima*) of the original, and thus gives a good general impression of the style of the poem; but, of course, there is thus an aggravation of the difficulties in the way of representing its meaning at once accurately and distinctly. These difficulties, however, are met with much skill and considerable success; and on the same pages with the translation are exceedingly interesting notes, which show that wide acquaintance with Christian and other literature, and that consequent abundance of happy illustrations and instructive parallels, which characterize the commentaries and other writings of the learned Dean. Many of the notes are also particularly valuable in their bearing on those moral and religious aspects of Dante which, as has been said, are likely to constitute the chief interests of the readers of this magazine. The translation and notes are published in three rather small volumes, convenient and pleasant to hold, to carry, and to read (Isbister; 2s. 6d.* each). Uniform with them in size and in price are three supplementary volumes, containing respectively a translation of *The Minor Poems*, *A Life of Dante*, and *Studies and Estimates*. The six volumes are supplied in a case for 15s.,* and are well worth the

money, as constituting in themselves a portable and fairly complete outfit for readers of Dante in English only.

(*c*, *d*) The older translations of the Rev. H. F. Cary in blank verse (1805–1812), and of I. C. Wright in rhyme somewhat similar to, though not identical with, that of Dante's *terza rima* (1833–1840), need not be dismissed as worthless by those who possess them, though of course the texts which are translated, and the stock of knowledge from which the notes are drawn, are below the standard which has been reached by later investigations. Mr. Wright's version had the honour of being used by Dean Church in the extracts quoted in his famous essay; and in the third and following editions there is prefixed to it a useful little collection of passages from Dante's prose works, which are among the most important as illustrating the Divine Comedy. Bohn's Libraries contain both these translations (3s. 6d. and 5s. respectively).

ii. Three available courses may be suggested for those who can refer with more or less ease to the Italian text of Dante; and it should be remembered that in this case 'a little knowledge'—even such as supplements rather than supersedes a translation, and such as cannot dispense with constant reference to a dictionary—is much better than no knowledge.

(*a*) Some such readers may find it best to content themselves at first with the deservedly popular Temple Edition in three light and handy volumes (Dent; 1s. 6d.* each in cloth, or 2s.* in leather, which is to be preferred, as the little books form excellent travelling companions). They contain the Italian text, and on the opposite pages a literal prose rendering. For the *Inferno* the much-praised translation of Dr. J. A. Carlyle (whose illustrious brother Thomas is said to have shown much interest in the work) has been used with some corrections; and for the *Purgatorio* and *Paradiso* respectively new translations have been made by Mr. Thomas Okey and the Rev. P. H. Wicksteed, the distinguished Unitarian minister.

(*b*) Turning from these cheap and light volumes to the opposite extreme of expensive and heavy ones,—heavy in the literal, but certainly not in the metaphorical sense,—undoubtedly the most complete and serviceable of all helps for those commencing the study of Dante in the original are the Hon. W. Warren Vernon's *Readings on the Inferno*, *on the Purgatorio*, and *on the Paradiso*, each series being in two volumes (Macmillan; 30s., 24s., and 21s. for each pair of volumes). Their excellence could not be more highly vouched for than by the fact that commendatory prefaces to the three series have been written by such eminent English 'Dantists' as Dr. Moore, Dean Church, and Bishop Boyd Carpenter. They combine all the various kinds of assistance that the student is likely to require, such as ample historical and other notes, a clear division of each canto under several headings, a good modern text broken up into short paragraphs, each of which is preceded by a brief exposition of its general meaning, and followed by a very literal prose translation with brief parenthetical expansions or explanations where necessary. There are also two special points in which Mr. Vernon stands pre-eminent among the host of commentators, namely, his intimate personal knowledge of the idioms still used by the Tuscan peasantry, which sometimes throw a much-needed light upon expressions of the poet who 'was a Florentine and wrote for Tuscans,' and his abundant use of the earliest commentaries, and especially of the very full one by Benvenuto da Imola, which was first printed in our own times through the munificence of Mr. Vernon and his father, the late Lord Vernon. That commentary embodies lectures delivered by Benvenuto in and about the year 1375, not much more than half a century after Dante's death, and 'his remarks on the living persons mentioned in the poem are therefore particularly valuable. His observations on the subtle allegorical meanings also deserve serious attention as coming from one who may be said to speak in the full light of tradition' (Vernon's Introd. to *Inf.* p. xi).

(*c*) An intermediate course between (*a*) and (*b*), and the best for those who think the size or price of Mr. Vernon's six volumes unsuitable to their bookshelves or their purses, would be to combine the use of three first-rate books, all published by the Clarendon Press, namely, the *Oxford Text of Dante*, edited by Dr. Moore, and now generally considered the standard text (6s.* in one volume, or 10s. 6d. in a case of three miniature volumes on India paper), Mr. Tozer's prose translation already referred to (3s. 6d.*), and the same writer's very excellent *English Commentary on Dante's Divina Commedia* (8s. 6d.). The latter volume is particularly valuable for its brief but pointed intimations of the spiritual and moral teachings which are

allegorically signified by the imagery of the poem. Two specimens of these were given in THE EXPOSITORY TIMES, vol. xvi. pp. 497b, 500a; and some others may be seen in the notes to *Inf.* viii. 67, ix. 61, xxiii. 64; *Purg.* viii. 97, 103–5, ix. 94–102, xiii. 88, xix. 7–9, 10–15.

III. Other helps, chiefly subsidiary to those already mentioned.

(*a*) Whichever of the above books the student takes as his regular and constant guides, he will do well, especially as his knowledge advances, to have at hand for reference the Dante Dictionary of Dr. Paget Toynbee (Clarendon Press; 25s.*). In the absence of this and also of the *Life* by Plumptre, Dr. Toynbee's *Life of Dante* (Methuen; 3s. 6d.) would supply useful information about the poet's history and surroundings.

(*b*) All the three series of Dr. Moore's *Studies in Dante* are full of valuable matter (Clarendon Press; present price of the three volumes, 42s.*, the first of them being scarce, but the second and third are sold separately at 10s. 6d.* each). And the second of them should be specially named here, because our readers are likely to be particularly interested in the Essays which it contains on 'Dante as a Religious Teacher, especially in relation to Catholic Doctrine,' on the 'Classification of Sins in the "Inferno" and "Purgatorio,"' and on 'Dante's Personal Attitude towards different kinds of Sin.'

(*c*) Among the very numerous *Essays* on Dante, that of Dean Church, though written as long ago as 1850, remains unequalled (now published by Macmillan with two other Essays, 4s.*). That of J. R. Lowell, in *Among my Books*, vol. i., is also well worth reading. And there is much to be learnt from Dr. Karl Witte's *Essays on Dante*, as 'selected and translated by C. Mabel Lawrence and P. H. Wicksteed' (Duckworth; 7s. 6d.).

(*d*) Among the volumes that have been devoted to the elucidation of separate divisions of the Divine Comedy, may be mentioned two of rather different kinds, namely, the exposition of the *Inferno* published by the Rev. J. S. Carroll under the title *Exiles of Eternity* (Hodder & Stoughton; 7s. 6d.*), some samples of which may be seen in THE EXPOSITORY TIMES, vol. xvii. p. 39, and the thoughtful work of Mr. E. G. Gardner on the *Paradiso*, called *Dante's Ten Heavens* (Constable; 5s.).

(*d*) Dante's prose works are not often found interesting by those who are not already lovers of his great poem, but they are exceedingly useful in throwing light upon it. Especially this is the case as to the *Convito*, now beginning to be known more correctly as the *Convivio*. It may be well, therefore, to mention that a good translation of it, under the name of *The Banquet of Dante*, has been published by Miss Katharine Hillard (Kegan Paul; 7s. 6d.). Added to it, in an Appendix, is a translation of the very probably genuine—and, if genuine, extremely important—Epistle of Dante to Can Grande, which was quoted in THE EXPOSITORY TIMES, xvii. 41 f.

Christian Faith.[1]

BY THE REV. DAVID PURVES, D.D., BELFAST.

THE fact that a book of the worth and thoroughness of this one should stand over the name of a comparatively unknown writer is an indication of the extent to which the scientific study of theology is still carried on in certain Scottish manses. Dr. Ferries is a minister of the Church of Scotland, and this fine piece of work has emanated from an Aberdeenshire manse. The title is sufficiently descriptive of the aim of the volume, which is to trace the growth of Christian faith in the individual believer. To some extent it is also a history of the growth of faith in the Church, but the idea of the book is to show that Christian faith, especially in the case of those who have been influenced by the thought of our own time, is a growth, and is not attained in a moment of moral revolution. After stating the religious situation and prospect of the present moment, which is summed up in the sentence, 'There is heartfelt interest together with a suspension of judgment, people being in a strait betwixt two,' he goes on to show that the acquisition of faith in

[1] *The Growth of Christian Faith.* By George Ferries, D.D. Edinburgh: T. & T. Clark. 7s. 6d. net.

these days will come calmly, and not by that inward conflict and fiery trial which was inevitable to those men in the past in whom two faiths met.

Dr. Ferries has not proceeded far before his reader becomes aware that what he means by growth is something which stands contrasted with such an acute agonizing struggle after faith as is depicted in the *Pilgrim's Progress*. In a very interesting passage he seeks to show that the example portrayed by Bunyan is not normative, and that 'in an age of general enlightenment and increasing culture like our own, such symptoms of reviving faith as are detailed in the *Pilgrim's Progress* are not, except in rare cases or in the vanishing unlettered class, to be looked for.' He is of course far from disputing the validity of such experiences as those by which Luther and Bunyan passed into the possession of faith, but it is the aim of his book to show that they stand for the exceptional and not the normal.

This idea runs right through the volume, and imparts its significance and beauty to such chapters as those on the genesis of spiritual life, the springtime of faith, and the limitation of initial faith. Dr. Ferries says 'that those persons only are here contemplated who are specially influenced by the characteristic movements of the present time, and who are so far in a large measure similarly circumstanced in respect to their mental habits and prospects.' If we bear in mind this caution the main thesis of the book may be allowed to pass without discussion, for it goes without saying that in the case of perplexed and doubtful minds the attainment of faith is bound to come as the result of a growth; but this is just the point at which one feels that the author's discussion is somewhat academic. He diagnoses, to use a medical phrase, the ailment of those who in our day are afflicted with the varied forms of doubt with which we are familiar, but we have the feeling that he is looking at this matter from the view point of a student in the country rather than of one who comes in contact with all forms of character. One would like to subject this theory to what medical men again would call a clinical treatment, as is done, for example, by Professor James. Were this done, we are not sure but Dr. Ferries might have to reverse his statement as to that which is normative, for the experience of the religious worker would probably bring to light the fact that Christian faith is more frequently born in a moment of revolution than Dr. Ferries is inclined to admit. In other words, we are not so disposed to put the *Pilgrim's Progress* as a record of actual Christian experience on the shelf of the antiquarian as Dr. Ferries seems to be.

But, passing from that, we should like to indicate the points at which this volume is a marked contribution to present-day theology. One of these is the discussion of philosophy and religion. Our author refers to the philosophical treatment of religion which was given to it a quarter of a century ago by such writers, among others, as the brothers Caird, of Glasgow University. We well remember how their application of philosophy to religion opened out a new horizon to those of us who were their students. That was a time when the whole content of Christian faith was most surely believed as a matter of course by everyone, and it was the aim of these teachers to show that philosophy prompts us to question that which was believed implicitly, and to rationalize it. The philosophy of religion as expounded by Principal Caird was the belief of Christian hearts justified at the bar of reason. These men rendered to their day the service which their time most needed, but, as Dr. Ferries says, 'Every person is in the first instance the product of his age, and one sees that the primary religious situation which Caird contemplated is not the situation in which the present generation of people finds itself. In the early life of Principal Caird, what was commonly found among the educated youth who acknowledged the power of religion was that the current faith was taken over by them *en bloc*.' The contention of Dr. Ferries is that you cannot assume this to-day. In other words, the principle of development is that on which the attainment of Christian faith is based. Therefore Dr. Ferries bids farewell to the British Hegelians, and, in the language of the current psychology, discusses the growth of the Christian faith from the point of view of a philosophical Humanist.

We have no space to describe in detail the positions taken by Dr. Ferries in telling his story of the growth of Christian faith. In harmony with the foremost psychologists of our time, he starts from the facts of religious experience. He first emphasizes the initial elements of faith which precede the recognition of Christ as the source of the religious life, and then unfolds his

conception of the attainment of the full assurance of faith as a passage from dawn to perfect day. Whether or not we acknowledge the main line of treatment, no reader can fail to admire the beauty of the sketch of the genesis and ultimate growth of the Christian faith in a thoughtful soul. And, while Dr. Ferries thinks it impossible that an inquirer can reach the Christian faith by a leap to-day, it is a full-blown Christian faith at which, in his opinion, he must eventually arrive.

On the great facts of the Creed of Christendom, Dr. Ferries in this book gives no uncertain sound. We may hold them with a difference, the difference being due to our own *zeitgeist*; but the truths we are to hold constitute the faith of a Christ who is the Son and Revealer of the Father, who was incarnate and rose again from the dead, and who in the fullest sense obtained the forgiveness of sins through His atonement for them.

In a word, this thoughtful volume of Dr. Ferries is a valuable contribution both to apologetic and dogmatic theology. By this book the writer has stepped with one bound into the front rank of scientific theologians.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XVIII. 4.

'And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.'—R.V.

EXPOSITION.

The Potter.—The simple and familiar craft of the potter becomes a parable of religious truth (comp. Is 29^{16} 45^{9} 64^{8}, Ecclus 13^{13}, Ro 9^{20}, and the account of man's creation in Gn 2^{7}, which has doubtless given rise to the figure). God has the sovereign right to do as He wills with His own handiwork; thus much can be expressed by the figure. But the moral element in Jeremiah's teaching stands outside this, namely, that the Divine action is governed, not by mere caprice, but a regard for character.—CHEYNE.

And when the vessel was marred.—From some defect in the clay, or because he had taken too little, the potter suddenly changed his mind, crushed his growing jar instantly into a shapeless mass of mud, and beginning anew, fashioned it into a totally different vessel.—W. M. THOMSON.

He made it again another vessel.—The clay can resist the potter, or can yield itself willingly to his hands to be shaped as he wills. Its being 'marred' is through no fault of the potter, but—in the framework of the parable—through the defect of the material, and, in its application, through the resistance of the human agents whom God is fashioning. And when it is so marred one of two courses is open to the potter. He can again remould and fashion it to his purpose, to a new work which may be less honourable than that for which it was originally designed; or, if it be hopelessly marred, can break it and cast it away, and with fresh clay mould a fresh vessel. The history of nations and churches and individual men offers many examples of both processes. They frustrate God's gracious purpose by their self-will, but His long-suffering leads them to repentance, and gives them, to speak after the manner of men, yet another chance of being moulded by His hands.—PLUMPTRE.

THE SERMON.

On the Potter's Wheel.

By the Rev. F. B. Meyer, B.A.

One day Jeremiah went beyond the city precincts into the valley of Hinnom, and, going into a hut there, he stood and watched a potter at work. He saw the potter take a piece of clay from the mass, and, having kneaded it to rid it of its bubbles, place it on the wheel which was revolving horizontally. Then he deftly shaped it here and there with his hands, and was about to remove it for the kiln when, through some flaw in the material, it fell to pieces. Jeremiah expected the potter to take fresh clay, but instead he gathered up the broken pieces and of them formed another vessel, which though not quite so fair as the first was still beautiful. So does God deal with us. If we yield ourselves to Him He will undo the results of our years of disobedience.

i. *The Divine making of men.*—Let us first of all notice that the Potter has an Ideal. The pattern of this round world and of her sister spheres lay in God's creative thought before the first beam of light streamed across the abyss. So has God a pattern for each one of us. He has foreordained us,

each in his own degree, to be like Christ, the type of perfect manhood; to be as much to Christ as He was to His Father; to fulfil the commission of Redemption, to take up the Cross; to be crucified with Christ; to rise and reign with Him.

We must also notice that the Potter achieves his purpose by means of the wheel. In human life this represents the revolution of daily circumstance, which is often monotonous and trivial, but still is meant to effect ends on which God has set His heart. Let us not be restless, then, and ask for more scope. Let us cultivate the passive virtues—dearest of all to God—patience, submission, endurance, long-suffering, persistence in well doing.

Let us also remember that the bulk of the work is done by the Potter's fingers. These represent the Spirit of God working in us. The wheel and the hand worked together, so God's Spirit whispers the meaning of His providences, and they enforce the lesson that His tender monitions might not have been strong enough to teach. When, therefore, we are in doubt as to the meaning of circumstances through which we have to pass, let us not murmur, but be still, and listen for His voice.

ii. *God's remaking of men.*—The potter could not make what he wished, but he did his best with his materials. So God does with us. If we refuse the best, He gives us the second best. He is always willing to make us again. He made Jacob again, and Peter, and Mark, and Paul. We are conscious that we have marred God's early plan for us. We have had our chance, and missed it. Let us take comfort; God will remake us.

iii. *Our attitude towards the Great Potter.*—Our attitude must be a yielding one. We fail often to understand His dealings, because we do not know what His purpose is. We are like the clay which, when it has received its final shape, has to be baked in a kiln. If colours are to be laid on it, they also must be made permanent with fire. What is to become gold in the finished article is only a smudge of dark liquid before the fire is applied. So it is in God's dealings with His people. The moulding hand has no sooner finished its work than it plunges the clay into the fiery trial of pain or temptation. Let us only be still; we will be compensated when the Master counts us meet for His use.

The Potter and the Clay.

By the Rev. Hugh H. Currie, B.D.

1. It had come to be an article in the popular belief that because God had chosen Israel she could never be rejected, no matter how unfaithful she might be. Jeremiah was so far influenced by this belief that he was filled with perplexity when the course of events appeared to point towards a possible, or even a probable, rejection of the covenant people. His theory of election, in fact, appeared to be at variance with the facts of experience.

The theologians of Israel in those times sought justification for their views in the analogy of the Potter and the Clay. So the Evangelic Prophet used it as an illustration of the Divine sovereignty (Is. 45^9), and again founded upon it a plea for special favour to Israel (64^8). Jeremiah, therefore, thus reasoned: If we are in God's hands like clay in the hands of the potter, why should the Divine plan prove unsuccessful?

2. The illustration of our text is God's answer to Jeremiah's doubts. God sent the prophet to the potter's house that he might study on the spot this traditional analogy, and revise his theory accordingly.

As Jeremiah watched the potter at work, he observed that on account of some pebble or gritty substance in the clay 'the vessel . . . was marred in the hand of the potter.' The potter, instead of throwing away his spoiled work and starting afresh with another piece of clay, replaced the original material upon the wheel and made of it another vessel, the best he could make in the circumstances.

Thus God answered the doubt suggested by the popular view of election. The Hebrew theologians were accustomed when they used this simile to imagine an ideal potter and ideal clay, and reasoned thus: As the potter can mould the clay to whatever form he chooses, so God has absolute power over the nation or individual whom He has chosen, and none can resist His will. God showed Jeremiah that he must not construct his theories regardless of actual facts. To do justice to the illustration, he must take the case of an actual potter and actual clay. God acts 'like *this* potter.'

The Divine Potter does not, any more than the human, deal with material so perfectly plastic that

He exerts upon it absolute power of determination. The election of God is in no case unconditional.

Two elements must be recognized: on the one hand, God's plan, corresponding to the design in the mind of the potter; on the other hand, man's power of will, involving capacity of resistance, corresponding to the condition of the clay. This may be illustrated from the account of the creation of man (Gn. 2^7), 'The Lord God formed man of the dust of the ground.' Man, formed of the dust, is the clay upon which God works. But that material is not merely passive in His hands. For, as the same passage tells us, there is another element. He 'breathed into his nostrils the breath (Spirit) of life.'

That property in man as God made him, whose origin is attributed to the 'breath' or Spirit, must not be left out of account; for in it lies the faculty of choice by which he resists or submits to the moulding power of the Divine will. God made us like Himself, so that, as He is the Supreme First Cause, we are in a subordinate sense 'first causes.'

God's calling is conditional.

3. The patience and perseverance of the Divine Potter.

The potter, though he altered his purpose so far, did not utterly reject that obstinate piece of clay. It may have been common stuff, or it may have seemed so to Jeremiah. But the potter had somehow taken a fancy to it; so he gave it another trial, and his patience and perseverance were rewarded. So God applied the lesson. As that potter was loth to reject a lump of common clay, valueless to all but to one who, like him, had the artist's gift and could see the vase in the clay, even so God is loth to reject a nation which He designed for a vessel unto honour, and upon which He has spent much care and labour. Jeremiah had contemplated only two alternatives. If Israel is elect, God's judgments must be averted. If these judgments fall upon her, she is not the elect of God. Here is God's answer. Not so: I deal with her as the potter did with his spoiled work: put her again upon the wheel, as it were; give her every opportunity of repentance. Israel could not now be the nation she might have been. But God would make of her another vessel, if only she would submit to the discipline now appointed for her. Hence the need of those national judgments, the fear of which filled the prophet with dismay. Let Israel only put herself wholly in God's hands, and she should yet be a vessel unto honour.

Illustrations.

Michelangelo's David.—In the Accademia delle Belle Arti at Florence stands a colossal statue, nine cubits in height. It is Michelangelo's David, and represents the shepherd lad standing with knit brow and quivering nostril. In his right hand, which droops nervously by his thigh, he holds the piece of wood on which his sling is hung. The sling runs round his back, and the bag, bulging with the stone, is clutched by his left hand over the left shoulder. A moment more, and the right hand will be whirling the sling. He stands erect, but his body is slightly curved in poise to hurl the fatal missile. The statue has a remarkable history. Some hundred years before Michelangelo's day a sculptor had fetched a huge piece of marble from Carrara, and had blocked it out; but he had proved a sorry bungler, cutting a great slice out of one side. The marble was spoiled, and 'neither he nor any one else was capable of extracting a statue from the block, either of the same size, or even on a much smaller scale.' It lay useless for a century, when it was offered to Michelangelo. His eye saw what could be made of it, and he set to work upon it, adapting the ruinous cleft to the curve of the poised figure. And thus he wrought out his design, making the very mutilation of his material subservient to it. Even so does Christ take the ruins of a human life, mere rubbish in the world's judgment, and fashion them anew.—See J. A. Symonds, *Life of Michelangelo Buonarroti*, i. pp. 89–90.

DAVID SMITH.
Tulliallan.

Marred and made again.—When I was a boy my father had a horse which he was training for carriage-work, and which, from the first, took to it very badly; it trembled in the shafts or shook itself as if wishing to be free, and there was no possibility of getting it to go any distance steadily and pleasantly. One day as my brother and I were yoking it, it dashed out of our hands, collided with the corner of the house where was a spiked fence, broke the trap into splinters, spoilt the harness, knocked out one of its eyes, and was dangerously cut about the limbs and side. I well remember the difficulty of extricating it and the long weeks of healing it; it was borne on to a rough mattress in the yard, from which it did not attempt to rise for some days; the torn eye was cleansed, the broken limbs oiled and both bound up; it was regularly fed and carefully tended, so that finally it was brought round,—not, of course, to be tried or to be of any further use in carriage-work. But the strange thing was that being tried in the heavier cart-traffic it was docile, and willing, and useful on to the end of a long life.

Whithorn Manse. DONALD M. HENRY.

HELEN KELLER was *marred*. When a year and a half old, she became totally blind and deaf. Yet in the hand of the Potter, and through her teacher, she has become a *vessel unto honour*, a standing lesson of patience and courage and God-fearing success.

A. LUKYN WILLIAMS.
Guilden Morden Vicarage.

THE 'Noon' Scene of *Pippa Passes* hinges on the discovery made by Jules, the young sculptor, that he has been deceived in his bride, Phene. His first thought is to leave her. But he bethinks himself—

'Here is a woman with utter need of me.'

He recalls his own power in modelling the statue out of clay, and is led to recognize the possibilities latent in his bride.

'Look at the woman here with the new soul,
Like my own Psyche,—fresh upon her lips
Alit, the visionary butterfly,
Waiting my word to enter and make bright,
Or flutter off and leave all blank as first.'

This brings him to the alternative—

'Shall to produce form out of unshaped stuff
Be Art—and further, to evoke a soul
From form be nothing?'
'There is clay' (he adds)
'Everywhere. One may do whate'er one likes
In Art.'

He takes his resolution, destroys his models, and dedicates himself to the task of awakening the soul in his wife.

'I do but break these paltry models up
To begin Art afresh.'

He made it again another vessel.—Here Jeremiah proclaims in word what life teaches in fact. The Divine Potter seeks to shape us according to the pattern in His mind, but often the 'clay is marred,' and then He seeks to shape us according to another pattern—the next best that is possible. One of our artists has embodied this idea on canvas. A young man lies on a couch amid luxurious surroundings. Rare viands and luscious fruits stand on a table beside him. From a window certain figures—representing Possibilities and Opportunities—are seen approaching and withdrawing, summoning him to usefulness and work. First Labour, as a rugged, sunburnt figure, carrying a flail, has been calling the youth to Toil, but has already passed by, rejected. Then Knowledge, in the guise of a Scholar, with open book in hand, has solicited the young idler to master the contents of his volume, but he too has passed on disregarded. A woman, bowed and broken, bearing a child in her arms and wearing garments that speak of widowhood and want, represents Charity—but she also has been pleading with him in vain. Approaching—the last of the figures—comes one whose face and form reveal her, whom De Quincey baptized the *Mater Lachrymarum*. She comes to make the last appeal—and far in the rear the clouds are already blackening and the storm gathering.

Rothesay. JOSEPH TRAILL.

He made it again.—'Canon Wilberforce tells me that he had his likeness painted by the great artist Herkomer, who told him the following story: After he became famous his father came to live with him. All day the old man made things out of clay, but as the years passed he thought his hand was losing its cunning. He often went upstairs at night with the sad heart of an old man who thinks his best days are gone by. Herkomer's quick eye of love detected this, and when his father was safe asleep his gifted son would come and take in hand the pieces of clay which his old father had left, with the evidences of defect and failure, and with his own wonderful touch he would make them as fair as they could be made by human hand. When the old man came down in the morning and took up the work he had left all spoiled the night before, and held it up before the light, he would say, rubbing his hands, "I can do it just as well as ever I did."'—F. B. MEYER.

The Very Best.

GOD has His best things for the few
Who dare to stand the test;
God has His second choice for those
Who will not have the best.

It is not always open ill
That risks the promised rest;
The better often is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not Thy blessing, Lord, I seek;
I want Thy very best.

And others make the highest choice;
But when by trials pressed,
They shrink, they yield, they shun the cross,
And so they miss the best.

I want in this short life of mine
As much as can be pressed
Of service true for God and man:
Help me to be my best.

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By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Interpreter's House.

'It would be difficult,' says Cheever, 'to find twelve consecutive pages in the English language that contain such volumes of meaning . . . in so pure and sweet a style, and with so thrilling an appeal to the best affections of the heart, as these pages.' This is high praise, yet the imagination and conscience of Christendom has borne it out, and the passage describing the Interpreter's House is one of the great Christian classics. The form which the allegory here takes is familiar in the earlier literature. Like the play within the play of *Hamlet*, Act III. sc. 2., this shows a set of allegorical tableaux within the main allegory. An interesting parallel may be found in the complicated 'riddles' of the Child and Lion, etc., which, like some of these of Bunyan, stand for teaching regarding the Law and the Gospel, in the history of the *Holy Graal*, branch 6 (Dent). Compare also the engravings on the rock (Dante, *Purgatorio*, canto 10).

The House.

As the Interpreter is the Holy Spirit, this house has often been identified with the Church, in which case the figure would be comparable with that of Herbert's *Temple*. The idea would of course be a true one. Even of the Architecture of old English churches, Coventry Patmore's words are true, that it is 'as if the Spirit had builded its own house.' Here, too, this would be suitable, for the Church stands just where it ought to be, immediately on the other side of the Wicket Gate. Mr. Worldly Wiseman's church in the village of Morality, standing on the other side of the gate, is doomed to failure and is indeed a fraud. To those who have never made the great choice represented by the Wicket Gate, the Interpreter's House might indeed be a place of many and fascinating interests for the intellect and the imagination, but it is a place of essential falsehood and consequently of spiritual danger. One remembers the words of Ezk 33^{32}, from which many sermons to this effect were preached to a former generation: 'And lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.' On the other hand, after the great choice has been made, the sooner Church membership follows the better. Additional arguments in favour of this view of the Interpreter's House are the figure of the minister at the beginning of the passage, and the treatment of the subject in part ii., where the Table, the Bath, and the Seal are introduced.

Yet in spite of all these considerations, it seems probable that the Church is not here meant. The Christian ministry is always a favourite subject with Bunyan, and frequently appears in his pages apart from the Church. Again, the House Beautiful is evidently meant for a formal and detailed picture of the Church, and to have introduced this less distinct picture of it would have involved a confusion of allegory which would be unlike Bunyan. Accordingly, it seems better to take this passage as an account of personal illumination by the Holy Spirit, apart from the services of the Church. We are presented with views of life regarding several of the fundamental religious experiences and thoughts. These views may be taken as noted from his own religious experience regarding the most important things. The earlier part of *Grace Abounding* contains striking accounts of private dealing of this sort between the Holy Spirit and John Bunyan. It will be noted that all the views, given by the Interpreter in his seven scenes, are essentially views of life. The religious teaching of them is psychological or experimental, showing religious truths, not so much as they are in themselves, but from the man's point of view. They are the answers given by God to the deepest questions which life has suggested to man (cf. Walt Whitman's *Answerer*).

The figure of a House of Interpretations is a peculiarly interesting one. Hawthorne may have been thinking of it when he wrote his *Hall of Fantasy*. But the finest parallel is D. G. Rossetti's master-conception of the *House of Life*. Of this, Pater in his *Appreciations* writes one of his most suggestive and illuminative passages: 'The dwelling-place in which one finds oneself by chance or

destiny, yet can partly fashion for oneself; never properly one's own at all if it be changed too lightly, in which every object has its associations —the dim mirrors, the portraits, the lamps, the books, the hair-tresses of the dead and visionary magic crystals in the secret drawers, the names and words scratched on the windows,—windows open upon prospects the saddest or the sweetest; the house one must quit, yet taking, perhaps, how much of its quietly active light and colour along with us!'

The Interpreter's House shows the Holy Spirit working upon memory, imagination, experience, and knowledge of life. Out of the complex of these, certain images or facts seem to arise and shine conspicuous for a lifetime as the master-truths and commanding inspirations of the soul. The vast importance of these shows how critical is the time which a man passes immediately after his great decision. It is a time comparable with Christ's sojourn in the wilderness and St. Paul's in Arabia, and those are happy who emerge from it under the power of such visions as those which Bunyan here introduces.

Part iii. introduces at this point also the healing of the pilgrim's wounds. At first this appears fantastic, but the idea is happier than most of the conceptions of Part iii. For a great deal of healing comes by knowledge, and many of the wounds of the spirit are closed when a man attains clear views of God and life, men, and things. This is that 'comfort of the truth' of which Christ spoke (Jn $14^{16.17}$).

It is to be noted also that at this gate, as well as at the Wicket Gate, Christian has to knock over and over. Formerly it was knocking in order to travel, here it is knocking in order to see. Spiritual illumination does not by any means always come in intuitive flashes. Far oftener, as in this instance, it is the result of severe thought and determined meditation. Even in spiritual vision a man must knock over and over in order to see.

The Interpreter.

Whatever view may be taken of the Interpreter's House as such, there can be no question as to whom the Interpreter stands for—the Holy Spirit. The figure of the Interpreter is touched lightly and with great reverence in the allegory, like that of Goodwill in the previous passage. Indeed, we hardly ever get a full look of the Interpreter at all, and the spiritual impression is preserved by this reticence. It is characteristic of Bunyan that so little direct reference to the Holy Spirit is to be found in his allegory. Yet the presence of the Holy Spirit is felt throughout it. The pilgrim is under divine illumination, guidance, and comfort during the whole journey, and it is by a true instinct that Bunyan allows us to feel these mysterious factors in life rather than to see their origin.

Two things at least we learn from the Interpreter's House regarding the Holy Spirit. (i.) *His hiddenness.* 'The hiddenness of perfect things' is a well-known phrase whose far-reaching insight experience is constantly confirming. Here, nothing could be homelier than the incidents of the narrative. There is no apparent magic, but merely the speech of what always seems a human voice—

> . . . that gentle voice we hear,
> Soft as the breath of even,
> That checks each thought, that calms each fear,
> And speaks of heaven.

He seems to have identified himself with the personality of the pilgrim, and the scenes which he shows him seem to be but the man's own hopes and fears written large—

> And every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are his alone.

Above all, keeping himself in the background, he takes of the things of Christ and shows them; yet these are shown by the agency of the very ordinary and homely facts of life—a man lights a candle and Christian follows him. The Holy Spirit is not the rival of human means of teaching. He quotes familiar words of Scripture which grow luminous as he uses them. The men around us, the common facts and objects that may be seen in any day's walk, are capable under his power of taking on the highest spiritual meaning (cf. Tennyson's 'Flower in the crannied wall'). (ii.) The *gentleness* of the Interpreter is noteworthy. He took Christian by the hand, and, as Gregory says, 'his touch is itself a teaching.' Nothing in the world is so delicate as this means of grace. The quiet voices of the Spirit have power both to shake and to strengthen the human soul, yet every experienced Christian knows how

easily the Spirit can be 'grieved' and even 'quenched.' No figure in the whole book is at once so awful and so tender as this half-seen and suggested form of him who has the 'world's secret trembling on his lip.'

The Scenes.

While there is no attempt at systematic teaching in these, they form a unity when taken as a whole. The minister, the human spiritual guide, is merely introductory, and naturally occurs first in Bunyan's thought of such matters as are here dealt with. Then there is a presentation of the fundamental conception of Law and Gospel, in the dusty room, which shows these not in themselves, but as they affect the Christian. Then follow, still from the point of view of experience rather than of abstract doctrine, pictures of the supreme human and divine factors in the Christian life. The human factor is patience and the divine is grace. The next picture is the strenuous and victorious picture of the whole life, in which the entire *Pilgrim's Progress* may be said to be summarized. But to a soul like Bunyan's there is an inevitable and constant undertone of tragedy in the thought of life, and before the visions close we have to look upon two aspects of the underlying terror. The first is of that despair which is the judgment of the careless on this side of death,—the other is of the judgment beyond the grave.

These scenes we shall examine more fully in the next article; meanwhile, a phrase which epitomizes them at the end of the passage is worthy of remark. The scenes end in six lines of verse, which are, as poetry, below the level even of Bunyan's verses. But the first line tells us that we have here seen things 'rare and profitable.' There could not be a happier combination. To be interesting is one ideal of religious teaching; to be profitable is, alas! in many cases a quite different one. Human teaching which combines the two has come within sight of the ideal education, and the very note of the teaching of the Spirit of God, rightly understood, is just that combination. His is the most profitable teaching that is ever given, but while he teaches he also quickens all the vital interests of life, so that his scholars confess with full assent, that they have 'seen things rare and profitable.'

At the Literary Table.

COMPARATIVE RELIGION.

COMPARATIVE RELIGION: ITS GENESIS AND GROWTH. By Louis Henry Jordan, late Special Lecturer in Comparative Religion at the University of Chicago. (*T. & T. Clark.* 8vo, 12s.)

WHAT do the two words mean to us? 'Religion' itself does not mean very much; it is too distant and indefinite. And 'Comparative' sometimes adds the element of suspicion. When some of us read 'Comparative Religion' as the title of a book, in our own minds we are reading, 'One religion as good as another.' But one religion is not as good as another; and Comparative Religion is with us for the very purpose of saying so.

Comparative Religion is with us. Of that there is now no longer any doubt; this handsome volume is itself the unmistakable evidence. Our way with it has been peculiar. We have not welcomed it, as the French have done. Nor have we slammed our doors in its face, as the Germans have done. We have simply left it alone. For we have not been sure whether on the whole it is a friend or a foe. But it is with us now. We have heard of it with the hearing of the ear; we can no longer keep our eyes from seeing it.

There are those to whom the accident of looking into a volume of Tylor's *Primitive Culture* or Frazer's *Golden Bough* was an epoch in life. These are they who will take to Mr. Jordan's great book first, and they will not be disappointed. For they have passed now from the weird fascination of those two books. They have come to see that the study of the phenomena of religion has the unique privilege of claiming the rank of a science, while it still appeals to the imagination as in the first flush of our surprise with it. And having already enjoyed the romance, they will be ready now for the orderly exposition.

Mr. Jordan gives a complete account of Com-

parative Religion in its genesis and growth. With admirable tact he has made his book mainly a study in biographies. Many names with which we are very familiar are here, but they are in a new setting; new things are said about them, new gifts are revealed in them. In his own sphere Mr. Jordan has given us a 'Who's Who,' and much delightful information which will never come within the boards of that indispensable annual.

Dr. Fairbairn, in his Introduction, speaks of Mr. Jordan's 'laboriousness.' It is a good word, rescued from bad uses. Is it not what is meant by 'the infinite capacity for taking pains,' and is that not the definition of genius? Mr. Jordan leaves no corners of his field ungleaned. The Cunningham Lecturers will be glad to see their names and dates in a list that is both accurate and complete. They cannot find them anywhere else. But Mr. Jordan has also that spark of life which responds to our more popular conception of genius. His enthusiasm carries him from page to page, down through many Notes, and even to the end of a model Index. He has a chapter on the Mental Emancipations of his subject, and a note on the Fellowship of Heretics.

ALEXANDER MACKENNAL.

Alexander Mackennal, B.A., D.D.: Life and Letters. By Dugald Macfadyen, M.A. (*James Clarke & Co.* 4s. 6d. net.)

What is the use of a biography? To give us an hour's good reading. Mr. Macfadyen does that—several hours' good reading. But what is the use of a biography? To swell the volume of history. Mr. Macfadyen does that also. Whenever the history of the Congregational Church is written, the biography of Alexander Mackennal will be referred to, quoted from, and will help to increase the bulk of it. But what is the use of a biography?

> Lives of great men all remind us
> We can make our lives sublime.

That is the answer. Or this—

> O may Thy soldiers, faithful, true, and bold,
> Fight as the saints who nobly fought of old,
> And win, with them, the victor's crown of gold.

Mr. Macfadyen's biography helps us ev[illegible]at.

There are sentences which might be quoted from it: 'I am so pleased with your letter; delighted, first of all, that you enjoy Maurice. Anyone who enjoys Maurice is a saved soul.'—'Is it not a very striking fact that sceptical lawyers are rarely found?'—'I think it is sometimes a duty to repress feeling, the purest and most warranted; to repress it even before God, lest we be unfit for the common demands of life and the changing aspects of duty.'—'While, on a certain plane, there is a doctrine of substitution, Christ standing in our room, and a doctrine of imputation, we coming into Christ's place, when we get on to a higher plane and contemplate Christ as the living Head of redeemed humanity, substitution and imputation both become merged into identification, *solidarité*.'

But you cannot quote the man, and it is the man that makes the book. We did not know he was so great. For the great men of a Church are never its greatest men; their greatness prevents them from being counted among the great. All the other Churches grudge him to this Church. There is so little fault to be found in this man.

ST. PAUL AND CHRIST.

The Testimony of St. Paul to Christ. By R. J. Knowling, D.D. (*Hodder & Stoughton.* 10s. 6d. net.)

The Testimony of St. Paul to Christ? What we want to know is the testimony of Christ to St. Paul. For in our day Christ is all right. The street-corner orator, blasphemous about all things else, has not a word now to say against Christ. He knows that he dare not say a word against Him. Every reference to Christ now is applauded by the men in the street. One would almost say they have heard the cry of the young theologians of a generation ago and are echoing it—'Back to Christ.' It is St. Paul that is under the fire of criticism now. St. Paul's testimony to Christ? No; what we need is Christ's testimony to St. Paul.

But Professor Knowling knows all that. What he means by St. Paul's testimony to Christ is what we mean by Christ's testimony to St. Paul. For if St. Paul acknowledges Christ, then Christ will acknowledge St. Paul. When St. Peter said, 'Thou art the Christ,' Jesus answered, 'Thou art Peter, and on this rock . . .' Professor Knowling has no sympathy with the cry 'Back to Christ.' For he sees that when we are most with St. Paul then are we most in Christ. The testimony of St. Paul to Christ is the testimony of Christ to St. Paul. For

St. Paul had nothing of himself. All that he was able to say of the Lord Jesus Christ he had first received from Him.

The book contains the Boyle Lectures, in three series, for the years 1903, 1904, and 1905. The first series describes the documents; that is to say, the Pauline Epistles and the Acts of the Apostles. The second series gives St. Paul's testimony in its relation to the Gospels; the third, in its relation to the life of the Church. The great purpose which runs through all the lectures is to work from the known and acknowledged to the disputed, from the Epistles to the Gospels. And the characteristics of the work are three: first, a convinced belief in the historicity of the Gospels; second, a complete acquaintance with the literature of the subject; and third, an independent investigation of all the problems concerned.

MOHAMMED.

Mohammed and the Rise of Islam. By D. S. Margoliouth. (*Putnams*. 5s.)

The reader of this life of Mohammed will say, though not at first, that Messrs. Putnam were well directed when they were sent to Professor Margoliouth for it. Not at first, because the style at first is trying. It is English and not the wonderful language which Doughty writes; yet its English somehow keeps persistently reminding us of the *Arabia Deserta* of Doughty. Perhaps it is simply this, that both men are steeped in the language of the Arab tent, and cannot get away from it when they write. But the style grows on us; it becomes agreeable; it becomes at last the only conceivable style for a Life of Mohammed.

So in every way Professor Margoliouth was the right choice. His knowledge of Mohammed and Mohammedanism is unrivalled in this country. And even outside of it men would name only Goldziher, Nöldeke, De Goeje, and Macdonald. He knows Mohammedanism so well that he is not overwhelmed by his knowledge as a smaller man would be. Though every sentence is based on documents, every sentence is in its place, and the story moves steadily on. He knows Mohammedanism so well that he does not let Mohammed be smothered in it. The man is ever in the front of the movement. Not a prophet in the grand sense, not even a hero on the whole, to this author or to us, yet Mohammed is always there. He and his biographer take care that we shall never lose sight of him, that very little shall be done without him.

What does Professor Margoliouth think of him? He does not judge him by Western ways or the morals of a modern Christian. He does not ask such inapplicable questions as whether he believed in his own call. This is the greatest merit of the book, that the jury who judge this man are of his own country, and actually chosen by himself. Ayeshah, what do you think of him? And we hear Ayeshah answering.

But in the end Professor Margoliouth gives us a wider judgment, the judgment of the centuries, the judgment of the world. A genius, he says, a genius always equal to the emergencies, but never too great for them. 'Security for his person he wisely regarded as the first condition of success; a crown would be useless if he had no head to wear it. He estimated accurately what the emergencies required, and did not waste his energies in giving them more. He also held that chances must not be thrown away, and while regularly profiting by other men's scruples, allowed no scruples to stand between him and success.'

Notes on Books.

Dr. Aldis Wright has published a new edition of Westcott's *History of the English Bible* (Macmillan; 12s. 6d.). We have read the book very carefully, for there is no subject in which we find more interest; and we have come to the conclusion, most reluctantly, that it is a mistake. It is a mistake simply on the principle that the better is the enemy of the best. Westcott's History was good, Aldis Wright's edition of it is better; but the day is come when a wholly new History of the English Bible should be written, and men will be almost sure to accept this new edition of Westcott instead of it. The great need of a new History is that that may be done thoroughly which Westcott's History was the first seriously to attempt: that is to say, to discover the sources of the earliest English Translations of the Bible, and to show the relation of the later versions to these earlier, and to one another. Westcott did accurately what he did in this direction, but he did not go anything like far enough. Dr. Wright's work is most valuable (it is

found mostly in footnotes), but he has made no attempt to give the work that completeness of which it stood most of all in need.

For the future historian of the English Bible this edition of Westcott will be the most valuable single authority. It will be especially valuable in the matter of dates, the backbone of all history. Few subjects have suffered more from misstatement of fact. The writer of the future who, with this book in his hand, blunders in these matters need look for no mercy.

Messrs. Macmillan have added to their 'Globe' library an edition of *The Diary of Samuel Pepys* (3s. 6d.). It is a volume of 800 pages, double columned, close printed. For besides the complete and delectable Diary it contains an Introduction and Notes by Mr. G. Gregory Smith.

Professor W. P. Ker is as conscientious a student of English literature as we have. It is the fashion now to fix one's reputation on the remembrance of obscure names and unimportant dates. Professor Ker has no such ambition. His conscientiousness breathes a larger air. In his new volume of *Essays on Mediæval Literature* (Macmillan; 5s. net) he discusses the earlier history of English prose, the similes of Dante, Boccaccio, Chaucer, Gower, Froissart, and Gaston Paris. But though his subjects are large and popular, he is no facile superficial 'popular' writer on them. His work is all his own; hard study and the imagination of the poet have given it to him. And whatever the magazine taster may say, the lover of English will be wiser by the reading of this book.

'If ever a missionary needs the guidance of the Holy Spirit, it is when he selects a book for a Muslim reader.' So says Dr. Wherry; and he proceeds to do the Spirit's work by carefully describing the books which have been written in Urdu (or translated into that language) to commend the gospel to Muslims. His own book he calls *The Muslim Controversy* (Madras: Chr. Lit. Soc.; Rs.1). His reading has been with purpose. His writing is without partiality.

Pages from a Parson's Pocket-Book (Marshall Brothers; 1s. 6d. net). If some parsons whom we know would publish pages from their pocket-books, we would forgive them the alliteration. The Rev. S. R. Cambie, F.R.G.S., has done fairly well, but he could be surpassed.

Messrs. Morgan & Scott have sent out the annual volume of 'The Herald of Mercy' and 'The Revival' under the title of *The King's Messenger* (1s.).

The Life of *Bishop Wilberforce* (3s. 6d. net) in Messrs. Mowbray's 'Leaders of the Church, 1800–1900,' has been written by his second son, Mr. Reginald Garton Wilberforce. It is an out and out appreciation, and that is just what it ought to be. Mr. Wilberforce rejoices with his father when he rejoices, and weeps with him when he weeps. There is no criticism of word or deed, nor the thought of it. Perhaps there are sentences which will not appeal to the uninterested. Perhaps there are quotations from letters or diaries which were not intended to pass beyond the family or near friends. Here is one from the diary of Lord Carlisle—

June 15 (it is 1845)—'I went to ask Lady Granville to come with me to Westminster Abbey, which she could not; but the Levesons came with me instead; she had never attended our service before. We went to the Deanery, and Samuel took us in. He preached divinely, on the signs of receiving the Grace of God in vain, with so much power, beauty, and *practicalness*. Lady L. owned that she had never heard so fine a sermon, and wrote one sentence of it in her Prayer-Book: "Respectability is not conversion."'

Apart from missionaries our most popular writer on China at the present time seems to be Professor Edward Harper Parker, of Manchester. If Professor Parker has a weakness, it is that he is too determined to be popular. In this determination, shutting his eyes to all consequences, he sat down and began to write a popular account of the Religion of China. He finished the book and published it, calling it by the popular name of *China and Religion* (John Murray; 12s. net). Its only fault is its popularity. The publisher may not think that a fault, but the public will. For there is only one man living who can give an account of all the religions of China, and he cannot do it popularly. That man is Professor de Groot, of Leiden, whom, curiously enough, Professor Parker does not once mention, though he has a separate

section entitled 'list of authorities.' The public will discover that a popular history of the religions of China is really no history at all. They will soon discover that thirty popular pages given to Buddhism does not carry them very far.

Professor Parker's book will start men thinking about China; it may give men their first interest in the religions of China. It may give them a vision of a new world of religious ideas which is less explored and more worth exploring than the New World of Columbus. And even if it does not carry them far into this new land, it will have served a purpose, perhaps its writer's own deliberate purpose, in raising within their hearts a longing to enter.

Mr. Murray has also published a second and cheaper edition (4s. net) of *The Eternal Saviour-Judge*, by the Rev. James Langton Clarke, M.A.

In the controversy between the Bible and Science, one thing is settled now, that there is no controversy. What we have to do now is to take out of the Bible what the Bible contains. And that is 'principally,' if not wholly, 'what man is to believe concerning God, and what duty God requires of man.' Mr. S. J. Broadbent, in *Science the Demonstrator of Revelation* (Nisbet; 2s. 6d.), shows the way. He shows that Science does not set aside the Bible, and that the Bible welcomes the researches of Science. There is no conflict; there is a unity above the place where conflict has raged. 'And the evening of silence and the morning of song were the fifth day.'

The Bishop of Burnley calls his new volume of sermons *The Claims of the Faith* (Nisbet; 3s. 6d. net). He calls it well. For it is not the liberty nor the victory of the Faith that he feels; it is its demands. He translates the Christian life into Duty. Not duty in the abstract; it is duty due to Christ. Love is in it always, but love's exactions are always uppermost.

But a better volume than the Bishop of Burnley's, a volume of sermons able to give distinction to any series, is the contribution made to Nisbet's 'Church Pulpit Library' by the Bishop of Hereford. Its title is *Sermons at Rugby* (3s. 6d. net). The title recalls Temple's three volumes, but there is more life here, larger and fuller life; more of the mind of Christ, more of the life that is found in Him, with its abounding love not only for my neighbour whom I shall never see here, but for my neighbour who lives on the other side of my wall. The Rugby boys who heard these sermons may not now be good Churchmen, in the narrow sense in which that phrase is sometimes abused, but they are likely to be found good citizens of the Kingdom.

Messrs. Oliphant have published an extremely beautiful and soothing sermon by the Rev. Bernard J. Snell—*Words to Parents about Children* (6d.). He looked round the congregation and could not see the parents; 'the proportion of parents in an ordinary gathering is not large.' Then he remembered Charles Lamb's 'Dream Children,' in which that dear old bachelor, dreaming, hears the children say, 'We are not of Alice, nor of thee, nor are we children at all. We are only what might have been.' And he knew then that in an ordinary gathering, besides the parents, there are those of the parent heart. A soothing sermon; but not to send you to sleep.

But Messrs. Oliphant have also published six sermons by the Rev. J. Harry Miller—*The Rapture of the Forward View* (1s. net),—and each sermon is as excellent of its kind as Mr. Snell's. From 'These all died in faith' down to 'for He hath prepared for them a city' (He 11^{13-16}) there are six texts, and these are the texts of the sermons. So they are not soothing sermons but rousing; they are rousing, restless, unsatisfied sermons, seeking things which cannot be found in space or time.

Few books possess the ideal combination of simplicity for the simple and scholarship for the scholar. A small book called *The Commonwealth of Christ* has it. The author, who is anonymous, has a great conception of the Kingdom—the true New Testament conception of Communion. And the book is most practical. Who is to read it? It is dedicated to the children of the Reformed Churches. Get *them* to read it. Let them read it slowly, chapter by chapter. Get them to commit some of it to memory. Let us all read it. Whatever we know it will sanctify, and it will give us new knowledge. Messrs. Partridge are the publishers.

Mr. Claude Montefiore tells us that there are things in the Talmud which are as fine as anything we read in the Old Testament. Here is the opportunity of judging. Dr. William Macintosh has published *Gleanings from the Talmud* (Sonnenschein; 2s. net).

There are many aids to the study of the International Lessons. Arnold's *Practical Sabbath School Commentary* (Revell; 2s. 6d. net) is specially prepared to save the teacher's time.

The novel with a purpose is bad, but the history with a purpose is worse. Dr. Charles Callaway has written a history of *King David of Israel* (Watts; 2s. 6d. net) with a purpose deliberate and avowed. Its purpose is to make out David as bad as he can be made. Dr. Callaway knows that David is called in the Bible a man after God's own heart, and he agrees with the Bible. For David's god is as bad as David. This is the real but unavowed purpose of the book. Yahweh is a bad god, and it is time we were done worshipping him. Possibly Dr. Callaway believes in the evolution of religion, and he might answer that it is only David's god that is bad, not ours. But in his account of David and his god there is no evolution possible. There is nothing to evolve. This is the radical defect of the book. It is external from beginning to end. It never gets at the heart of anything. It never finds anything or anybody with a heart. We do know God better than David did, and an unbiassed account of that would be profitable. But Dr. Callaway is too anxious merely to score against traditional orthodoxy. In his anxiety he blunders in little things as well as in great. On his third page he says that Yahweh is in our English Versions inaccurately translated the Lord. It never is translated the Lord, but always the LORD, and the capitals are there for the very purpose of showing that it is not an inaccuracy.

The first volume which we have seen of the Guild Text-Books of the Presbyterian Church of Ireland is *John Knox*, by the Rev. Andrew Gilchrist, B.A., Holywood (Belfast: Sabbath School Society; 9d. net). It is a characteristic and worthy beginning. As Mr. Gilchrist says, it stands between the brief sketch and the full biography, and is therefore more suitable than either for advanced Bible classes. So there is room for it after all we have had on Knox. It has, besides, character and purpose of its own. It is the Protestant Life of Knox. Knox himself speaks of his life before he became a Protestant as 'spent in the puddle of Papistry.' Mr. Gilchrist quotes the saying with approval; his joy in Knox begins with the year 1546, when he burst upon the world as a militant Protestant.

Messrs. Simpkin are the publishers of *Thoughts after Business Hours*, by a City Man (3s. 6d.). The Thoughts make us think of Bacon. In truth there is something of the 'worldliness' (if the word may be rescued to a good use) of Bacon in them; and their author is the heir of all the ages which have been since Bacon wrote.

The Secretaries of the Sunday School Union have published a series of Christmas booklets and cards, wonderful for beauty of workmanship. The verses are all Miss Edith Hickman Divall's. Is Miss Divall to take the place of Frances Ridley Havergal? She has less simplicity of expression but more variety of experience; she is less like Tennyson and more like Browning.

John Caird's *Religion in Common Life*, one of our immortal sermons, has been published by Mr. Allenson as the eighth of his 'Heart and Life Booklets' (6d. net).

Messrs. Bagster have published two uniform volumes which seem to belong to some series of which we cannot discover the name. It does not matter. The volumes are good enough to go together or alone, for both are thoroughly evangelical, and their evangelicalism is of to-day, scholarly and sincere. The one is *My Brother's Keeper*, by Professor Alfred E. Garvie, D.D.; the other *His Divine Power*, by the Rev. H. T. Potten (each 2s. 6d. net).

Dr. R. J. Drummond's *The Christian as Protestant* (by the same publishers; 5s.) proves that we are making progress even in theological controversy. Dr. Drummond has as little hesitation in condemning the corruptions of the Roman Catholic Church as a controversialist of fifty years ago. And it must be confessed that he finds many corruptions to condemn. But he does not stamp upon his victim and leave the residue

thereof to be devoured. The truth is, larger knowledge has made that method impossible; and still more, painful experience has taught us that that method is a ghastly failure.

The late and deeply lamented Professor Wilkins, of Manchester, had, it seems, just seen his *Roman Education* (Cambridge University Press; 2s. net) through the press before he died. It is a small but precious volume, worthy legacy of an earnest conscientious teacher.

Up till now the best single volume edition of Shakespeare has been Macmillan's 'Globe' edition. Now the pre-eminence of the Globe edition is challenged. From the Clarendon Press comes *The Oxford Shakespeare* at the same price (3s. 6d.), edited by Mr. W. J. Craig. Does the Oxford Shakespeare beat the Globe? We do not say that. We simply say that we see nothing to choose between them.

About Hebrew Manuscripts (Frowde; 7s. 6d. net) is not a popular title for a book, yet Mr. E. N. Adler is not happy if he is not popular, and he has the popular gift well developed. This is the puzzle, how he combines in one person great joy in poking among the dust and débris of a synagogue genizah and as great joy in facing a popular audience in London or Manchester. One of his chapters is on the Humours of Hebrew MSS. He thinks they are not always unconscious, though the unconscious humour is best. He has a manuscript in which there is an illustration of a Hebrew home, and the father of the family at the Seder, when he has to point to the bitter herbs, points to his wife instead.

He discusses the origin of that curious phrase which the Hebrew scribe so often writes at the end of his MS. The scribe hopes that his patron will enjoy and read the MS., he and his descendants, 'until a donkey can climb a ladder.' He thinks it possible that originally the reference was to Jacob's ladder, and that it was the jibe of some blasphemous Heine, now utterly forgotten, and used by later scribes in most unconscious irreverence. But, on the whole, it is more likely to be a rhymster's poor attempt to find a word (סולם, donkey), which will rhyme with עולם, 'for ever.'

'Inoculation and vaccination were quite infernal, quinine was "an invention of the devil"; and sanitation was a work of unbelief. The use of anæsthetics betrayed an especial depth of rebellion against God; and one woman in Scotland was burned alive for resorting to them. The use of chloroform was vehemently denounced as contrary to the Word of God; and Simpson, the discoverer of the anæsthetic, was forced to answer fools according to their folly by pointing out that in the first surgical operation on record, that on Adam for the extraction of Eve, "God caused a deep sleep to fall upon Adam," thus setting an example for modern surgical practice!'

The quotation is taken from a book on *The Immanence of God*, by Professor Borden P. Bowne, of Boston University (Constable; 3s. 6d. net). The old orthodoxy believed that God was in men's lives and that prayer was better than surgery. Professor Bowne believes also that God is in men's lives; he also believes in prayer. The difference is that the old orthodoxy believed that God came into men's lives occasionally and in some miraculous way; Professor Bowne believes that He is in men's lives every moment, and that He is Himself the inventor of surgery, which is not less dear to Him than prayer.

Messrs. Hodder & Stoughton have published a large handsome volume, under the title of *Shakespeare and Holy Scripture* (15s. net). It is written by Dr. Thomas Carter, the author of *Shakespeare, Puritan and Recusant.* It consists of quotations from all Shakespeare's plays, wherever there is a thought or a phrase of which a parallel can be found in the Bible. And the quotations from the Bible are then given after it, however many they may be, or however slight may be the parallelism. The thing has been done before, but never on a scale approaching this in lavishness. It does not seem likely that it will ever have to be done again. The quotations from the Bible are taken from the Geneva Version. In a prefatory essay Dr. Carter shows, and it scarcely needed the essay to show it, that the version of the Bible which Shakespeare read was the Genevan. More interesting are the notes on Shakespeare's use of the Metrical Psalms. But there the comparison is not quite so convincing. The nearest parallel is *Merry Wives*, II. i. 113—

> He woos *both high and low, both rich and poor*,
> Both young and old, one with another.

Hopkins' Version of Psalm xlix. is—

> All people, harken and give eare
> To that that I shall tell,
> *Both hye and low, both rich and poore*
> That in the world do dwell.

It has been questioned whether special sermons should be preached to young men. The young men who are not able to profit by the ordinary sermon are most likely to resent the special sermon. They may think they are preached at rather than preached to. But there is more force in the objection that the young men's sermon takes young men too seriously—that is to say, it makes the young man think that he is a great doubter and a hero. The Rev. T. H. Darlow, M.A., has published a volume of sermons to young men and women. Its title is *The Upward Calling* (Hodder & Stoughton; 6s.). It treats young men and women as if they had ordinary intelligence, and were quite average beings. So it neither disappoints them nor puffs them up. Indeed, it is good sound religion and morality for us all.

The Rev. Dinsdale T. Young has been described as one of our most wakeful preachers, and the wakefulness seems to be not in him, but in the sermon. His new volume, *The Enthusiasm of God* (Hodder & Stoughton; 3s. 6d.), can be read right through, sermon after sermon, without our nodding once. And it is worth noticing that the sermons which have most wakefulness in them have most of the Bible in them, the old-fashioned, familiar Bible, which some preachers think you must keep clear of, if you are not to send your hearers to sleep.

If we are not writing much literature in our day we are certainly writing much about it. History after history appears, and endless are the series of Men and Women of Letters. The latest great contribution is *The Bookman Illustrated History of English Literature*, which is edited by Mr. Thomas Seccombe and Dr. Robertson Nicoll, and is to be published in twelve parts at 1s. each by Messrs. Hodder & Stoughton.

The first part consists of forty very large pages, printed in good type on soft white paper, and containing five illustrations, each of which is the whole size of the page, and is printed on plate paper. If there is quality therefore, there is to be quantity without doubt.

There is to be quality also. The style is popular, but there is no sign of contempt for the people. The utmost care seems to be taken with the dates and facts and proportions; and whenever the popular style of the text rejects a useful reference, that reference is thrown into a footnote. These footnotes will be the enjoyment of the more advanced student. They are in one respect unique and invaluable. That is to say, they contain occasional references to articles which have appeared in magazines, old magazines and new, and always just the right articles and the right magazines. That part of the work, at least, is Dr. Robertson Nicoll's.

There are to be surprises. The greatest surprise in this part is the afterthought (in a footnote) that there was some literature written in Scotland between Chaucer and Sir Thomas More, besides the record which the fourth chapter of four pages offers.

In a new and striking binding Messrs. Hodder & Stoughton have published a selection from the papers which Dr. Robertson Nicoll has contributed to the *British Weekly* under the name of 'Claudius Clear.' The title is *The Day Book of Claudius Clear* (3s. 6d.). This is the second selection. The first selection, under the title of *Letters on Life*, has had an enormous circulation; this, it is easy to predict, will follow it rapidly, and may even overtake it. For Dr. Robertson Nicoll's hand becomes more skilful with use, and he touches ever-widening interests with it. The title is nothing, even the topic may be nothing. Three titles that follow one another with but one between are: 'B. A., d. j.'; 'Concerning Eels'; and 'The Value of a Margin.' The topics are no more to us than their titles until they get into Dr. Robertson Nicoll's hands. But then the working man, when his day's work is over, reads them by the fireside and laughs, not because they are funny, but because he finds his own thoughts in them, the thing said well which he could say himself if it were not that he is a thinker rather than a speaker. And having laughed aloud, he has to read them again to his wife when the children have gone to bed.

Messrs. Hodder & Stoughton have also published a new edition of Stevens and Burton's *Harmony of the Gospels* (5s. net.)

It is not only Methodists that will enjoy *Half-Hours with the Methodist Hymn-Book* (Kelly; 2s. 6d.). For these writers are of the wide world, and we are all glad to share their joys and sorrows. Miss Champness knows very well, too, that a little knowledge of the writer makes the hymn of more interest. So she tells of Freylinghausen's toothache, and says: 'A man who could write hymns while writhing under toothache, which a doctor once called "that ungodly pain," must have been indeed a saint.'

From the Kingsgate Press has come the authorized record of the Proceedings of *The Baptist World Congress* (7s. 6d.) held in London in July. It is a memorial worthy of a memorable occasion. It reports the speeches, and records the doings, throughout the whole fortnight, and it is illustrated by photographs of all the great men who had their part in the Congress. Here are men, familiar in our mouths as household words, whose faces we shall never see in the flesh, and it is often a surprise to find them so different from our mental picture. The introduction has been written by the Rev. J. H. Shakespeare, M.A., who was the chief secretary of the Congress.

From the Kinkodo Publishing Company of Tokyo comes a well-printed, illustrated, cheap, and enthusiastic life of *Admiral Togo*. It is written by Professor Arthur Lloyd, M.A., of the University of Tokyo.

Professor Lloyd has also published his translation of *A Modern Japanese Problem Play*, which was read in the first place before the Asiatic Society of Japan.

When the *Guardian* and the *Church Times* agree to publish a series of addresses as they are delivered, we may conclude that either the man or the matter is exceptional; or both. The Rev. P. N. Waggett, M.A., delivered five addresses recently in St. Mark's Church, Marylebone (curiously misprinted in the preface), and we read them regularly week by week either in the *Guardian* or the *Church Times*, and could have read them in both. Mr. Waggett has now republished these addresses and added other papers to them, making ten in all. Their topics all run along the border between science and religion, for it is there that Mr. Waggett is at home. He is so much at home there that he might be called the Warden of the Marches. The title of his book is *The Scientific Temper in Religion* (Longmans; 4s. 6d. net).

The Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford, has gathered together a number of papers and addresses, written for the most part in South Africa, and has published them under the title of *The Spiritual Order* (Longmans; 5s. net). They vary much in quality and in character. Some of them are good practical expositions of Scripture. Of these, eleven are concerned with the 119th Psalm, a Psalm which clearly has a fascination for Mr. Congreve, as it always will have for men of a strongly conservative and law-abiding tendency. But the best Christianity and the worst English is in papers like 'Work and Worry' written within the very sound of the drum, written apparently at the very bedside of the dying soldier, and with a sense in the writer's mind that it is not Briton and Boer that are fighting for the mastery, but this world and that other. Did we say the worst English? Mr. Congreve always writes good English. The bad English is in an occasional letter which he may quote. As this, for example, from a nurse. The address is Plague Camp, Maitland, March 17, 1901: 'Another of my boys died last night, H. F.; he was a Churchman, and a pneumonic case. This is real hard work, and heavy running through the sand for everything. I have charge of the two male wards, and dispensing in the coloured ward; most of the plague-patients belong to the Church, but besides these we have one Malay, two Hindoos, and three Dutch Reformed. It is cheering to hear *our* boys night and morning, six of them, sing the hymns together; and one, who cannot sing, whistles the tune.' Ah, Nurse X., your English is bad, but your religion (in spite of the italics) is good, very good, far better than you know.

Messrs. Longmans have also issued *Preparation for Ordination*, by Principal Randolph, of Ely Theological College (1s. net); *Counsel for the*

Young, by the late Bishop Creighton, of London (2s. 6d. net); and *The Historic Christ*, by the Rev. T. A. Lacey (3s. 6d. net).

Messrs. W. H. Lord & Co. are the publishers of *Preachers from the Pew* (2s. 6d. net), a series of lectures delivered in St. Paul's Church, Covent Garden, for the Christian Social Union, and edited by the Rev. W. Henry Hunt. Who are these lay preachers? They are Mr. C. F. G. Masterman, Mr. G. K. Chesterton, Lieut.-Col. Herbert Everitt, and others.

Christmas Books for Boys and Girls.

CHRISTMAS is almost here again, and brings with it the usual inrush of story-books, which will be eagerly welcomed by the children. They are the most lasting of Christmas presents, for when the sweets are eaten and the dolls are all broken, they remain quite as attractive, even if not so fresh-looking, as at first.

CASSELL.

From Messrs. Cassell have come three books which will be read and reread. The first of these is *The Little Folks Sunday Book*, by S. H. Hamer (5s.). It contains about thirty Bible stories, each one illustrated by two or three full-page pictures. About half of these pictures are in colours; the other half are in black and white. Several of the latter are taken from famous paintings. The most striking of these are 'The Flood,' from the painting by John Martin, and 'Abraham sending away Hagar,' from the painting by Horace Vernet.

The second book is *Cassell's Natural History for Young People*, by A. E. Bonser (5s.). It is printed on thick paper, and contains over 100 illustrations of different animals by George Rankin and A. Fairfax Muckley. In the preface the author tells us that a special feature of his Natural History is the avoidance of learned descriptions. He is not going to follow the example of the author of a History of British Sponges who said that sponges 'are fibro-reticular or irregularly cellular; elastic and bibulous, composed of a fibro-corneus axis, often interwoven with siliceous or calcareus spicula, reproduced by gelatinus granules called gemmules.' Though this Natural History book is written for young people, and is delightfully interesting and full of anecdotes, it is also scientific.

Little Folks (3s. 6d.) is such a fine large magazine that its bound volumes have to come out half-yearly, instead of yearly. This volume contains two serial stories by the well-known authors, Miss Evelyn Everett-Green and Mr. A. L. Haydon, and countless short stories and bright articles. It has also pages in large print and divided syllables for the very little ones.

BLACKIE.

As yet no author has succeeded in filling the place that Mr. G. A. Henty held as the most popular writer of boys' books. Messrs. Blackie have done wisely in issuing a new edition of *In Freedom's Cause* (3s. 6d.). There is more dash in it than in most of Mr. Henty's books, and it especially appeals to us because it is the story of the most stirring period in Scottish history—the times of Wallace and Bruce.

S.P.C.K.

The Society for Promoting Christian Knowledge is unrivalled in its own department. Its children's books are most suitable for Sunday school prizes on account of their cheapness and their wholesomeness. One of the most popular will be *Rosamond's Girls*, by M. Bramston (2s.). It is the story of the school-life of Philippa Burnley, one of the naughtiest and most troublesome of heroines.

Ben Pipe's Sowing (2s.) is by the well-known author, Emily Pearson Finnemore, and it is the best of her books we have read. The character drawing is much more careful than in any of her former works, even the black sheep having their redeeming features. She has shown true artistic feeling in her portraiture of Mrs. Pipe, the old woman who had 'got no notion how to do nothing 'cept blow folks up,' and whose way it was to be 'too sharp an' interferin'.'

More than fifty years ago the late Dr. Neale went to Brussels, and there visited the Convent of St. Michael, where the Legends of the Saints have been brought from all corners of Europe. He saw four patient monks toiling, writing the Acts of the Saints, and he was awed by the thought that for 240 years that work had gone on. During all that time there had been four monks sitting there writing. So when Dr. Neale came home he determined to interest the children of England in Church History. We know how successful he has been. *Lent Legends* (1s. 6d.) is a reprint. It contains twelve stories, two for each Sunday in Lent.

Three 6d. books have also been published by the S.P.C.K., *Joy*, *Mick*, and *The Clown's Duel*—the last is a series of very clever pictures—and two 2d. books, *Pease-Porridge Hot* and *Buttons*.

FISHER UNWIN.

Miss Alice Zimmern has published a companion volume to her *Old Tales from Greece*, and has called it *Old Tales from Rome* (5s.) She has divided it into three parts. The first contains the story of Aeneas from the fall of Troy to the founding of Lavinium, the second continues the story up to the time of the expulsion of the kings, and the third part is occupied with a number of popular tales taken from Ovid's *Metamorphoses*. As we read of 'arms and the man' we feel that Miss Zimmern has caught something of Virgil's own genius, so great is the interest of the story and the fascina-

tion of her way of telling it. The illustrations are in faint black and white, giving the effect of pen-and-ink sketches.

GAY & BIRD.

Another and most beautiful edition of *Marm Lisa* (3s. 6d.), by Kate Douglas Wiggin, has been issued by Messrs. Gay & Bird. This is the sixth edition, and we do not wonder at the popularity of this story, the most pathetic of all her book. Mrs. Wiggin is at her best in *Marm Lisa*, and no other writer can touch her for freshness and simplicity and entire womanliness. There is humour also. It is found in the character of Mrs. S. Cora Grubb, member of the Army of Present Perfection, Kipling Brothers, and public speaker on Equal Suffrage, Temperance, Cremation, Edenic Diet, Telepathy, and Hypnotism.

A most dainty volume is *Rhymes and Jingles* (5s.), by Mary Mapes Dodge. It holds the same place in the hearts of the children of America that Robert Louis Stevenson's *Child's Garden of Verses* does in the love of the children of Great Britain. But when our children see this beautiful edition with its exquisite illustrations in black and white on every page, the work of Miss Sarah S. Stilwell, they will be tempted to transfer their allegiance, or if they cannot give up their old favourite, at least to share its place with the witty *Rhymes and Jingles* of the well-known editor of St. Nicholas.

A Terrible Tomboy (5s.) is a book by a comparatively unknown author, Miss Angela Brazil. It is the story of five or six years out of the life of Peggy Vaughan, who proves a delightful and unexpected heroine.

'Good sooth! I know not be she wench or swain;
Her face proclaims her one, her deeds the other!'

NELSON.

You can single out Messrs. Nelson's handsomely bound volumes by the bright royal blue paper covers in which they are wrapped, and when you see books wrapped in that paper you are wise to single them out, for they are pretty sure to be good books. Two are historical tales, the first for boys and the second alike for boys and girls. *A King's Comrade* (5s.) is by the eminent author, Mr. Charles W. Whistler. Its plot is laid in England at the end of the eighth century, and centres round the wickedness of Quendritha, the Queen of Mercia and wife of Offa. Mr. Whistler has adhered pretty closely to history, but his book, far from being dull, teems with adventures and hairbreadth escapes.

The second historical tale is *John Knox's Bairns*, by Margaret H. Roberton. We are attracted to it at first by its marvellous cheapness. It is almost crown 8vo size, contains over 200 pages, is beautifully bound in ruby and brown with gold lettering, is printed in clear type on fine thick paper, with a coloured frontispiece of John Knox kissing the baby Queen's hand, and to our amazement it only costs 1s. 6d. From Mrs. Roberton we expect a vivid picture of the life of the times written in clear flexible English. *John Knox's Bairns* more than fulfils the expectations roused by her earlier book, *A Gallant Quaker*. The bairns were four in number (by bairns, of course, is meant pupils), Sandy Cockburn, Francis Douglas, Allan Durward the hero of the book, and Margaret Dalrymple the heroine. The plot is a good one, and is artistically worked out.

The Ghost of Exlea Priory, by E. L. Haverfield (5s.), is a school story for girls. The heroine is Molly Stanton, impulsive and quick-tempered, and with more than her share of family pride. She was nearly broken-hearted at having to leave her fine home, Exlea Priory, and go to London, where her mother became head of a girls' school. The *dénouement* is unexpected, as you will discover by reading the book.

In Northern Seas (3s. 6d.) is the name of Miss Evelyn Everett-Green's latest work. Its scene is laid first in Venice, and then in Orkney.

For those who wish something more lasting than a story, Messrs. Nelson have provided *Famous Sisters of Great Men* (2s. 6d.), by Marianne Kirlew. In her preface the author tells us that the inspiration to write this book came to her from an article in the *Manchester Guardian* which said that 'a charming book might be written upon the sisters of great men.' The book has been written, and it is charming. The famous sisters are five in number—Henriette Renan, Caroline Herschel, Dorothy Wordsworth, Mary Lamb, and Fanny Mendelssohn.

Three shilling books come next for younger children. They are the *Children's Treasury; The Jolliest Holiday Ever We Had!* illustrated by ten coloured pictures; and most amusing of all, *The Diverting History of John Gilpin*, also profusely illustrated. Nor have Messrs. Nelson forgotten the very little ones. *The Royal Book of Trains; Too-Whit, Too-Who; Holiday Fun; Lots of Fun; Winter Joys; Hush a bye Baby; Something for Sissy*, have all been provided for them.

SEELEY.

Messrs. Seeley are publishing a series of 'Romances' in extra crown 8vo at 5s. each. They have already issued *The Romance of Insect Life*, *The Romance of Modern Mechanism*, *The Romance of the Animal World*, and *The Romance of Modern Exploration*. The new volume is *The Romance of Modern Electricity*, and it is written by Mr. Charles R. Gibson, of Glasgow. Mr. Gibson's style is very unlike that of the ordinary text-book. It is fresh, and the language is non-technical. The facts are strictly scientific, however, and thoroughly up-to-date. If we wish to gain a fair knowledge of electricity pleasantly and without too much trouble on our own part, let us read Mr. Gibson's 'Romance.'

The Last of the Whitecoats (5s.), by G. I. Whitham, is a story of Cavaliers and Roundheads. It is bound in olive-green and gold, and illustrated in soft browns by Mr. Oscar Wilson. We are most attracted by Hugh and Oliver Gisborne. Michael, their sturdy and shrewd man-servant, is a clever piece of character drawing.

A speciality of Messrs. Seeley's books is the beauty of their illustrations. We are struck anew by this fact in the Rev. A. J. Church's *The Crown of Pine* (5s.). It is written in the clear, crisp style we expect from the author of the famous *Stories from Homer*. It is specially interesting because it deals with Corinth in the time of Paul.

NUTT.

The Story of an Old-Fashioned Doll (3s. 6d.), edited by J. Connolly, is brimful of wit. Unfortunately it is wit which appeals not so much to children as to older folks. Here is a

sample. Janie, the little heroine, says: 'I do like chapel. They groan so beautifully, and say Amen. I listened first, and then I tried a little groan myself. It was so nice! Then I whispered to Jeanette to groan with me, and so the next time the people began, we groaned quite nicely, and the next time after that, we gave really a splendid groan, and Farmer Pearce said quite loud, "Blessed children!" But Miss Law shook her finger at us.' Next day they were sent to the preacher to be reproved. 'May I ask, children, did you groan from inward conviction?' he gravely asked. 'We did groan from inside us,' said one little voice meekly.

A. & C. Black.

Two 'Animal Autobiographies' have come from Messrs. A. & C. Black. They are large handsome volumes, published at 6s. each. The type is very clear, the paper thick, and the illustrations beautifully executed in colour. Lovers of animals will pounce upon *The Cat*, by Violet Hunt, and *The Black Bear*, by H. Perry Robinson, and will give them a place on their bookshelf beside the old favourites *Black Beauty* and *Beautiful Joe*.

A most laughter-compelling book is *The Adventures of Punch*, by Ascott R. Hope (6s.). It is the story of the home life of Punch of the famous Punch and Judy show, whose proper name was Punchinello, and who came of a distinguished foreign family. He tried many occupations, but was most successful as a quack doctor, of course in the 'days when the English were so stupid as to believe everything anybody liked to tell them.' His stock-in-trade was 'a butcher's chopper, a few bottles of coloured water, and some boxes of soap pills,' so naturally testimonials poured in on him. If you want to advertise, these testimonials will suggest original ideas.

We all wish to read *Don Quixote*, and there is much in it that we can thoroughly enjoy, but there are also innumerable digressions that weary us. We try to skip them, and so lose the thread of the story and our own interest. Mr. Dominick Daly has removed this difficulty by translating and abridging *Don Quixote* (6s.), leaving out all the side issues. Let us read it: if we do, we shall certainly be caught by the fascination of the old romance.

Fairy tales have been rather scarce this year, so *Willy Wind* (3s. 6d.) should have a good circulation. If it depends on merit, it certainly will. If you know of any little boy just beginning to read, give him *Willy Wind* for his Christmas present, and you will delight his heart. The type is so large that he will be able to read it himself, and the countless illustrations will excite his curiosity and make him persevere. N. W. H.

The Reading of Holy Scripture.

In The Expository Times for October there appeared an article on the Reading of Holy Scripture in Public Worship. It was written by the Rev. W. Taylor, M.A., the minister of Melville Parish Church, Montrose. The ministers of the Church of Scotland were invited to say what they thought of the proposals made by Mr. Taylor in his paper. One hundred and seventy-four ministers replied. They are thoroughly representative of every variety of position and opinion in the Church of Scotland.

What are Mr. Taylor's proposals? The Rev. J. Garrow Duncan, B.D., Macduff, opens his letter with a clear short summary of them. They are these—

1. That the whole of the Scriptures should be read consecutively.

2. That, in default of a better, the Table of Lessons prepared by the Church of Scotland Church Service Society may be adopted, namely, Morning Lessons from the historical books of the O.T., and from the Gospels; Evening Lessons from the Prophets and Epistles—the passages to be chosen consecutively.

3. That for such seasons as Christmas, Easter, etc., and for other special services, appropriate lessons should be chosen.

The writer's contention is, that this Table of Lessons should be adhered to even at the expense of harmony and uniformity in the service, and he gives the following considerations in favour of his position:—

1. That culling here and there portions of Scripture appropriate to the sermon involves 'the unintentional degradation of the reading of the Scriptures.'

2. That this selection cannot be always consistently carried out.

3. That large portions of Scripture will thus be neglected.

4. That 'if we jump about from one part of Scripture to another, we will utterly fail to grasp the full import of Divine Revelation.'

5. It is further adduced, that the system of consecutive reading has been in use from an early date in the Jewish synagogue; and, according to a passage in the *Apostolic Constitutions*, was practised also in the Christian Church as early as the third century.

Are these proposals acceptable? They are alto-

gether acceptable to some. Dr. Pearson M'Adam Muir, of Glasgow Cathedral, says: 'There can, I think, be no doubt that the intention both of Scottish Reformers and of Westminster Divines was that, apart from any passage to be preached upon, portions both from the Old Testament and from the New should be read at Sunday services. The First Book of Discipline says: "We think it is most expedient that the Scripture be read in order, that is, that some one book of the Old or New Testament be begun and orderly read to the end; and the same we judge of preaching where the minister for the most part remains in one place: For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching, we judge not so profitable to edifie the Kirk, as the continuall following of one text." "Ministers and Reideris sal begin evir sum buik of the Auld or New Testament, and continow upon it unto the end; and not to hip from place to place as the Papistis did." The Westminster Directory says: "It is requisite that all the canonical books be read over in order that the people may be better acquainted with the whole body of the Scriptures; and ordinarily where the reading in either Testament endeth on one Lord's Day, it is to begin the next." The preacher was expected to choose his subject from the lesson which came in orderly succession rather than to choose a lesson which might suit his text. With certain modifications this appears to be still the best rule to follow. There are of course special occasions on which the ordinary lessons may be departed from, and the whole service should be appropriate to the subject of discourse.'

But it may be said at once that a majority of the 174 ministers do not agree with Mr. Taylor. They seem to see that the alternative is presented to them, Is the Sermon to rule the Lesson, or the Lesson to rule the Sermon? And they are for the most part emphatic in declaring that in Scottish Presbyterianism the central and controlling place in the service has been, and should continue to be, held by the sermon. Eighty-eight say distinctly that they have always chosen their text first and made the other parts of the worship agree with it, and they mean to continue so to do.

What reasons do they give?

The first reason is that the sermon is the centre of the service. 'The sermon,' says the Rev. D. D. F. Macdonald, of Swinton, 'having now, rightly or wrongly, come to be the central figure in the little group of praise, reading, and preaching, around which the people gather in one day in seven, the whole service should be so arranged that, like the sheaves of old bowing to the Joseph sheaf, *everything should gather helpfully around the sermon*' (the emphasis being his own). 'For my part,' says the Rev. C. S. Christie, of Cults, 'I hope one may still hold that the sermon is the *pièce de résistance*, and that the chapters should be selected to suit it.' The Rev. John Liddell, of Advie, holds that the service should consist of two parts, the one devotional and scriptural, the other instructional or sermonic; and he says that if the reader's part was neglected before, the preacher's part is in some danger of being put into the background now. 'The Church must never forget that the minister is first and foremost a preacher; the preaching of the Word, as the most important method under God of convincing and converting sinners, is the highest function of a Christian ministry, even above that of the celebration of the Sacraments.'

But the chief reason which they give for choosing their text first, and then selecting the reading and the praise to correspond with it, is that there should be harmony in all the parts of the service. In that way and in that way only, they say, can the *unity* of the service be obtained.

'I have always had the conviction,' says the Rev. R. J. Paul, of Coldstream, 'that a Church Service should be a whole—a unity towards which each part contributes its share. It should be designed, as far as possible, to emphasize one aspect or one element of Christian truth and to produce one definite impression. Not only should the sermon revolve round one central idea throwing light on it from different points of view, such also should be the character of public worship.'

'If the service is to be effective,' says Mr. Garrow Duncan, 'it must have unity. It should, as far as possible, be a well-planned, connected whole from beginning to end. In the opening prayer, while trying to meet all the needs of the worshippers, the preacher should also strike the keynote of the service for the day. The psalms and hymns which follow should contribute to the unfolding of the general theme, the leading idea of the service. If the lessons are entirely foreign to the theme, the effect is jarring and unpleasant, besides pro-

ducing the unfortunate result of diverting the minds of the hearers from the message, on which the preacher wishes them to concentrate their attention.'

This unity, it is claimed, is good for the *hearer*—'During the whole of my long ministry,' says the Rev. Alexander Anderson, of Gartly, 'it has been my custom to look out such passages as had a special bearing on the subject of the sermon. This fixes the minds of our people on one particular theme.' Dr. Hugh George Watt, of St. Enoch's, Dundee, writes: 'I hold it part of the preacher's preparation to *select* passages from Scripture appropriate to his discourse. Selection, without altering the sense of Scripture, gives to it something of the value there is in the impress of a living personality—a value in proportion to the devotional care spent on the duty. By being selected, readings gain in interest for the people, who are alert to catch their bearing on the discourse to follow; while the discourse itself may by relevant allusiveness be made to illuminate the readings and imprint their teaching on the hearers' minds.'

The Rev. R. Marcus Dickson, of Hawick, believes that many of the people recognize this unity in the service and become interested. But he also thinks that to work towards it is 'invaluable for the *preacher*, as it places him in a congenial atmosphere which affects his preaching for good.' The gain to the preacher himself is also well put by the Rev. John Campbell, Monquhitter: 'The thoughts which the preacher desires to press home to the hearts of his hearers should be in his mind from the beginning of the service and should colour every part of the worship. As far as possible they should suggest the choice of psalms and hymns, should prompt the utterances of confession by suggesting faults and shortcomings, and should shape the petitions for grace and help. There is usually, indeed, some acknowledgment of this principle in almost every service, by the choice of a hymn suitable to the subject of the sermon at the close of the service, or by a reference to the lessons that have been enforced in the concluding prayer: and this acknowledgment might be made from the beginning. The same principle of course suggests the selection of Scripture lessons bearing upon the suggestions of the discourse. In the sermon man is speaking to man in the name of God. Though the preacher may not use the same formula as the old Jewish prophets, he is occupying the same standpoint as they did when they exclaimed, "Thus saith the Lord." And that being so, it is appropriate that he should seek to confirm or illustrate or give weight to his message by reading from the written Word of God passages suggesting the same truths.'

The Rev. H. Smith, of Burray, St. Margaret's Hope, Orkney, enforces the claims of harmony in the service by appealing to Nature. 'There are numerous illustrations,' he says, 'in Nature in favour of the careful selection of readings suitable to a text. What a law of adaptation do we observe in the world. Things ordained by God are suitably selected. There are no jarring effects in the plan of the world, and I think that in everything that is done there should be suitableness, appropriateness, and harmony in all the parts.'

But is there no other way of bringing the parts of the service into harmony? The Rev. Arthur Pollok Sym, of Lilliesleaf, is of opinion that the whole service ought to be a unity, but this, he says, does not mean necessarily that the sermon dominates the whole worship. 'It may be kept in subordination to the rest of the service, while interpreting for the edification of the people the great religious idea which that service in its various parts sets forth.' The Rev. A. R. Howell, of Kincardine-in-Menteith, says: 'I am in favour of choosing the readings to suit, not the sermon merely, but the main note of the service for the day.' Again, the Rev. W. Thomson, of Chapelton, whose sympathies are on Mr. Taylor's side, admits that 'a unity ought to mark the whole service'; but he holds that 'to attain this, everything need not be subordinated to the sermon. It is rather the sermon, as produced for the occasion, which ought to fall into line, that is to say, be suggested by or emphasize something in the Scripture read.'

But it seems to be the general opinion that if the readings are fixed beforehand, it is not possible to bring the sermon into line with them, and so give unity to the whole service, unless the text is chosen from one or other of the lessons read. This, accordingly, is what some men do. The Rev. J. H. M'Culloch, of North Leith, says: 'My text is almost invariably taken from one of the lessons for the day, and I have again and again been surprised to find that, sometimes in a most remarkable way, the lesson provides a timely subject of discourse.' The Rev. James Wallace, minister of

the Second Charge, St. Andrews, also tries, as a rule, to find his text in either the Old Testament or New Testament lesson. Again, the Rev. Thomas Young, of Ellon, says: 'My practice has been to find the text and the subject in the lesson rather than choose the lesson to suit the text, and in this way there has been more variety in the sermon.' The great majority of the ministers of the Church of Scotland, however, are evidently reluctant to be tied down in the choice of their text or theme to the portions of Scripture which form the lessons for the day. If the principle of unity is to be maintained, the general belief seems to be that the text must be chosen first, and then Scripture reading, praise, and prayer must be brought into harmony with it.

But is this principle of unity in the service recognized by everybody? By no means. There are not a few who frankly deny the necessity of bringing all the parts of the service into one harmonious whole. Some of them hold that even when the text is chosen first the lessons need not be chosen to illustrate its theme. They claim that unity in the service is neither necessary nor desirable. On the contrary, they maintain that *variety* is at once more interesting and more profitable.

But there are many other matters of interest in these letters, and we cannot deal with everything this month. We shall therefore stop here and return to the subject in January. Let us close by publishing two of the letters or papers in their complete form. They emphasize separate points, important points, and they do so effectively. Dr. Ferries' paper will no doubt be compared with the review of his book in this issue.

I.

The Reading of the Scriptures.

By the Rev. James B. Grant, B.D., St. Stephen's, Glasgow.

I am sensible of some confusion in Mr. Taylor's paper. Two points are involved which are in themselves distinct. Mr. Taylor's object is apparently to establish the relation between them, but the relation cannot be defined unless the distinction is clearly perceived and kept in view. One of these points is concerned with the appropriate place for the reading of Scripture in the order of service—the other with the significance and value of the act. The former point it is surely scarce worth while to raise. It is not a practical point. There is really no question about it. The practice may vary a little in different churches, but I never heard the Scriptures read at any part of the order of service which seemed inappropriate, and I hardly believe that a mistake of the kind is ever made. Only, I may observe in passing, that it would be interesting to learn at what point of his funeral service or baptismal service Mr. Taylor thinks it right to use the reading of the Word.

There are other points, however, raised by Mr. Taylor's paper which are of somewhat more than academic interest. Is the purpose of reading the Scripture simply didactic, as the term 'lesson' seems to imply, or is the act to be regarded as having a liturgical or devotional value like praise and prayer? I should think that the original purpose was exclusively didactic, and I am not satisfied that any other purpose occurred or could have occurred to the minds of the Reformers. In spite of the fact that all can now read the Scriptures for themselves, and may be presumed to do so, the tradition of the didactic use is still dominant. It is the point of view which prevails in the construction of most lectionaries. An instance is cited by Mr. Taylor himself. 'In the note preceding the Lectionary in the Church Service Society Book of Common Order it is said, "The First Lesson in the Morning Service is selected from the historical books of the Old Testament, on the principle of conveying an outline of the sacred history . . . the order of the canon being followed throughout."' How far exactly the order of the canon may be calculated to conduce to a perspicuous understanding of the sacred history, is not probably a question about which the authors of the Book of Common Order gave themselves much trouble, but their didactic intention is clear. I should think, however, that those ministers who aim at really instructing their people would seek to relate the lesson to the sermon—whether by making the sermon wait upon the lessons, or by making the lessons wait upon the sermon. The latter practice obviously leads to the disuse of considerable portions of Scripture. On the other hand, it emphasizes those portions which illustrate current and living ideas. I am free to confess that the theory of reading the Scriptures throughout seems to me to rest upon an attitude towards

them not unmixed with superstition. I prefer to use such passages as help to elucidate the sermon.

In practice, however, the reading of the Word has come to possess an independent liturgical value. Unless it is very badly done, it soothes the mind like a charm. It is felt like devotion. It is a kind of good work. Ministers who are at a loss for a passage to illustrate their discourse encourage this sense of liturgical value, by falling back on some passage specially suited for liturgical use, *e.g.* a Psalm, or a chapter of Isaiah, or of the Revelation. The term 'lesson' is then a misnomer. The reading is an act of worship, without which the service would be maimed indeed. It is probably the sense of the liturgical value of the A.V. that has stood in the way of the introduction of the R.V. Logically this liturgical use of the reading is not very defensible. Liturgies exist for one purpose; the Bible is given for another purpose. On the other hand, it may be argued that it merely discovers for the Bible another use than that of a text-book of doctrine. It is a genuine aid to devotion. It cultivates reverence. If the liturgical value is there, why not acknowledge it? One thing is clear. If the liturgical value is admitted, then the reading has a value quite independent of the sermon—is capable of standing alone.

On the whole question it may be remarked that the didactic use of the reading does not exclude the liturgical use. People will feel the liturgical force, though they may or may not miss the didactic point. The better the Scriptures are read, the greater their liturgical value. But the tendency to aim solely at the liturgical, and exclude the didactic, is both slovenly and dangerous. The service ought to cultivate true and reverent sentiment. But it ought also to inform the mind and expand the reason and guide the thoughts of the hearers. It is not a sensuous mystery. I think that the readings ought to have didactic point, and further, for the sake of unity of mental impression, that that point ought to be kept in connexion with the sermon, or, in services which do not include a sermon, in connexion with the occasion of the service.

These quite general reservations I venture to submit as a humble contribution to the discussion of the subject.

The *locus classicus* is, I think, 2 Tim 3^{16}. It does not include the liturgical use, which I believe Mr. Taylor would favour.

II.

The Reading of Holy Scripture in the Service of Christian Worship.

By the Rev. George Ferries, D.D., Cluny, Aberdeenshire.

It will probably be admitted by all of us that, while the reading of Holy Scripture must always hold a foremost place in Christian worship, there is no law to be laid down in regard to the order or details of the reading. It would amount to a ceremonial law, and we have got beyond that. Only, in this matter as in others, it is needful to do what is for edification. Now, it seems to me that this obligation will lead to a different course of procedure, in the practice of reading the Scriptures, under different circumstances.

It may seem that there is an authoritative tradition in the case which leaves us little or no choice,—namely, the practice of the Synagogue, according to which the *whole* Law was read consecutively, and the usage of the Christian Church itself for many centuries. But the situation of very many Christians in modern times is not the same as that of the faithful in ages long gone by. We do not say now that Scripture *is* the Word of God: we hold Scripture to be the Record of the Revelation. It *contains* the Word of God to man, but it contains much else besides. Bad or foolish men speak in it as well as the good and wise. It was composed by specially enlightened or inspired writers, in accordance with the literary canons of their age. Clearly, therefore, we must discriminate as regards the several portions of the contents of the books. The change of conviction that has arisen on such points, and in general from the abandonment of the doctrine of Verbal Inspiration, is itself enough to modify the custom of reading the whole of Scripture in worship: the plea that 'it is the Word of God' can no longer be maintained. The practical effect would be that it is most profitable to select the portions that obviously and directly set forth spiritual and moral truth. Then, too, unity of thought, regulated as far as may be, by the subject for the day, is helpful for edification: naturally a deeper impression is produced when one large topic is dwelt upon and

viewed in different aspects, in the several parts of worship, than if the continuity of thought and feeling is broken, and matters which have no apparent connexion with each other are brought forward. But again, if there is consecutive reading of the whole, there must often be the rehearsal of portions that are not recognized in any case as profitable for devotion or worship, *e.g.* details of ordinances, long lists of names and numbers, and even part of the history, and many parts of the prophecies where the references are obscure, etc. For many minds there would be the effect—or want of effect—of a mere *opus operatum*. The tendency is, in so far, to alienate them from the services of the Church.

On the other hand, the people can be made acquainted with the fact that the portions of Scripture which are not read in their hearing are all, as the critics have pointed out, of value for a most important purpose, namely, for determining the precise nature of the Revelation. They supply the material for ascertaining the position of the people who received the Divine Word. The Word was adapted to their circumstances, their power and needs: it is necessary to know these as far as possible, in order that the progress of the Revelation may be understood. The most uninteresting details, as they may appear to be, thus came to be of great significance, serving, though indirectly, the ends of spiritual religion. For the same purpose the general course of the history of Israel should be exhibited. But this is a task which is especially suited for the school or the Bible class. Doubtless, there are many of mature age who have never been taught that history, and many in certain parts who cannot even read, or who can only read with difficulty. In congregations composed largely of such members, it would obviously be fitting to read portions of the Bible which might well be omitted in other circumstances. This is another consideration which makes it reasonable and proper to follow a different procedure as a rule from that which prevailed in the ages before education became general. Some little elasticity in the practice, some latitude of choice, is now demanded, when the primary end is kept in view.

And the personality of the preacher requires to be considered. This point may be looked at in connexion with the other question of the need of setting forth the gospel in its fulness. How are the great subjects of the Faith to be presented in their entirety to the worshipper? An answer which is readily suggested is, by following the course of 'The Christian Year,' and by reading substantially the whole of Scripture. But there are certain objections. On the method supposed, a special subject falls to be treated because the time for it has come round. But often it happens that influential causes,—*e.g.* the experience, the reading or thinking of the preacher, the condition of the community, even the season of the year—dispose one to treat another topic altogether than that which is prescribed. And again, in a multitude of cases, the young preacher,—as the result of his very thoughtfulness and conscientiousness—has not arrived at a definite and clear conviction on each and all of the articles of Faith. In these instances we are often confronted with an alternative: the man has to be either an echo or a power.

The two extremes are dead formality and a one-sided, utterly fragmentary, presentation of the gospel. But there is a golden mean. Let the preacher take subjects and readings with which *he* is *en rapport*. But as he remembers that he has to do with the Gospel of God, and that the Christian flock have their rights in the matter, let him study to know the living significance of the several heads of the doctrine, till he assimilates them in their entirety. Then he can give out with effect the truth on each head, as he appropriates it: he is giving what the Spirit of God has given him. And the vital topics are not numerous: they may all be handled not once a year only but much more frequently.

We have to ask, What is the purpose of our reading of Scripture? It is to raise man to God, and to increase his saving knowledge of Christ. Now *all* Scripture might be read and known without such effect being produced. But a little of it, 'one word,' spiritually apprehended, yields an incalculable benefit. The desired result is reached if people are led, by the public reading of appropriate portions of Scripture and otherwise, to apply their own quickened, spiritual faculties to the Bible. When they begin to do this, they will go frequently, of their own accord, to Scripture, and to other spiritual writings, and they may be expected to use the means as a whole in such wise as to obtain an endless supply of blessings.

Contributions and Comments.

Catholics and Hastings' 'Dictionary of the Bible.'

I.

It may interest readers of The Expository Times to know that in addition to the Catholic appreciation of Hastings' *Dictionary of the Bible* in the *New York Review*, referred to in the October number, p. 47, there is a very favourable notice of it in the May-June number of the important Italian (Roman Catholic) review, *Studii Religiosi*, in an article signed 'U. F.,' on 'Recent Dictionaries of the Bible.' The writer, while briefly referring to several Bible dictionaries, makes more extended mention of Hastings' *Dictionary of the Bible* and of the *Encyclopædia Biblica*, and institutes a comparison between them. Of the former he remarks, 'The spirit which on the whole pervades the Dictionary is certainly a scientific one, but at the same time a religious purpose and a spirit of Christian faith penetrates the whole of it, and this, far from injuring the scientific character of the work, rather augments it.'

It is interesting to see this great work so favourably reviewed in foreign and in Roman Catholic circles, and I was delighted to see, when in Rome in the summer, a set of its handsome volumes on the shelves of the Biblioteca Casanatense.

Albert Bonus.

Alphington Rectory, Exeter.

II.

In the quiet Island of Eigg I sat chatting with the Roman Catholic priest not long since. He had your Dictionary open on his table; and he told me how he longed each month for The Expository Times coming into his study. He had just been tumbled out of Paris into Eigg, and these two things were the cables that held him moored to the culture of the great world outside. Lauchlan MacLean Watt.

Alloa Manse.

Stoppage of the Jordan.

In the October number of The Expository Times (p. 45) Professor W. B. Stevenson has accidentally missed an opportunity of doing something generous. He has overlooked the fact that in the *Encyclopædia Biblica* ('Jericho,' sec. 5) the statement of Nuwairi respecting the waters of the Jordan in 1267 has been already referred to. It is true, Lieut.-Col. C. M. Watson had, in one of the *Statements* of the Palestine Fund, enabled me thus to enrich my article. T. K. Cheyne.

Oxford.

Gen. xiv. 14 in the Epistle of Barnabas.

On p. 44 of The Expository Times I printed by an inadvertence, pointed out to me by Professor Lake, of Leiden, the numerical letters for 318 ΤΙΗ, instead of ΤΙΗ. In the figure of the letter Τ Barnabas recognizes the cross (σταυρός). It may be asked whether ΙΗ was in his time used as abbreviation for Ἰησοῦς, instead of ΙC, as in our MSS. As abbreviation for Ἰσραήλ we find Ιηλ, beside Ισλ. But ΙΗ as abbreviation for Ἰησοῦς is not probable. Professor Lake asks further, 'Do you think it is impossible that the Rabbis knew Barnabas, not *vice versâ*?' I think, indeed, Barnabas would not have come upon the idea of finding this mystical sense in the number 318 if the Rabbis had not led the way. The opposite view, that Barnabas first gave a Christian explanation, and that then the Rabbis replaced it by the Jewish (318 = Eliezer), seems to me unlikely.

Maulbronn. Eb. Nestle.

P.S.—That there was once the abbreviation ΙΗ in use for Ἰησοῦς, though it is no longer found in our MSS, which show, as far as I know, only the abbreviations ΙΣ and, more rarely, ΙΗΣ, seems to be proved by an interesting passage on the sect of the Marcosians in Irenæus, Hippolytus, and Epiphanius. Marcus taught about the number 888 ὅ ἐστιν Ἰησοῦς. τὸ γὰρ Ἰησοῦς ὄνομα κατὰ τὸν ἐν τοῖς γράμμασιν ἀριθμὸν ἔστιν ὀγδακόσια ὀγδοηκοντασκτώ (Ι = 10, Η = 8, Σ = 2 × 200, Ο = 70, Υ = 400). Now the MSS of Epiphanius (*Hær.* 34, 9) have 888, ὅ ἐστι δεκαοκτώ instead of ὅ ἐστιν Ἰησοῦς. This nonsense can only have arisen by confusion of ΙΗ as abbreviation for Ἰησοῦς with ΙΗ as numerals = 18.

Both Irenæus (T. 15, 2) and Hippolytus (*Ref.* 6, 50) have *Jesus*, Ἰησοῦς. It is an unintentional witness to the importance of this name, that at so early a time such abbreviations and such speculations came into use. E. N.

Psalm xxii. 17b.

THE explanation of this clause, which is favoured in the November number (p. 96a), has been already proposed in my *Stilistik, Rhetorik, Poetik*, etc., p. 169, line 5. There the rendering 'me . . . namely, my hands and feet' is adduced as an example of the figure known as *καθ' ὅλον καὶ μέρος*, biblical instances of which are collected by me on p. 168 f. ED. KÖNIG.

Bonn.

Praying in Sleep.

COLERIDGE'S 'CHRISTABEL.'

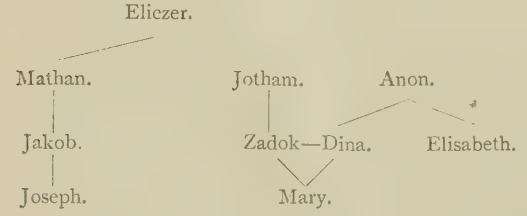
YEA, she doth smile and she doth weep,
Like a youthful hermitess,
Beauteous in a wilderness,
Who praying always, prays in sleep.

JOHN REID.

Inverness.

The Relation of Mary and Elisabeth.

A STRANGE pedigree of the relationship of Joseph, Mary, and Elisabeth is given by the Syriac commentator Isho'dad, whose commentary on the N.T. is being prepared for the press by Mrs. M. D. Gibson, namely, thus—



Elisabeth, the sister of Dina, who was the mother of Mary! In the Western legends Joachim and Anna are the parents of Mary. EB. NESTLE.

Maulbronn.

The Century Bible.

I SEE that the second volume of 'Isaiah' in the *Century Bible* is assigned in last number of THE EXPOSITORY TIMES to Professor Witton Davies. It is the second volume of 'Psalms' that he is doing; while Dr. Whitehouse, who did the first volume of 'Isaiah,' undertakes the second also.

W. F. ADENEY.

Lancashire College.

Why was the Father of John the Baptist called Zacharias?

THE reason why his mother's name was Elisabeth is very obvious: it was the name of Aaron's wife (Ex 6^{23}),[1] just as her kinswoman Mary was called after Aaron's sister, Mirjam (Ex 15^{20}). In the same way the name Zacharias finds its explanation. It was very frequent, especially among Levites. In its abbreviated form *Zichri* it is first borne by a cousin of Aaron, Zichri the son of Izhar (Ex 6^{21}); again, by a prominent member of the course of Abijah, to which the father of the Baptist belonged, Neh 12^{17}, 'of Abijah Zichri.' I find 'Ex 6^{22}' (misprint for '^{23}'), 'Neh 12^{17},' quoted on the margin of Lk 1^{5} in the new Patriarch's edition of the Greek Testament (Constantinople, 1904). It seems worth while to put these references also in other editions on the margins of this passage.

EB. NESTLE.

Maulbronn.

The Transfiguration.

WAS the Transfiguration a unique experience? Were that so it would be difficult to find reasons altogether satisfactory for recording it, save as one of the outstanding incidents in a life so full of unparalleled marvels. When, however, we view it from the standpoint of the privileged three—Peter, James, and John—it stands out as an instance of Christ's normal experience when wrapped in prayer.

Of the three Synoptic records, Luke alone tells us that Jesus 'went up into the mountain to pray' (9^{28}). That was the reason why He went into the mountain. It was the first occasion on which He

[1] By a strange mistake Epiphanius writes (*Hær.* lxxviii. 13: *ἐν τῇ Ἐξόδῳ Ναασσὼν ὁ ἀπὸ τοῦ Ἰούδα φύλαρχος λαμβάνει τὴν Ἐλισάβετ, τὴν ἀρχαίαν θυγατέρα Ἀαρὼν, ἑαυτῷ γυναῖκα.*

took anyone with Him to such a sacred scene. If they knew His purpose we are not told. This much we do know, and here again Luke alone is our informant, that while He was praying they 'were heavy with sleep' (9^{32}). They slept in Gethsemane because they could not watch with Him one hour (Mt 26^{40}). Here also they could not watch, and while they were deep in sleep, Jesus was deep in prayer. The Transfiguration came over Him while they slept. They did not see it coming, but 'when they were fully awake, they saw his glory and the two men that stood with him' Lk (9^{32}). It was there before they awoke; it was there after they awoke. It vanished directly Peter spoke; and as if they had seen what their eyes could not appreciate at that time, namely, the Christ of God in prayer, they were told, 'tell the vision to no man until the Son of man be risen from the dead' (Mt 17^{9}). It was there not for their sakes, but because it was the inevitable accompaniment of our Lord's rapt spirit of prayer.

That was the only occasion on which He was ever seen in personal prayer. John 17 'is not regarded as directly personal' (Westcott *in loc.*). The disciples did not see Him in the Garden. For ought we know that may have been a Garden of Transfiguration. Both had to do with the Death. And the matchless glory of the Mount was the only illustration the disciples ever got by which to understand the power prayer brought to Christ in view of the Cross to be endured.

J. Mathieson Forson.

Liverpool.

Double for all her Sins.

'That she hath received of the Lord's hand double for all her sins.'—Is 40^{2}.

The commonly accepted interpretation of these words seems open to just censure on account of its evident slur upon the divine justice. God never exacts penalties twice as great as is just. Besides, to forgive after having done this cannot be considered an act of grace. Also, if this common view is read, the clause seems purely a redundancy reiterating the previous clause.

May not the clause be suggestive of much more? On comparison with Job 11^{6} כִּפְלַיִם has the force of 'double folds.' So Gesenius, in his lexicon, and Davidson allows the translation. 'Double foldings' is a clumsy English word, but its significance is very clear. It refers to the depth and secrecy of the divine wisdom—a depth and secrecy which is the wealthiest treasure of human knowledge. Now is this significance for כִּפְלַיִם irrelevant in Is 40^{2}? The writer ventures to think it is not. May not the clause be an expression of the gift of insight into wisdom which is born of human probation in contact with sin? Sin is of course absolutely hostile to God, yet from the Lord's hand sinners receive through their contact with sin insight of no slight nor base worth. The lessons of the Suffering Servant, amongst others, were learnt by the Jews in the days of the Exile. The vision of Is 53, splendid beyond telling, was in large measure the gain of the Exile—though that Exile was the punishment of human sin. Days of sin by the greatness of divine grace became days of clarified visions of precious truth.

If such an interpretation of the clause be accepted, we gain at least in this, that the prophet's thought now shows progress and attains a magnificent climax.

Ernest J. How.

Kilmarnock.

Ariels of Moab.

In that lively little tale, *Travels of a Mohar*, which portrays so naïvely the imaginary travels and adventures of an Egyptian military commander in Syria and Canaan before its Hebrew occupation, there is among other words of Canaanitish (Hebrew) origin employed by the writer one that incidentally throws light upon a passage where it occurs in 2 S 23^{20}, and in the inscription on the Moabite Stone. It is recorded (A.V. 2 S 23^{20}) that 'Benaiah . . . slew two lionlike men (R.V. sons of Ariel) of Moab.' The Chronicler repeats the incident verbatim (1 Ch 11^{22}), but has the variant Arîel (אריאל) in place of Ariel (אראל), showing, apparently, that the meaning of this rare word had already in his day been forgotten, and a hypothetical Yod inserted to give the word the air of being a compound of Arî (ארי) and El (אל).

In the *Travels of a Mohar* this word Ariel is met with in the following passage:—'. . . . the Shasu lie in ambush. Thou art alone . . . no host is behind thee. No Ariel is there who makes a (safe) way for thee and gives thee counsel.'

From the context it is plain that the word was a sort of distinctive title with the meaning of *campeador* or 'hero'—a combination of Ajax and Nestor. The true translation of 2 S 23^{20} would therefore be that 'Benaiah . . . slew two Arels (champions) of Moab.' Warriors whose fame had been well proved. That this *hapax legomenon* is peculiar to the dialect of Moab and the neighbouring district seems likely from its association with that country in the only passage in which we find it in the O.T., and from the fact that it occurs twice in the thirty-four short lines of inscription on the Moabite Stone. The corresponding Hebrew word for 'heroes,' Gibbôrim, is always elsewhere employed in O.T. literature.

Where the word is met with as a proper name, that of a son of Gad (Gn 46^{16}), it is written Areli, with a terminative Yod, which might be dropped at pleasure as we see has been done in the case of the name Arodi immediately preceding it, which becomes Arod in Nu 26^{17}. Now the men of Gad, says the Moabite Stone, dwelt from of old in Ataroth (in the country in and around ancient Moab). That was their inheritance in the land of Canaan after the Exodus, but even before they went down into Egypt they had lived just across the Jordan from Moab. What more natural than to find among the names of the chiefs of the tribe this Moabitic title of Arel, seeing that both peoples were closely united by ties of blood and contiguity of habitation? It may indeed be there is a play upon the word Arel in the passage (1 Ch 12^{8}), which speaks of the men of Gad who swam the flooded Jordan to join David as having the faces of lions (Aryeh).

But a still further proof of the meaning and local origin of the word is to be met with on the Moabite Stone.

There, Mesha, king of Moab, relates that he 'captured from thence (Ataroth) the Arel of Dodah, and "dragged" him (under the harrow) before Chemosh,' and, farther on, that he 'took from Nebo (a Gadite town) the Arels of Jahweh, and "dragged" them before Chemosh.' It is evident from these passages that the title of Arel was given to certain 'heroes' or champions of the bâmoth or local sanctuaries where Jahweh and Chemosh were each worshipped by the people of Gad and of Moab. In the event of an attack upon these bâmoth—the first places of an enemy's country usually assailed—it was for their Arels to lead in the fight. It was thus a post of high honour given only to such as had proved them the bravest of the brave. And, therefore, to slay two Arels in personal combat was a deed of renown, to be fittingly recorded, as was Benaiah's gallant deed by the O.T. historian. To drag the captive Arels, as did Mesha, before his god Chemosh, and there put them to a death of lingering torture as a witness of the superiority of Chemosh over Jahweh, was simply in accordance with the custom and belief of the age.

But who, we may ask, was this Dodah, worshipped by the men of Gad? The word (דודה) is apparently a shortened form of a Dodayahu (Dodo (is) Jahweh), as Hezekiah is of a Hiskiyahu. This full name, indeed, Dodayahu (דודיהו) is met with in 2 Ch 20^{37}, where Eliezer the prophet is spoken of as a son of Dodayahu of Mareshah. In another passage (2 S 23^{9}) mention is made of a certain Eleazar, the son of Dodo (the same word as David), the son of an Ahothite. As Mareshah and the country of the Ahothites (Benjamin) were in southern Palestine it seems likely that this Dodo, whose female counterpart is the Phœnician Dido, was worshipped mainly in the south of Canaan as the sun-god, the Exalted One. It appears, then, that when the men of Gad entered upon their inheritance they found the worship of Dodo established, and identified him with Jahweh their own national God in their worship, as did likewise the incoming Hebrews in other parts of the country, in the case of the Baal they found there worshipped by the Canaanites (cf. Hos 2^{16}, and the names Eshbaal, Meribaal, and Bealiah (Baal (is) Jahweh)). So, we know, the Syrians identified Hadad with their own Rimmon, and worshipped him as Hadad-Rimmon; and so, again, the early Christians took the old festal days of Rome and renamed them, without altering the date, after their own Feast-days.

W. D. Morris.

Hownam Manse, Kelso.

Prayers for Rain.

The recent threat of famine in North India was brought to an end in a manner remarkable enough to be recorded for the benefit of those who propose to rule out prayers for rain as inconsistent with our modern scientific knowledge of the fixity of Nature's

Laws. The following are extracts from the *Civil and Military Gazette* (Lahore), the leading daily paper of the Punjab. They will perhaps be accepted with the greater impartiality in that the particular prayers referred to were made not by Christians but by Mohammedans. It only needs to add, by way of explanation to those not accustomed to Indian distances, that Lahore is 300 miles from Delhi, and fully 1500 from Burmah. It should also be explained that the *Civil and Military Gazette* appears in the afternoon, bearing the date of the next day, and there is thus no paper dated Monday—

1. Extracts from the meteorological charts :—

Normal rainfall (over 30 years), 1st Jan. to 9th Sept. . .	19·16	inches.
Total rainfall, 1st Jan. to 9th Sept. 1905	7·34	,,
Rain fell, 10th Sept. . . .	2·18	,,
,, ,, 11th Sept. . . .	6·61	,,
Total rainfall, 1st Jan. to 11th Sept. 1905	16·13	,,

The normal rainfall, 1st January to 11th September, also stands at 19·16, indicating that for thirty years there has been no appreciable rain, certainly not an aggregate of ·3 inch, on these two days.

2. Extract from the issue of Sunday, 10th September (published Saturday 9th) :—

As September moves forward and the skies remain cloudless the gloom which is settling over the agricultural situation in the Punjab deepens. Hardly a single district is now in good case, as the following latest crop reports show.

Then follows a long list of withered districts.

3. Extract from the issue of Tuesday, 12th September (published Monday) :—

To the general astonishment, on Sunday evening about sunset rain began to fall in Lahore in true monsoon-like style, and continued throughout the night without a break. By sunrise on Monday the fall, which was steady without being heavy, had given more than two inches, and up to the time of going to press showers were still frequent. Apparently, too, this new phase extends over a wide area. A telegram from Ballabgarh, dated Monday, 7 a.m., says : 'It is raining steadily. About two inches have fallen.' This seems to indicate that the new rainfall extends at any rate from Lahore to Delhi—that is over two-thirds of the Punjab. The relief will be almost incalculable.

4. Extract from the issue of Wednesday, 13th September (published Tuesday) :—

We have remarked upon the unexpectedness of the present rainfall in the Punjab. 'Unexpectedness' is hardly a strong enough word. Less than twenty-four hours before the downpour began everybody was confident that the prospect of rain was as remote as ever. There was nothing in sky or earth to suggest rain. The heat in Lahore was abnormally intense—to the extent, as we showed yesterday, of breaking all known records for the month of September; but it was a dry heat. The air was charged with dust which cannot coexist with atmospheric moisture. The last dust-storm had hardly died down. The official meteorological reports were without hope. From the remote Southern Indian Ocean right away to the Himalayas the weather bulletins indicated by convincing charts that rain was not even distantly on its way to the drought-parched Punjab. Indeed, on the very day that great rain clouds were slowly gathering force above our heads there arrived from Simla the daily forecast which, while telling of probable rain in Burma and other super-saturated corners of the continent, remained darkly silent touching the Punjab. And now, with a suddenness so dramatic that people can talk of nothing else, there has descended upon us, not noisily or blusteringly, but softly and silently, with no murmur of thunder and with no gust of wind, as if it came from nowhere, such a flood-like downpour that in twenty-four hours the fall had exceeded all the previous monsoon showers combined. How the phenomenon is to be explained those who understand these things may tell. We have received on the subject the following undoubtedly *bonâ fide* letter from a Mohammedan gentleman who is personally known to us :—

'The age of miracles is not passed! Strange beyond all imaginings are the ways of the great God! In compliance with a notification circulated in the streets by beat of drum on Saturday, an enormous crowd of earnest Mohammedans from the teeming city of Lahore gathered on Sunday morning on the immense maidan near Lahore Fort, and with bare heads and from the bottom of their hearts offered soulful, heaven-moving prayers without intermission for two passionate hours for speedy rain. Let Allah be ever praised! The prayers were conducted by Maulvi Abdul Wuhud, a holy man of God. I speak the truth. On the self-same day at evening the rain began to fall in Lahore and it continued to descend in torrents during the whole night and practically all Monday. Who is like unto God? This wondrous rain will most certainly revolutionize the agricultural condition of the season for the Punjab zamindars, and will be in ample time for sowings for cold weather crops, especially including wheat. Only a few days ago the unforeseeing and unprayerful banias raised the price of wheat to Rs. 3 per maund. God is just! Travellers from Jullundur and Gujranwalla experienced heavy rain on Sunday. Wonderful are the works of Allah! My words are not false. I give my name to it.—HAKIM ALI.'

Surely the unbelief which sets this down as merely a 'miracle of coincidence' makes far heavier demands on its votaries than the faith which attributes it to unseen higher laws put in operation in response to His children's cry by that ever-present, ever-working Father who 'sends His rain on the just and on the unjust.'

E. F. E. WIGRAM,
Principal, St. John's Divinity School, Lahore.

Ἐκεῖνος and Αὐτὸς.

In 'Notes of Recent Exposition' in last month's Expository Times your reviewer says that Professor Peake is convinced that two persons are referred to in Jn 19^{35}: 'And he that hath seen hath borne witness, and his [αὐτοῦ] witness is true; and he [ἐκεῖνος] knoweth that he saith true that ye may believe,' and that this is the view of Professor Zahn and Dr. Sanday. Applying this principle to Mt 26^{24}, it would read thus: 'Woe unto that man [ἐκείνῳ, Judas] through whom the Son of man is betrayed! good were it for that man [αὐτῷ, Jesus] if he [ἐκεῖνος, Judas] had not been born.' What would they say of this?

Longfleet Vicarage, Poole, Dorset. W. Okes Parish.

Entre Nous.

The Great Text Commentary. — It has proved an unexpectedly difficult task to arrange the illustrations for 'the potter's text' (Jer 18^{4}) in an order of merit. Michelangelo's 'David' was sent by five different writers. Mr. Smith's form of it, which chiefly follows J. A. Symonds' *Life*, seemed to have the relevant point most clearly expressed. Mr. Henry's illustration has the merit of originality; it seems also to be very much to the point. A copy of Stevens' *Christian Doctrine of Salvation* has been sent both to Mr. Henry and to Mr. Smith.

We take it that contributors are not averse to the publication of their names. If they are, they will oblige by saying so. But—honour to whom honour is due—the choice of an apposite and telling illustration marks the reader of literature, and, more than that, the conscientious worker in the preparation of the sermon.

Illustrations for the Great Text for January must be received by the 6th of December. The text is Jer $23^{5.6}$.

The Great Text for February is Jer 31^{3}—'The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.' A copy of any volume of 'The International Critical Commentary' is offered for the best illustration of that text. The illustration must reach the Editor at St. Cyrus, Montrose, Scotland, by the 6th of January.

The Great Texts of St. Mark.—The following have been selected as Great Texts in St. Mark's Gospel:—1^{1}, $1^{12.13}$, 1^{15}, 2^{27}, $3^{28.29}$, 4^{26-29}, 5^{19}, 6^{3}, 6^{31}, 7^{37}, $8^{36.37}$, 9^{24}, $9^{49.50}$, 10^{21}, 11^{13}, 11^{24}, $12^{43.44}$, 13^{35-37}, 14^{8}, 14^{22-25}, 14^{26}, 15^{21}, 15^{34}, 16^{15}, 16^{19}.

Illustrations are invited for those texts. The source of the illustration should always be stated, if it is not from the writer's own experience. Illustrations may be sent for any number of the texts, but they must all be received at St. Cyrus, Montrose, Scotland, by the last day of February. The Editor will have the right to publish any of the illustrations. For the best illustration of each text, if it is worth publishing, a choice may be made of any volume of 'The International Critical Commentary,' or any volume of 'The International Theological Library,' or any two volumes of 'The Scholar as Preacher' series (including Inge's *Faith and Knowledge*, Hastings Rashdall's *Christus in Ecclesia*, Zahn's *Bread and Salt from the Word of God*, and Gwatkin's *The Eye for Spiritual Things*).

The Masai.—Captain Merker's discovery of what Dr. Emil Reich calls the 'Legends' of the Old Testament among the Masai, a pastoral tribe of German and British East Africa,—a discovery which Dr. Reich has worked for all it is worth,—has been examined by Professor Cameron, of Aberdeen. Professor Cameron will contribute two papers on the subject to The Expository Times.

Principal Dykes on the Person of Christ. —There is an article in the *United Free Church Magazine* for August on the Summer School of Theology. It is written by the Rev. Hugh Macluskie, of Glasgow. Speaking of the two lectures by Principal Dykes on 'The Person of Christ' with which the School was opened, Mr. Macluskie says: 'By general consent these were the outstanding feature of the session. His survey of the history of the Church's thought on this great subject was masterly. Even when moving among the most metaphysical of the metaphysicians who have wrestled at Chalcedon and elsewhere with the problem of the two natures, he made the subject live. But it was in the second lecture, when he came to deal with the problem as it presents itself to the modern mind, that the interest culminated.'

The second lecture begins in this issue. The second half of it will be published next month.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'We are learning by degrees to think of Christianity not as something entirely isolated in the history of the world, but as the climax and crown of other religions.'

These words are Professor Sanday's. How many of us does his 'we' cover? Not very many yet. Most of us are still ignorant of any claim that other religions have on our attention. Some of us are still passionately denying that there are more religions than one.

Very well, there are *not* more religions than one. A new start is necessary; suppose we all start with that. But what do we mean by one religion? Do we mean the Christian? Then the statement is absurd. For if we restrict the name of religion to Christianity, what have we to call the creed and worship of others by? Let us start with the statement that there is but one religion in the world. Let us say that all the so-called religions, ancient and modern, cultured and savage, are manifestations of one great human interest, and let us call it religion. Then we shall be ready to go forward. And if we find, as most certainly we shall find, that there are things in Christianity which prove its kinship with other expressions of the spirit of religion, we shall not be in any danger of losing our faith in Christ, we shall see that we have obtained an unexpected but most powerful reason for cherishing it as we never did before.

For convenience sake we may use the word in the plural still. But now we shall know what we mean by it. And having discovered that religion is that one touch of nature which makes the whole world kin, we shall be ready to follow the steps by which men in all the generations have 'sought the Lord, if haply they might feel after Him, and find Him.' And when beliefs or practices of religion arise in our path which seem a reflexion, if not even a caricature, of the things which are most sacred to us in Christianity, we shall not start away with fear. We shall the more eagerly follow their course till they reach that purification, that new birth (if it may be so called) which they obtain in Christianity, where everything rose so utterly beyond the commonplace in religion that the first disciples could not repress their astonishment, but declared that, behold, *all* things had become new.

The study of religion is upon us. And it is better that we should go out to meet it than that we should flee from it. No one will deny that on first acquaintance it is a disconcerting study. That is due partly to our past neglect of it. To some extent it has got into wrong hands. It has got into the hands of the narrow believer, who

dresses it up as a scarecrow; or into the hands of the narrow unbeliever, who waves it as a tattered flag, pretending that he has captured the very standard of the Christian army. It is disconcerting at first. But if we neglect it longer, it will become a serious menace to the Gospel.

> Of Man's first disobedience, and the fruit
> Of that forbidden Tree, whose mortal taste
> Brought death into the world, and all our woe.

Is Milton right? Poetically he is nearly perfect, but theologically? Is all our woe to be traced back to a Fall? And especially—for that is the matter we want to look at for a moment—did sin bring death into the world?

The Rev. H. W. Holden, Vicar of North Grimston, York, says emphatically *no*. He wrote a book and died, leaving his son to publish it. His son has published it with the title of *Pro Christo: an Examination of Foundations* (Skeffingtons; 2s.). The book contains seven propositions, each of which is unhesitatingly declared 'untenable.' The third proposition is, 'That if there had been no sin in the world, there would have been no death.'

Mr. Holden says that that proposition is now untenable. 'It has long passed current as a very article of faith. How fertile it has been in the production of doubt is simply incalculable. No one possessed of even a smattering of knowledge can any longer hold to such a dictum.' So says Mr. Holden.

But Professor James Orr believes it. Surely Professor Orr is possessed of at least a smattering of knowledge. Yet he still believes that if there had come no sin into the world there would have been no death

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Professor Orr has been in America, delivering, at the Princeton Theological Seminary, the Lectures on the L. P. Stone Foundation. His subject was *God's Image in Man and its Defacement, in the Light of Modern Denials*, and under that title he has now published the lectures which he delivered (Hodder & Stoughton; 6s.). In the sixth lecture, which is also the last, he affirms the *physical* consequence of sin in suffering and death, in the light of modern denials. 'The idea,' he says, 'that physical death is not a part of man's natural lot, but has entered the world through sin, is scouted now as an absurdity.' But he asks seriously, Is it so? And he concludes that it is not so.

What are his arguments? His first argument is that animals need not die. Mr. Holden says that beyond any possibility of denial or doubt there was death in the world ages before there was a man upon the earth. 'Embedded in the oldest stratified rocks the bones and forms of God's creatures lie, an unerring witness to the fact.' He adds that we cannot put a foot down, we cannot drink a draught of water from the spring, we cannot draw in one breath of air, without compassing the death of some of the innumerable creatures to which God has granted life.

Professor Orr has not Mr. Holden's book before him, and he does not touch the geological difficulty. He has not forgotten the animals, however. He says they need not die. He does not deny that animals have died, but he sees no reason, apart from injury and violence, why they should die. He quotes Weismann. In point of fact, writes Weismann, some animals do not die. Not only the Amœbæ and the low unicellular Algæ, but also the far more highly organized Infusoria, do not die. They may be easily destroyed, but 'as long as the conditions which are necessary for their life are fulfilled, they continue to live, and they thus carry the potentiality of unending life in themselves.' And Dr. Orr reminds us that to express that fact Professor Weismann has coined the phrase 'the immortality of the Protozoa.'

Now Dr. Orr knows very well that it is a long way from the Protozoa to man. But in travelling that long way, he still has Weismann with him. For Weismann shows that death is not due to size or complexity of organization. On the contrary, 'Of all organisms in the world large trees have the longest lives. The Andansonias of the Cape Verd Islands are said to live for 6000 years. The largest animals also attain the greatest age. Thus there is no doubt that whales live for some hundreds of years. Elephants live 200 years.'

Weismann is a powerful friend, so far as his friendship goes. But Dr. Orr is conscious that it stops short of the end of the journey. All that can be proved by Weismann's aid is that 'death is not an inherent necessity in the animal organism.' Dr. Orr does not claim immortality for the lower animals. He says that the Scriptures do not claim it. He lets the animals go. They have died; he would not of course deny that they died long before sin entered into the world; and they will continue to die. He lets the animals go and turns to man. He has shown that the mere fact of man being an animal does not make his death a necessity. His second argument is that man is quite different from the animals. And it is that difference that brings death and sin together.

For man is a rational being and responsible to his Maker. In Scripture, says Dr. Orr, and not in Genesis only, but throughout the whole Scripture doctrine of the nature and destiny of man, and on the character of his redemption, it is taken for granted that physical death is due to sin. Whether man would have lived for ever on the earth, and how he could, are matters 'which lie beyond our ken.' We do not need even to discuss them. For sin *has* entered into the world. Still it would be more satisfying if we had been told, or been allowed to make the discovery. Dr. Orr feels it would, and he does discuss the matter a little. Perhaps, he says, men would have enjoyed translation like Enoch and Elijah. Or, perhaps, like the body of the risen Lord, the bodies of all men would have undergone transformation. We cannot tell. But though Professor Orr cannot tell how the situation would have been met, which, alas, never had to be met, yet of one thing he seems to be sure. He seems to be sure that, just as the body of our Lord was transformed so that it did not see corruption, so also, but for the necessities of man's redemption, He would never even have died.

Under the simple title of *Essays and Addresses* (Headley Brothers; 5s. net) a volume has been prepared in memory of the late John Wilhelm Rowntree. Mr. Rowntree seems to have been more to those who knew him intimately than they have any means now of expressing. There was little in his life to indicate greatness. There is little in this thick volume. Yet his influence is unmistakable. And it is easy to believe that what he says on the Atonement, for example, though it is but a fragment, has a significance beyond its originality or its profundity. It is easy to believe that it is representative. For, among uncertainties, this is clear even to an outsider, that John Wilhelm Rowntree was looked up to by the younger men of his Communion in a way that suggested a certain sympathetic ability in him, an ability to interpret for them the thoughts which they were thinking.

What is his theory, then, of the Atonement? Unfortunately, as we have said, his writing on the Atonement is a fragment. It consists of two short papers. It was meant to consist of three, but the third was never written. But it is possible, out of what we have, to see clearly enough what Mr. Rowntree's theory of the Atonement was. It was no theory at all. It was the absence of all theory or of the need of theory. It was the faith that God can and does pardon the repenting sinner the moment he repents of his sin, and that no atonement whatever has to be made for it, either by the sinner himself or by Another.

Mr. Rowntree does not deny the need of resti-

tution. With an almost abnormally sensitive conscience (with the conscience of a Quaker, perhaps we should have said), he is not likely to dispute the necessity of restitution. But restitution is not atonement. It has nothing to do with atonement. Mr. Rowntree believed that whatever the sinner might do after his forgiveness, before it he had nothing to do, except to repent of his sin, and nobody had anything to do for him.

Will that theory, will that want of theory, work? Mr. Rowntree himself, in the articles before us, says it is the theory of the New Testament. He says it is the theory of the story of the Prodigal Son, and the story of the Prodigal Son is the gospel. He admits that theologians call the Parable of the Prodigal Son theologically incomplete, but he contends that they have a preconceived theory to defend when they say so. He holds that it is at any rate 'absolutely harmonious' with the whole spirit of the Gospel; that its meaning is unmistakable; and that it is 'neither an isolated fragment, like an uprooted text, nor an erratic boulder out of place in its environment,' but that it expresses the spirit of the Gospel 'with rare tenderness and force, and with an application deeply practical, intimate, and real.'

Now, says Mr. Rowntree, in the Parable of the Prodigal Son, there is no talk of a ransom, of an account to be balanced between love and justice, of the need for punishment, or for a substitute upon whom punishment must fall. There is nothing of the kind. 'The father clasps the prodigal to his breast, a feast is prepared; and, as if to throw into deliberate prominence the unconditional acceptance of the returned penitent, we have the episode of the elder brother.'

This is not the first time that the Gospel, and the whole of it, has been found in the Parable of the Prodigal Son. The significance of the articles does not lie in their originality. It lies in their representativeness. They seem to indicate an approaching revolt on the part of the younger men against the penal theories of the Atonement, one and all. Mr. Rowntree does not stand alone; he seems to stand for the younger scholarly men of his Communion.

But if no atonement is needed, why then did Jesus die? Mr. Rowntree does not tell us that. He meant to tell us in the third article, but he did not live to write it. There has, however, been published at the same time as Mr. Rowntree's *Essays and Addresses*, a volume of chapters on the fundamental things in theology, by Mr. John Boyd Kinnear, which tells us why Christ died. The title of the book is *The Foundations of Religion* (Smith, Elder, & Co.; 3s. 6d.). The title of one of the chapters is 'Sacrifice.' It is in that chapter that we read the reason of Christ's death.

Mr. Boyd Kinnear calls himself a Protestant. As a Protestant he believes that in the Eucharist the bread symbolizes Christ's body, and the wine His blood. But he is particular not to condemn any of his fellow-men who 'find comfort in imagining that there is an actual presence of our Lord in the outward symbols which He authorized, and in surrounding them with more or less distinct adjuncts of reverence or even worship.' As a Protestant, again, he rejects the display of the crucifix, the image of Christ nailed to the cross, because he deems it comes too close to the worshipping of gold or silver or wood. But he warns those who are with him in this to beware lest they set up in place of the crucifix 'a mere idea, conceived in their own minds, and based on Jewish ritualism, that the death of Christ was a sacrifice offered to appease a relentless God.' No wrath, he says, was on Calvary. And then he gives his reason for the death of Christ. The life of Jesus, he says, was yielded as the proof of deathless love.

Is this new? No, this is not new either. Its significance is not in its novelty. And Mr. Boyd Kinnear uses no argument to give it new credibility. Its significance lies in its coincidence.

And there is yet another. Professor Swete has edited a handsome volume of essays, which has been published by Messrs. Macmillan. The title is *Cambridge Theological Essays* (12s. net); for all the writers are Cambridge men, and every man is a scholar. One of the essays has been written by Dr. E. H. Askwith, chaplain of Trinity College. Its topic is 'Sin, and the Need of Atonement.'

It is a difficult essay to read. It is the most difficult essay in the volume. For with the subject of sin, so familiar a thing to most of us, Dr. Askwith runs away into the fastnesses of philosophy. But when the first half of the essay is over, and Dr. Askwith comes to the need of an atonement, his manner alters. He becomes clear and practical. There is no risk of mistaking what he means by atonement. There is no possibility of denying that he means the same as the Quaker John Wilhelm Rowntree and the layman John Boyd Kinnear.

'By atonement,' says Dr. Askwith, 'we understand reconciliation; and this reconciliation is the reconciliation of man to God, not that of God to man.' And then to make the matter clearer by contrast, he states the view of the Atonement which he rejects. What is the view which he rejects? It is this: 'Man by his sin has forfeited the Divine favour and incurred the Divine displeasure; some offering then is necessary to turn away the Divine wrath, and to make the forgiveness, that is in this connexion the Divine overlooking, of sin a possibility; the Divine justice must be satisfied before the Divine love can forgive; the penalty of sin must be paid, just as crime in a well-governed state must be punished; Christ on the Cross bore the penalty of all human sin, and for His merits God forgives the sins which men have committed; they are restored to the Divine favour for Christ's sake.'

Dr. Askwith rejects that view. He does not deny that it 'contains elements of truth.' But, after some interesting but mild concessions, he comes to the root of his objection, and says quite frankly that he objects to 'any view of the Atonement which puts Christ outside God, and regards Him as paying the penalty of sin to God.'

What, then, did Christ do? He 'enabled man to see sin in its true light and to desire a deliverance from it.' This is what had to be done. To enable God to forgive sin is both to misapprehend God and to misunderstand sin. The forgiveness of the past is not all that man needs. It is not the greater part of what he needs. He needs the removal of present sin. And that removal is not possible without the co-operation of the will of man. Here, it must be confessed, Dr. Askwith runs away again into a discussion of the freedom of the will. But he returns. And when he returns this is what his doctrine of the Atonement is found to be. God in Christ reveals to man what love is; and when once man has seen what love is, he finds no peace until he has yielded himself to it, until he loves God who first loved him.

Is Christ on the Cross, then, simply an evidence of the love of God to men? Yes, simply that. But what is the love of God? We fancy for a moment that we have here the easy-going theory of the Atonement which gives the sinner forgiveness before he has felt the burden of his sin. Now, it is true that all that man needs for a full repentance is to see the love of God in Christ. But what is the love of God? It is His holiness. God is not divided. You cannot say that His holiness demands the Cross and His love grants it. His holiness and His love are one.

Remember that Jesus lived as well as died. And while He lived He taught men what righteousness is. He taught them that the demands of righteousness are greater far than the most righteous Israelite had ever conceived them to be. As is the righteousness required of man, so is the holiness that belongs to God. We have to be perfect as our Father in heaven is perfect.

So when He went to die He carried this sense of God's holiness with Him. His followers had it

in their hearts as they saw Him die. It had not yet reached its fulness within them. But it was there. And it was impossible for them, as it is impossible for us, to see Him die without knowing that love and holiness were indivisible upon the Tree.

Therefore they knew, and we too know, that forgiveness is restoration. They knew that to be forgiven the past was not possible, nor even credible, without the recovery of fellowship. They cared but little to have the past forgiven. It was the present that distressed them. And they got rid of that distress only when, seeing Love, they loved it, and had their fellowship with the Father and with His Son Jesus Christ.

'Thy will be done, as in heaven, so on earth' (Mt 6^{10}). As in heaven. That is information. We might have guessed that the will of God was done in heaven, but we could not have been sure. Now we know. Jesus has made it certain. He has lifted the veil for a moment, and, looking into heaven with Him, we see that God's will is done there.

How rarely He lifts the veil. He knew heaven well. Quite recently He had come from heaven, and He had not forgotten. Some think that we too have come from heaven. But when they say so, they have to add that we have forgotten about heaven—

> Our birth is but a sleep and a forgetting.

Jesus *had* come from heaven, and He had not forgotten. Yet how rarely does He tell us anything about heaven that we did not know already.

What does He tell us? One thing He tells us is, that in heaven we shall neither marry nor be given in marriage (Mk 12^{25}).

It is certainly a curious item of information about heaven. It is not quite agreeable just at first. Marrying and giving in marriage—if it means no new husbands and no new wives, there is nothing disconcerting in that. But we have a suspicion that it means more than that. Was it not told for the very purpose of showing that the husband and the wife who have loved here will not know or love one another as husband and wife there? For He told it to the Sadducees in answer to their ridiculous story of the woman who had had seven husbands. No marrying nor giving in marriage? It is all very well for the deliverance from such difficulties of relationship. It is altogether a matter of indifference to those who have never known the joy of saying 'husband' or 'wife.' But what of this world's Kingsleys, who are suddenly separated in the full flood of that enjoyment?

'They neither marry, nor are given in marriage, but are as angels in heaven.' Is it a loss then? It can scarcely be a loss to be as angels. It would be more immediately comforting, no doubt, if we had a little more knowledge of angels, and a little more faith. But it cannot be a loss for men or women to be as angels. They surround the throne. They do Him service. They go in and out before Him. Occasionally at least they shout for joy.

Is it a loss? No, it is a gain. It is all gain. For it does not mean that in heaven they are less to one another than they were on earth. It only means that they are more to others. It does not mean that when the family breaks up the members of it are scattered abroad, friendless and forlorn. It means that they find themselves in a new family, in a larger family, whose members are not less loving. It has broken down all those family barriers that are self-contained and selfish, that the family love may flow forth in a full tide to all the children of God.

They neither marry nor are given in marriage. No, no. There are no husbands and wives, no parents and children, no brothers and sisters. For all these relationships are limiting and incomplete. Their very intimacy is earthly. In the atmosphere of heaven love may love and be loved again with utter abandonment, and yet without the exclusiveness of choice or the narrowness of family tie.

The Person of our Lord.

By Principal the Rev. J. Oswald Dykes, D.D., Westminster College, Cambridge.

IV.

Every student of New Testament theology is familiar with two distinct lines of approaching the Person of our Lord in the New Testament writers. The Christology of S. Peter, or of S. Paul's missionary sermons and earlier letters, answered to our modern method, for it set out trom the historical facts of Jesus' earthly career. The later and more reflective Christology of the Philippian and Ephesian Epistles, of Hebrews, and, above all, of the Fourth Gospel, was that from which the Church of the second century took its cue, and which down till the year 1700 or thereabouts dominated Catholic and Protestant alike. Thus the change of attitude which took place, as the Canon shows, within the lifetime of the apostles, has been paralleled by a similar change, though in reverse order, in the Church's mode of approaching the Person of her Lord.

Every student is familiar with this change. It has had profound consequences for our modern Christology. This was inevitable; for it must make a prodigious difference with what mental preoccupation or in what theological interest you study the Gospels. So long as Christendom continued to read these records primarily as Gospels of God-with-us, records of a wholly supernatural Visitor from the celestial world, in the light, say, of the Logos theology of the second or third centuries, or of the Nicene Creed in the fourth, why, it reckoned on finding at every step indications of His Divine as much as of His human origin—or more so. Whatever could be deemed suprahuman, and there is plenty of it, was traced to our Lord's Divinity and set down as a proof of it. Jesus' words or actions, instead of a coherent or consistent whole, springing out of the depths of one Personal life, became an amalgam: wherein this part was due to the operation of His Deity, that to the limitations of His manhood. Miracles attested His omnipotence as God: insight into men's hearts His omniscience. On the other hand, whatever betrayed creaturely limitation, as of knowledge, for example, had to be explained by the purpose of His mission. It was next to impossible under this reading of the Gospels to escape docetism. Clement of Alexandria could not get above the Gnostic notion that the ἀπαθέια which ought to characterize a wise man, must have rendered Jesus inaccessible, in spite of appearances, either to pleasure or to pain. And later it became the fashion to explain passages which indicate a limitation of our Lord's knowledge to an 'economic' or prudential affectation of ignorance. The Christ-life so read was not merely dual, in the sense that while tied on earth to time and space, His Godhood was everywhere at work ruling the universe. But the same duality invaded the earthly life itself. Here also He was really living as God within the mere vail of a seeming manhood.

There is no need to say at any length how radically men's thoughts about all this have been changed. Under the very minute historical investigation to which the Gospels have been subjected, a quite different impression has resulted—the impression of a genuine manhood growing up and doing its work, if not within normal human limits, at least normally and humanly under unique and strange conditions. The subtle tendency to a docetic interpretation of Jesus which had beset theology ever since the Church formulated the doctrine of her Lord's divinity has been overcome. There is abundance of supernatural material in the four Gospels, no doubt. But with the exception of His healing miracles, it is seen to cluster round His entrance upon earthly life and His leaving it, His coming and His going, forming as it were a framework or setting to the Life. While the striking thing is that the closer we get to the inner side of Jesus, the real Person who moves and teaches within this wondrous framework of the supernatural, the more intensely human, realistic, and like ourselves does the Figure become. Voices from the sky attest His superhuman origin; angels wait on Him and demons recognize Him; death in His case yields back its prey, and He disappears at last into the sky; yet at the heart of it all, when you can lay your human intellect and heart and

spirit alongside Jesus of Nazareth, you are startled, yet consoled, to feel that intellect, heart, spirit answer in Him to your own, and you can understand Him and keep company with Him as the humanest Brother Man you have ever met.[1]

This modern rediscovery of the historical Jesus, if I may so describe it, has had the effect of making the old problem of His Person stand out with a quite fresh sharpness of outline. At least it has done so for all of us who cannot accept any of the numerous rationalistic and naturalistic explanations of Jesus which within the last two centuries have had their day and been discredited. That these efforts to reduce Jesus to a mere ordinary manhood should have been persistently made cannot surprise any one who attends to the change of christological method which I have described. But Christian faith will none of them. It stands to-day just where it has always stood. It adores Christ as God, as the Early Church adored Him. It confesses Him to be God as the ancient creeds confessed Him. And the old difficulty rears its head only in acuter form: How is it possible that the very same Person whom we have learned now to know so well as our fellow-man, living here on earth as we live, could be all the while, consciously be it, or unconsciously, living also the life of Deity?

While all this is true, the differences which must exist between the modes of the Divine and of the Human life in respect of all the activities of a spiritual being are too great for us to combine them in a single mental state. By the Monothelite controversy in the seventh century the Ancient Church was compelled to face this question in so far as it bore on the faculty of the will. Led mainly by Western divines it adopted the dogma of a double will. It could not do otherwise. God we conceive of as a Spirit that for ever and unchangeably wills all things out of time relations in the effective form of an all-embracing purpose. Nothing could be more unlike the fluctuating desires and volitions of a man, influenced by motives, exposed to the temptation to choose otherwise, and deciding only on a balance of conflicting considerations. Yet the difficulty of harmonizing this dualism is by no means at its worst in the sphere of the will.

The problem becomes more acute when we turn to the intellectual or noetic side of a spirit's activity. Here it is a question of the presence or absence of knowledge, that is, of the contents of thought, in a given state of consciousness. It is not simply the question: Could Jesus at one and the same time know a thing after one manner as God and after another manner as man? But could He at the same time both know a thing and not know it? It is a question which theology has only begun to face in seriousness. In what a hesitating and inconsistent fashion the ancient fathers handled it can be seen from the citations collected by Bishop Gore in his second Dissertation. Of late it has been discussed by quite a number of English writers as the crucial point in the christological problem; by Mr. Swayne, Canon Mason, Dr. Moorhouse, Mr. Powell, and others. That our Lord's knowledge advanced from infantile ignorance, and advanced as that of other men does by the ordinary methods by which men gain information; that what He thus came to know could not be at all times equally present to His mind and was wholly absent from His mind in the unconscious intervals of slumber;—this simply follows from His possession of a human mind at all. It is human to know in part, to retain much in memory which is not present to thought, and at each moment of consciousness to attend only to a very limited sum of impressions and ideas. All this is quite independent of nice questions about how far He shared the ignorance of His contemporaries on scientific facts or on historical events, or how He could be ignorant of the day of judgment.

It seems to me of little use to debate over such details, if we recognize that He shared with us the intellectually limited life of acquired knowledge and of varying states of consciousness which make up our mental experience. For then the supreme difficulty is to see how at the same time He could share the unlimited and unchanging consciousness of the Divine Mind. It is not simply that God knows more than a man can know, swallowing up our extremely partial knowledge in His omniscience. But He knows in a quite different way. Not by mental processes of observation, comparison, or inference, but by one changeless and timeless act of intuition, we suppose the Divine Intelligence to embrace all that is knowable, without loss or incre-

[1] This is far from being the whole truth, I know. There is about that mysterious Figure also an aloofness due to His possession of traits that are inimitable and beyond our sympathy, because they transcend humanity. Notwithstanding, what I have said is true.

ment, without uncertainty or error, neither learning nor forgetting. And the central difficulty lies in conceiving the coexistence in the same conscious Subject of two consciousnesses, so utterly unlike each other, so wholly exclusive of one another, as God's and man's.

I am not sure there is not yet another department of our Saviour's inner life—the innermost of all and the most sacred—which has contributed to intensify the difficulty for us moderns of combining in thought His Divinity with His manhood. I have said that the closer we come to Jesus the more we realize our own oneness with Him. Now we come most close to Him in His moral and religious experience. I am reluctant to touch on this topic with no time to do it any justice. But every one now recognizes how intensely human the Captain of our salvation was in His temptations, as the writer to the Hebrews long ago discerned; and the temptability of a Divine Person must raise very difficult problems; for 'God cannot be tempted of evil.' Most striking of all, Jesus led a life of religious experience. Comparatively recent is the attention divines have bestowed on this fascinating aspect of the great Life; but it has grown enormously in importance since it came to be perceived that His absolutely unexampled and trustworthy acquaintance with religious truth—which has made Him the world's supreme authority on God and the way to God—stood connected with His own religious experience as a Man. Be the limitations of His knowledge on other subjects, due to the conditions of His age, what they may, here at least is neither ignorance nor error. Of God the Father and of the world unseen, of the heart of man and our future destiny, of eternal truth and duty and of their values, He speaks with the confidence and with the authority of One who alone knoweth the Father and who, when He tells us of heavenly things, bears witness to what He has seen. Yet this unexampled insight in the sphere of religious truth He cannot have had always. It must have grown with the growth of His own religious life; and that religious life bears the creaturely notes of dependence upon God and subjection to Him. Indications are plentiful, no doubt, that the intimacy which Jesus maintained with the unseen world and with the Father reached the utmost possible degree of closeness, of affectionateness, of unbrokenness. We may, if we will, describe it as a prolongation under human conditions of the very fellowship He had from eternity as the Eternal Son in the Father's bosom. Still, it was intercourse now under human conditions. He lived by faith, as all religious creatures must. He fed His soul on Holy Writ. He strengthened Himself, as we have to do, by prayer. He did nothing of Himself. Not only His personal piety, but also His official or Messianic activity, was inspired, informed, guided, sustained, from step to step by the Holy Spirit whom at baptism He had received from the Father. The Father's guidance He seeks and follows; speaks the words and does every hour the works which by the Spirit's impulse the Father gives Him to do or to say. His very miracles are done, as one infers with probability, by the power of the Spirit resident in Him, as by 'the finger of God' and on each occasion in fulfilment of the Father's will. In short, we behold in our Lord at every point the lowly devout obedient Son glorifying the Father in Heaven, as He calls upon His disciples to do. Needless to say that this religious attitude is in its form peculiar to creaturehood, although its spirit be that of Divine Sonship: for it is the very soul of all creaturely piety and the spring of every creaturely virtue. It marks the earthly life of Jesus therefore as at its centre the life of a perfect man and perfect saint.

All these features in the Divine Man, brought home to us moderns by recent study of the Gospels, serve to define the old problem left at Chalcedon—the problem of a single life uniting the divinity to a perfect manhood, with a sharpness of contour not discerned in any earlier age of Christendom. Can one and the same Person be at one and at the same time the Subject of two coexistent states of consciousness that are mutually exclusive, like the conscious life of Deity and the conscious life of Man?

As I understand the Kenotic Theory, it dares for the first time to answer boldly, 'No; He cannot.' And bold as the answer is, I am not surprised that many divines, some with decision and some with hesitation, have been found to favour it. For if two parallel and coexistent states of conscious life, such as the Divine and the Human, are unthinkable in the same Person, there seems, may one argue, to be nothing for it but to postulate on the part of the Divine Son who became Man a temporary extinction or suspension of His Divine consciousness. Biblically of course the daring conjecture has to base itself on its inter-

pretation of the Philippian passage; theologically it justifies itself by saying: Such a stupendous self-sacrifice on the part of the Second Person in the Godhead means a sacrifice of other less vital attributes and activities of the Divine Being to the one supreme end of holy love; it is the triumph of the moral in God over the physical.

What judgment are we to form of this latest attempt to reach the unity of theanthropic life?

The various forms under which the theory has been put forward were sorted by the late Dr. Bruce into four groups. For our present purpose two will suffice. Either Kenotists suppose a suspension by the loving will of the Son of His divine activities (*all* His activities, save the will so to suspend them) which may be described as *total*, because it extends even to His universal activity as Lord of all worlds. Or they limit this surrender of His Divine activity to the sphere of His incarnate life as a Man upon earth—leaving His cosmical and universal action as God otherwise unaffected.

1. The former and more thoroughgoing type we might call for distinction the Lutheran one, since it conserves a fundamental principle of old Lutheran Christology (that there is no activity of the Incarnate Son outside of His human nature); but this does not mean that only Lutherans support it; Ebrard and Godet are conspicuous exceptions. It suggests that the Eternal Son—not the Deity as such, which were unthinkable, but the Second Person only in the adorable Godhead—did, by a free and continuous act of His divine will-power, lay aside during His life on earth that mode of conscious existence, thought, and world-ruling activity which till then He had always possessed in common with the Father and the Son. At the cost of a depotentiation so complete as this, we do reach a *single* conscious life in Jesus, a *truly* human life, though unfortunately, as it seems, a *merely* human life. But such a suggestion in all its forms conflicts violently with the traditional doctrine '*de Deo*'; as respects both (1) the Being and Attributes of Godhead, and (2) the internal relations and unity of the Blessed Three in the Most Holy Trinity. It demands a serious change, if not a reconstruction, of dogma on both.

As to the former, the theory would require us to abandon the philosophical substructure of our doctrine of God. For, according to it, the Being of God is no longer conceived as absolute, in the sense that it is in every respect necessary and insusceptible to alteration. Nor is it any longer so *simplex* that to be and to act are inseparable. Noetic and volitional activities, instead of being essential to the life of Deity, are reduced to accidents of it, which can be laid aside at will. 'Infinite,' 'unchangeable,' are words which must disappear from our definition of God or receive a new sense. They will no longer apply to the Attributes as well as to the Being of the Most High—to His all-presence, for instance, or His all-knowledge, or His all-working. In short, you must conclude that God can exist, if He choose, under the limits of time and space, as creatures do.

I am not forgetting what can be said on the other side. This falling back on the idea of God as Personal Will, in revolt from old philosophical speculations on the Divine Being or Nature, is much in the line of recent divinity, and has an attraction just now for many minds, grown suspicious of metaphysics in the theological domain. Moreover, it falls in with the modern desire to ethicise our theology, when we are told that the sole essential feature in Godhood, for the sake of which physical attributes can be subordinated, is moral love, including a capacity for self-sacrifice for His creature's good. It may be that the movements of thought ahead of us will run in some such direction. So far, however, the new theology has not had time to mature on fresh lines its own doctrine of God, and it will have a hard task in hand to come to terms with the old dogma of 'a Spirit, infinite, eternal, and unchangeable in His Being,' and no less in all His attributes. I would not go so far as to brand the Kenotic school (as some Ritschlians have done) with the scornful epithet 'mythological'; meaning, I suppose, that it reduces the Christian God to a pagan level of manifoldness and casual variability. Yet, in this country at least, sober divines seem to shrink from a form of Kenosis which opens before the thinker such untried and perilous paths.

Nor is the bearing of it on our doctrine of the Holy Trinity much less serious. For it seems to follow from it that One of the Sacred Three may surrender for a time His share in the eternal life of the Other Two—the Son ceasing to receive from the Father, as His eternal generation requires, the continual fulness of the Divine Life; whereby there would be introduced into the conscious existence of Deity what I must term an impossible, an unendurable, cleft or severance. One of the

Sacred Three no longer partaking, while the Other Two continue to partake, in the sum of the Divine Thought or in the effective Willing of the Divine Plan. Rather than seek such a solution of the problem most theologians would probably prefer to leave it on one side as insoluble.

2. Deterred by such difficulties, most English divines who have been attracted by the Kenotic theory at all, take refuge in a less severe form of it.

Here the cosmical life and activity of the Second Person are supposed to proceed as before incarnation. He lives as God in all the universe, save within the conscious experience of His manhood. Ensphered as it were within the all-embracing ocean of His changeless divine consciousness of all things, lies a tiny islet of limited and growing human experience, beginning in infantile ignorance and abiding to the last within earthly limitations. In this enclosed domain of the flesh, He elects in His love to lead a life consistently human as we know it to have been, acquiring and retaining knowledge of earthly things through observation, memory, reflexion; and winning the power to love and serve and humbly obey as we all have to do, by prayer, self-discipline, and overcome temptations.

This does not hinder the humanity of our Lord from receiving in varying degrees through the mediation of the anointing Spirit, the best and highest and divinest gifts which under earthly conditions human nature is fit to receive: charismata of wisdom, holiness, power, and grace, including certainly the ability to rain forth even physical healing and soundness, but, above all, an unerring insight into all that religious truth which for the purpose of His mission the Christ behoved to know. Nor does it, I suppose, exclude, what there is abundant evidence of in our sources, notably in the Fourth Gospel, a consciousness breaking through out of the hidden background of His divinity, of His own celestial origin, eternal glory with the Father, mission from the unseen, unique and solitary Sonship, and the like; glimpses all, or reminiscences, of another life than this poor obscured and narrow earthly one, which startle us as we read the lowly record. But even this unexampled consciousness of pre-existence and more than human dignity, probably entered by human means (that is, by means of religious faith and experience) into His more normal consciousness as a Man and became a part of it. While for the rest, and chiefly through the earlier and unofficial years of His life, the earthly consciousness is supposed to be simply that of a stainless and perfect manhood.

Essentially this scheme is that of Reformed Christology. I confess, indeed, that the older reformed divines failed to work out their premises so clearly as this on the point of Jesus' consciousness. But the commentary upon them, or the inferences from them, worked out by Schweitzer and Schneckenburger (with whom Bruce concurs) make it pretty clear that we have here a legitimate enough development of the Calvinistic Christology.

What it is able to give us is a human consciousness which fairly well answers to the requirements of the evangelical narrative. What it does not give us, frankly confesses itself unable to give, is unity of consciousness in one Person. Our problem, therefore, is not solved by it. The incarnate life is left dual still. The same Ego is assumed to have been on earth the subject of two simultaneous consciousnesses which were as far as possible from having the same extent or even the same content; of which one at all events did not enter or very seldom entered into the other, divine into human; while yet the other, the human, must always have been swallowed up and engulfed in the boundless consciousness of God.

It seems to me we have reached here the latest shape the ancient problem has for the present assumed: in which it fronts and challenges the thinking of the Church. The difficulty, tracked to its source, turns out, I think, to be a psychological one, the answer to which lies hid somewhere in the mysterious subject of personality. When we come to know what is possible to a spiritual person, whether or not the personal life can be lived from more than a single centre, whether consciousness must be single, and how far two disparate states of mental activity can coexist: then we may perhaps find ourselves a step nearer the solution.

No doubt there are not a few in our generation who will prefer the Ritschlian method of declining the difficulty of a dogmatic solution by reposing in a practical religious certainty. They will be satisfied with saying that the Christian's faith is sure of the value-judgment that Jesus is to us God in the sense that in Him God meets us in the only way in which He and we can meet. If on these lines the metaphysical Deity of our blessed Lord cannot

be affirmed, as little can it be denied, as is done (surely inconsistently) by Schultz, for instance. In this half-way house I grudge no man his right to take shelter, if he can go no farther, as many in these days of difficult faith are fain to do. I would not seek to dislodge him from a useful haven when the winds are high. All the same, I do not expect these conditions to be other than temporary. Theology will not always be content to evade inquiry into the reasonableness of its faith, under a self-denying ordinance. And when the times are again propitious for a fresh venture in this agelong quest into the central mystery of Christianity, I venture to suggest it will be along the line of psychological investigation it will have to be made.

Our best hope of understanding the dual life of our Lord may lie in the humble study of our own personal life. There are whole regions of psychical phenomena, little attended to till of late, which betray the existence in the soul of subconscious states and processes of psychic life. The mind holds a great deal more than comes to the surface in clear and waking consciousness: mental possessions in all of us, and mental movements going on, of which we are either not at all, or not frequently, or not fully, aware. Processes of thought discover themselves by their results, of which while they were in progress the subject of them was unconscious; as in cases where exceptional powers of very rapid calculation exist, or where interrupted trains of reasoning are carried out in sleep, or where the long silent combinations of genius suddenly issue in a constructive flash which looks like inspiration. We have to take account, too, of subtle alterations of moral attitude or disposition, brought about slowly in that abysmal region of our nature where it is possible for unseen forces, good or evil, to operate on men without their knowing it. These are all normal and commonplace examples; without borrowing any dubious light from the little understood phenomena of morbid conditions or of psychic influence, such as Mr. Myers collected in his posthumous volumes. I am far from implying that the analogy between the phenomena of the subliminal life, and the coexistence in our Lord of divine and human consciousness is either close or satisfying. The case of incarnate Deity is and must be unique and incomparable. What they do suggest is that within the mysterious depths of a single personality there may coexist parallel states of spirit life, one only of which emerges in ordinary human consciousness. They may serve to repel the superficial objection that such a dualism is impossible. Within Christ's complex and wonderful constitution, room might be found for a life-activity verily His own, yet of which He had on earth no human consciousness, or at most, it may be, an intermittent and imperfect knowledge; and, if it were so, the psychology of the human personality has nothing to say against it.

It is not an explanation. Far less is it a proof. But it is no new thing to use the submerged world of our own mental life, of which little or nothing ever comes to the light in the form of conscious knowledge, to rebut objections against the Church's faith in a dual life of the Incarnate. For to this use such phenomena were put many years ago by the late Cardinal Newman, in words with the citation of which I shall close:—

'This being so,' he wrote of similar phenomena, 'how can we pronounce it to be any contradiction, that, while the Word of God was upon earth, compassed within and without with human virtues and feelings, with faith and patience, fear and joy, doubts, misgivings, infirmities, temptations—still He was, according to His divine nature, as from the first, passing in thought from one end of heaven even to the other, reading all hearts, foreseeing all events, and receiving all worship, as in the bosom of the Father?' (*Paroch. Ser.* iii. 185).

At the Literary Table.

THE SERMON ON THE MOUNT.

STUDIES IN THE SERMON ON THE MOUNT. By the Rev. the Hon. E. Lyttelton, M.A. (*Longmans.* 12s. net.)

THERE is no part of the Bible upon which a new Commentary is so much required as the Sermon on the Mount. For the Sermon on the Mount is scarce discovered yet. Commentators have, like other men, contrasted it with the gospel. They have expounded it as if it were a collection of rules for conduct. If the doctrines of Christianity are desired, go to St. Paul's Epistles, they say. In the Sermon on the Mount, they thank God, there is neither doctrine nor dogma. Back to Christ, back to the Sermon on the Mount.

So it is time the Sermon on the Mount were discovered. Back to it, by all means. And what then? It is the most doctrinal, the most dogmatic, thing in all the Bible.

Now the Headmaster of Eton School has many of the gifts that are necessary. He is a scholar, of course; he is also a man of affairs; and he has the mind of Christ. Scholarship alone will not do it. You may settle it that Christ said, 'Deliver us from the evil *one*,' but the most learned dissertation on the devil will not teach us to pray. Knowledge of affairs will not do it. The serious business man is at his wits' end the moment he attempts to turn the Sermon on the Mount into practice. And the spirit of discipleship alone will not do it. Men *have* 'turned the other cheek also.' They have suffered and persevered, carrying out precept after precept in all its literality of occidentalism, and the Kingdom of God seemed farther away from men's lives than ever. Knowledge, experience, faith—these three together will do it. But the order is wrong. Faith must certainly come first.

The Rev. the Hon. Edward Lyttelton begins with faith. He believes in Jesus. Having the mind of Christ, he knows that the letter killeth, the spirit giveth life. He passes from verse to verse throughout St. Matthew's three great chapters, not pausing to make critical comparisons, seeking ever to get at the meaning which the precept had for the Master Himself. He uses scholarship. On the question of the salt losing its savour he quotes most pertinently from the *Dictionary of Chemistry*. And as he gives his explanation he tests it always out of his own experience. Do you remember his book on *Mothers and Sons*? That is his preparation for this work. He has come, not as the ideal expositor yet, far enough perhaps from the final revealer of the wonder and wisdom of the Sermon on the Mount, but with the right gifts rightly applied.

He is often original in his interpretation, as every man must often be who has the interpreter's gifts. Sometimes he chooses the less popular of two familiar meanings. He does not always convince us that he is right. He is too experienced a teacher for that, too manifestly a born teacher for it. What he does, and he knows that he is doing it always, is to rouse our attention and leave us thinking.

THEODORE OF STUDIUM.

THEODORE OF STUDIUM: HIS LIFE AND TIMES. By Alice Gardner, Lecturer and Associate of Newnham College, Cambridge. (*Edward Arnold.* 10s. 6d. net.)

Theodore of Studium? Theodore of Studium? How many of us can tell when he lived or what he did? Is not a volume of 284 pages a large allowance? Would not Church history written at this rate give us too much to do? Should any period of the past be described with such minuteness? Now that knowledge has increased so enormously, should we not let go all that is temporary and unfruitful in the things of the past, that we may gather the things that influence us and abide?

These questions demand their answer as we read the earlier pages of Miss Gardner's book. Miss Gardner does not answer them. She does not hint that they have ever occurred to her. Theodore of Studium is a personality to her. 'A notable man who lived in notable times,'—so she describes him. And she writes on, resolved that if we know him at all we shall know him thoroughly. We follow. And in a little we too are caught by the interest which the very circumstantiality of the story creates. We find ourselves among men, great men and small, but of like passions such as we are, and we would not have one chapter less.

Besides, there is the great controversy. Theodore is not all that the book contains. Greater than Theodore is the movement in which he took his

part. That is with us still. It presses upon the Church in this land to-day as keenly, though not quite so savagely, as it did in the days of Leo v. and Theodore of Studium. Its name is changed. They called it Iconoclasm; we call it Ritualism. But it is with us still.

Miss Gardner is fully aware of the modern interest in the Iconoclastic Controversy. She gives space to it accordingly. Her book is named after Theodore, but its subject is the use of images. And she has the deepest sympathy with the priests in the ninth century who fought and died for the right to wear a crucifix. There are Christian disputes, she says, which we cannot even comprehend now; there are disputes which we understand but have no interest in; this dispute is a burning one in our own time and country, and it is only too well felt and known.

And more than that, she believes that the Iconoclastic Controversy had in it elements which will always be subjects of discussion in the Church. One side issue is the seat of authority. Theodore of Studium fought to keep the hand of the civil magistrate out of the affairs of Christ's Church. But the central issue is the reality, so Miss Gardner says, the reality of the human nature of our Lord. For she does not believe that it will be possible to keep the Church true to a sense of the humanity of Christ, if she is not allowed to use representations of His humanity in her worship—pictures, images, and whatsoever else she feels the need of.

JAMES MARTINEAU.

JAMES MARTINEAU, THEOLOGIAN AND TEACHER. By J. Estlin Carpenter, M.A. (*Philip Green.* 7s. 6d. net.)

A man of Martineau's supreme intellectual ability, a man of his supreme moral courage, a man who moved and even moulded so many men of his time both intellectually and morally, could not possibly be apprehended by one biographer. Dr. James Drummond wrote the biography in the great 'Life and Letters' published by Messrs. Nisbet: it is a fitting thing that another biography should be written by Professor Estlin Carpenter and published by Mr. Philip Green. No one will think of making a comparison between the two books. Those who read Dr. Drummond's book most carefully, and are grateful to it for introducing them to the person of the man whom they already admired in his writing, will turn to the new biography with the most eagerness. And Professor Carpenter is emphatic in declaring that his volume is not intended even to stand beside the larger book, but only to be to it 'a supplemental study.'

When Dr. Drummond's Life appeared, the leading events and influences in Martineau's career were touched upon in THE EXPOSITORY TIMES. It is not necessary to trace the course of his outward existence again. Nor should we be giving the best idea of the book by doing so. For though Professor Carpenter follows his beloved leader from place to place and step by step through all his journeyings, that is not the purpose for which he took his pen in hand. The title of the book is, *James Martineau, Theologian and Teacher.* Dr. Carpenter's purpose is to reveal the man as a thinker; not, however, by an elaborate exposition of his system of thought, but by bringing us as closely as possible into personal intercourse with himself, that he being dead may yet speak to us in his diary and his letters.

There are many things in the book that lift him out of the common. One of them is the ungrudging way in which he seeks to meet the difficulties of other men, not with any intention of converting them to his own theology, but with the hope of dispelling or diminishing their spiritual or intellectual darkness. And yet how difficult it was for him to spare the time. 'My course of labour,' he says at the end of one of his letters, 'as minister of a large congregation, as professor in a public college, as an editor of *The Prospective Review*, and not least as father of a large family whom I educate at home, is very much marked out for me.' And yet in this very letter he has taken time to write not only with discernment, but with great fulness and sympathy.

DR. MARTINEAU'S PHILOSOPHY.

DR. MARTINEAU'S PHILOSOPHY: A SURVEY. By Charles B. Upton, B.A., B.Sc., Emeritus Professor of Philosophy in Manchester College, Oxford. (*Nisbet.* 7s. 6d.)

Two men were employed upon the Life and Letters of Dr. Martineau. Dr. James Drummond wrote the Life, and Professor Upton described the Philosophy. When the book came out, we begged the publishers to issue Professor Upton's part by itself. It was a masterpiece of description. It was an addition to the literature of modern philosophy. It was far too important to hang on

as an appendix to any book. The publishers have done so. The volume before us is a reprint of Professor Upton's share of the Life and Letters. It is called a second edition, and although a reprint, as we have said, it is more entitled to that description than so-called second editions sometimes are. For it contains an Introductory Essay of more than thirty pages, which is altogether new and invaluable.

What is the Introductory Essay about? It is about the 'Relation of Dr. Martineau's Writings to Present Views on the Philosophy of Religion.' They who are chosen to represent present views on the philosophy of religion are Professor Pringle-Pattison and his brother Professor James Seth, Professor James Ward, Dr. Hastings Rashdall, Dr. John Watson, and the Rev. R. J. Campbell.

As regards the last two, is it not possible that Professor Upton is taking them too philosophically? Mr. Campbell is quoted thus: 'I was recently asked the question, "Is Christ God?" and my reply to the questioner was "Certainly; and so are you or you could not ask the question."' Professor Upton calls these words 'pregnant words,' and speaks again of 'this significant utterance.' But are they not the words of a preacher? That is to say, is there not more poetry in them than philosophy?

SHINTO.

SHINTO. By W. G. Aston, C.M.G., D.Lit. (*Longmans*. 6s. net.)

One of the things which our interest in Japan has brought us is an interest in the religion of Japan. Now the oldest form of religion in Japan is Shinto. And the greatest authority on Shinto, in this country at least, is Dr. Aston. It will therefore be heard with widespread pleasure that Dr. Aston has just published a book on Shinto. For though the book is not written directly for the Englishman whose knowledge of Japan is taken from his newspaper, it is nevertheless so clearly arranged, and touches so many matters of universal interest, that even the newspaper Englishman may be induced to lay down his newspaper to find a new sensation on every other page of it. Dr. Aston writes directly for the scientific student of religion. And perhaps he does not really expect a wide popular reception. But it would be a very good thing if newspaper readers and newspaper writers could seriously be got to sit down to this book. They are likely in the days to come to have much to say about the religion of Japan. And on the great primitive religion of Shinto there is no book in the world so fit to give them right ideas.

What is Shinto? It is 'Religion.' It is *shin tao*, 'the way of the gods,' in the Chinese tongue For we have taken the name from China. The Japanese themselves speak of *kami no michi*. Now *Kami*, as Dr. Aston proceeds at once to tell us, means 'that which is above,' and it has a very wide extension. The gods are *Kami*, because they reside in heaven; men are *Kami* on account of their higher rank. *Kami no ke* is the hair of the head; *O Kami* is vaguely 'the authorities,' while *O Kami San* is the domestic authority, namely, 'the mistress.' Plainly we are at the very rudiments of religion. And Dr. Aston proceeds at once to consider what religion is and where it has come from. Are the gods natural objects personified? or are they human beings deified? Dr. Aston does not believe that personification or deification will explain religion if they are kept apart. He holds rather with Count Goblet d'Alviella that in so far as religion is natural to man, he has been led everywhere to personify both the souls of the dead and also natural phenomena, and then to attribute to them all alike the character of mysterious superhuman beings.

But Dr. Aston's business is with Shinto. And we dare not enter into that entrancing subject with him, not knowing how far we might be carried. It is enough to say that in Dr. Aston's hands the study of Shinto gives us more than an accurate scientific knowledge of the primitive religion of Japan; it gives us an excellent entrance into the study of the whole subject of Comparative Religion. And this is the touch of nature which makes the whole world kin. Here Jerusalem and Tokyo are at one. 'Like the Old Testament,' says Dr. Aston, 'the ancient Japanese records afford but few and uncertain glimpses of the condition of the dead. The doctrine of the immortality of the soul is nowhere taught explicitly. There are no prayers for the dead or for happiness in a future life. There is a land of *yomi* (darkness), which corresponds to the Greek Hades and the Hebrew Sheol. . . . In modern times Yomi has been identified with *Jigoku*, the inferno of the Buddhists, which is a place of torture for the wicked. Our own word hell has undergone a similar change of application.'

Notes.

The secret of a certain popular preacher's success has been said to lie in the aptness of his quotations. That is an exaggeration. But it is a gift or the result of much self-discipline to be able to quote aptly. There are quotable things in *Daily Musings*, by R. A. S. Ranken (Maclaren; 2s. 6d. net, in leather). And it is a lovely little volume.

For a Christmas gift, for a choice one, try Mr. Smellie's *If ye Love Me* (S.S. Union; 6d.).

In all the long list of Messrs. T. & T. Clark's 'Bible Class Handbooks' there is no volume which one can sit down to the pure enjoyment of more confidently than the Rev. James Strachan's *Hebrew Ideals*. We say this, not forgetting Professor Stalker's *Jesus Christ*, not forgetting Dr. Reith's *St. John*. Yet it is a commentary on Genesis. It was certain some one would find a new way with commentaries. There are two parts now. They may be had separately (1s. 6d. each), or together in a handsome book—a very good gift for pastor or teacher—at 3s. net.

If the rising generation is really out of touch with Thomas Carlyle, and if we deplore it, the way to open their interest in him is to set them to read *Heroes and Hero-Worship*; and the most attractive edition is Mr. Allenson's (2s. 6d. net, in leather).

Mr. Allenson has also published a new edition of Charles F. Dole's *The Coming People* (3s. 6d.). It is the fifth edition. It deserves its success, for it possesses the double distinction of wholehearted loyalty to the historic Christian faith and a clear conception of the way in which that faith should be made to tell upon our modern complex life. Nor is Mr. Dole's *Theology of Civilization* one whit behind its fellow, either in loyalty to the ancient faith or in insistence upon the modern application of it, though the people do not seem to have taken to it so readily. But it also has reached its second edition.

From the same publisher comes a new edition of *Broken Ideals, and other Sermons* (2s. 6d.), by the Rev. James Thew, of Leicester.

In all human enterprises there must be room for improvement. Cassell's 'Popular Educator' has been the means of the improvement of a whole generation of men and women, and it has itself gone on improving, edition after edition. But now it seems as if it were to be superseded by the new and apparently superior *Harmsworth Self-Educator*. The size is better, so are the illustrations and the men. The range of the subjects is better also. The *Harmsworth Self-Educator* is coming out in sevenpenny parts.

It is with peculiar pleasure that we receive the third volume of Dr. E. G. King's Commentary on the Psalms (*The Psalms in Three Collections*, translated with notes, part iii.; Bell; 5s.). It contains the fourth and fifth books of the Psalter, that is to say, Psalms xc. to cl. The volume opens with an Introduction on the influence of the triennial cycle on the Psalter, part of which we have already read in the 'Journal of Theological Studies.' Then the Songs of Degrees, or, as Dr. King prefers to call them, the Songs of the Steps, have a short Introduction of their own, before the Commentary proper begins. It is the kind of Commentary we get most out of always—sound in scholarship to the last letter of a word; spiritual also, for what is the Psalter if we miss its spirituality? Besides that, imaginative, poetical, literary—the kind of Commentary, in short, which reveals the book it comments on and makes you desire to know the commentator. Of course Messrs. Bell will now bind the three parts together, and add one handsome delightful volume to all our libraries.

Messrs. S. C. Brown, Langham, & Co. have placed in their 'World's Pulpit' Series a volume by Dr. R. F. Horton, called *The Hidden God* (3s. 6d.). Its title is taken as usual from the first sermon; and the text of the first sermon is 'Verily, thou art a God that hidest thyself,' which Dr. Horton says is to him a very comforting text. Why? Because often Dr. Horton cannot see God, and it is a comfort to know that that is not because there is not a God, but because for good reasons God has hidden Himself. Yes, there is a God, but while we are on earth we cannot see Him, so it is comforting to be *told* that we cannot see Him. You see Dr. Horton deals with doubt, doubt sometimes in his own heart, often among his fellow-men, and he gets comfort, and gives it, from a simple word like this.

The same publishers have issued *The Holy Christ-Child*, by the Rev. Archibald Campbell Knowles, a devotional study of the Incarnation of the Son of God (3s. net). It is a truly devotional book, for its method is to bring the Word of life close home to the human heart.

Messrs. James Clarke & Co. have also published a cheap edition of Washington Gladden's *Who Wrote the Bible?* and two notable children's books, one *The Christ of the Children* (2s. 6d. net), by the Rev. J. G. Stevenson, being a Life of Christ for the little ones; the other *Golden Truths for Young Folk* (1s.), being a volume of short sermons, 'collected' by Mr. J. Ellis.

Is it possible to say anything intelligible about *Buddhism* or about *Islam* within the space of a book which can be read quite easily in an hour? That task has been set Miss Annie H. Small, and she has accomplished it. She has not only written something intelligible, she has in each case written an extremely useful book. This is about all that most people want on Buddhism or on Islam, and it is a great satisfaction that they may have it so truly and so sympathetically (Dent; 1s. net, each).

At the Master's Side is the title of a small volume of 'Studies in Discipleship,' by the Rev. Anthony Deane, M.A., a small volume of sympathetic intimate counsel, a volume of devotion in which the mind also is called upon to love the Lord. It is published by Messrs. Wells Gardner (1s. 6d.). The same publishers have issued the Bishop of London's recent Charge (1s. net).

A revised translation of Professor Albert Réville's *History of the Dogma of the Deity of Jesus Christ* has been published by Mr. Philip Green (2s. 6d. net). It now conforms to the latest (1904) French edition. But why is a Unitarian classic like this sent out without an Index?

Mr. Francis Griffiths is the publisher of a series of *Essays for the Times* (6d. net, each), one of which, by Mr. Mordaunt Barnard, was noticed at length in THE EXPOSITORY TIMES a few months ago. The first five numbers have now been sent for review. The names and titles are appetizing, and we shall have something to say about them shortly.

Mr. Griffiths is also the publisher of a new volume of sermons by Archdeacon Sinclair, entitled *Difficulties of Our Day* (3s. net).

Mr. I. Abrahams, Reader in Talmudic in the University of Cambridge, has republished from the *Jewish Quarterly Review* his *Bibliography of Hebraica and Judaica*. It runs from the autumn of 1904 to the autumn of 1905 (Oxford: Horace Hart). It will be found to be thoroughly accurate, and it is very useful.

Messrs. W. Heffer & Sons, of Cambridge, have opened a new 'Helps by the Way' series of books with a second edition of the Rev. S. Stewart Stitt's *Old Testament History Analysed* (2s. net). Mr. Stewart Stitt's book is based, as he frankly acknowledges, on Canon F. J. Foakes-Jackson's *Biblical History of the Hebrews*.

The second volume of St. Matthew in Dr Maclaren's *Expositions of Holy Scripture* is out. It covers chapters 9 to 17 (Hodder & Stoughton; 7s. 6d.).

Three pretty little books in red ink and black, to be picked up, looked at, called 'birthday books,' and laid down again? No. They are not 'birthday books,' they are Dr. Moffatt's *Literary Illustrations of the Bible* (Hodder & Stoughton; 1s. 6d. net each). And what that means we know; for Dr. Moffatt has contributed Literary Illustrations of some of the Books of the Bible to THE EXPOSITORY TIMES.

Dr. John Watson, having retired from the active ministry, does well to publish his sermons, and he does well to publish them at once. Has he not himself said that, if he were beginning his ministry instead of ending it, he would preach otherwise than he has done? Has he not said that his sermons would be shorter, and that Christ would be more in them? Very well, men will take his advice; they will begin to do what he would have done. And in course of time his own words will have made his own sermons obsolete.

But they are good to-day. They are *not* too long, and Christ *is* in them. Dr. Watson must not be too hard upon himself. He has not been so forgetful a preacher as he confesses. Nor has he been so dull and dreary (Hodder & Stoughton; 6s.).

The Professor of Old Testament Literature and Exegesis in Knox College, Toronto, is not content with addressing the students in the desks before him. With his books he seeks a wider audience. And he finds it a very wide audience indeed. For he makes it his business to write popularly, seeing no reason in the world why the new biblical study and its results should be kept hidden from the people. He is not an advanced critic. From his new *Introduction to the Old Testament* (Hodder & Stoughton; 6s. net) he would, as critics go, be called conservative. If the people will read this book they will not be shocked with irreverence nor even bewildered with incessant novelty. They may, unless already prejudiced, follow it with acquiescence throughout, and it is certain that when they are done with it the Old Testament will be more to them than before.

The paper on 'Joseph' in Dr. Walter Lock's new volume, *The Bible and Christian Life* (Methuen; 6s.), was published in THE EXPOSITORY TIMES, and a fine fresh study of that interesting and exemplary patriarch it was found to be. One or two more of the papers have already appeared elsewhere. But the bulk of the book is issued for the first time.

Now Dr. Lock has a message. He never writes for pastime, whatever he writes upon, and it may be as old a topic as 'Joseph' or 'Balaam' or 'Hammurabi' or 'the Sheep and the Goats,' he writes with a sense deep down in his heart of the responsibility which lies on the modern teacher. He recognizes himself as one of the stewards of the mysteries of God; the Word of Life has been committed to him. He writes, therefore, knowing that he must 'give account.' He writes as a builder would build, who is aware that the building must pass through the fire, and that its materials must be imperishable.

His topics are gathered under certain headings, which gives them a unity of aim, and yet takes nothing away from their separate incisiveness. Under the heading of 'Thoughts on Inspiration' come Moses and Hammurabi, the Sources of the Prologue of St. John's Gospel, and the Old Testament, an essential part of the Revelation of God. Then follow 'Thoughts on the Study of the New Testament,' which includes Presuppositions of the Study, the Christology of the Earlier Chapters of the Acts of the Apostles, the Epistles, and St. Paul's Greater Epistles. Then come 'Thoughts on the Bible and Gentile Religion,' in which the topics are Balaam, and the Sheep and the Goats. Lastly, 'Thoughts on the Christian Life.' This is the fullest section, and it has the widest range. Its topics are these: (1) The Practical Use of the Bible; (2) Joseph, a Study in Genesis; (3) Self-Confidence; (4) The Recovery of Self-Respect; (5) True Wisdom, a Study in St. James; (6) Discipleship, a Study in the Acts; (7) Mutual Criticism; (8) The Joy and Sorrow of Life; (9) The Evil One; (10) The Church the Home of Grace and Love; (11) The Eucharistic Offering; (12) The Blessed Dead.

There is not a topic but invites discussion, so human are they all, so modern in their handling. But the brief and inadequate reference to the reading 'the evil one' in the Lord's Prayer, which has already appeared in THE EXPOSITORY TIMES, must suffice at present. Let one living issue be proof that the issues are all living.

Messrs. Oliphant, Anderson & Ferrier are the publishers of two books which, though they have been presented in the modest apparel of paper covers, yet contain more of the salt of life and more of the grace of godliness than some of the best bound volumes before us. The one is *Scotland's Latest Battle for Freedom*, by Hector Macpherson (1d.); the other is *A Church Case in Israel, and Some of its Lessons*, by the Rev. Alexander Whyte, D.D. (3d.).

There is little need to say that Mr. Macpherson's business is with the Decision of the Lords on the great Church case in Scotland. Within his few pages he succeeds in telling the story of what went before that wonderful decision and what came after it. The pamphlet is illustrated for a great circulation. Dr. Whyte touches the same historic judgment. But his business is wider. He has seldom got at the heart and conscience of his readers so immediately or so powerfully.

To Dr. Robertson Nicoll's 'Devotional and Practical Commentary' have been added *The Epistles of St. Peter*, by the Rev. J. H. Jowett, M.A., and *The Book of the Revelation*, by the Rev. C. Anderson Scott, M.A. The men are scholars and preachers, the combination that is required for such work. Their books must not be lost sight of in the crowd (Hodder & Stoughton; 5s. each).

Under the attractive modern title of *The Culture of the Spiritual Life* (Hodder & Stoughton; 6s.), the Rev. William Dickie, D.D., has published 'Some Studies in the Teaching of the Apostle Paul.' There is much variety of manner in the book. One chapter is a close exposition of 1 Co 13. Another is a string of pithy Pauline apothegms 'on thinking the best.' A third is a strengthening tonic for the troubled 'on the mystery of affliction.' A fourth is a pungent antidote against over-spirituality. But all this variety is held together by one strong determination which runs from cover to cover of the book, the determination to show that in the judgment of the Apostle Paul Christianity is either ethical or it is nothing. 'If a man say, I love God, and hateth his brother, he is a liar.' The words are St. John's, but St. Paul might have used them, and Dr. Dickie with great joy proves that.

Mr. E. O. Davies, B.Sc., Lecturer on Dogmatics and History of Doctrine at the Theological College, Bala, has published a volume of *Theological Encyclopædia* (Hodder & Stoughton; 5s.). There are two views of theological encyclopædia. Drummond makes it a purely formal, Räbiger makes it a material, study. In Mr. Davies' words, Drummond takes us through an empty mansion, pointing out the number of floors and their relation to one another, together with the number of rooms in each floor, and the way in which they also are related. Räbiger takes us through a furnished mansion, and in addition to explaining the relation of the floors and rooms, calls our attention to their most essential contents. Mr. Davies follows Drummond. You may be surprised to hear it, but it is a lively, interesting volume throughout, especially if you are interested in books; for to every chapter is appended a clever selection of literature. It is so clever that it is worth correcting. Nestle's fine volume (Williams & Norgate) on the *Textual Criticism of the New Testament* is omitted from the list. The geography of Palestine is too meagre. George Adam Smith's splendid map (T. & T. Clark) should certainly have found a place. The first edition of Frazer's *Golden Bough* in two volumes is referred to, though the second in three volumes has been out for a year or two, and the third is nearly ready. His name, moreover, is Frazer, not Fraser. Budge's *History of Egypt* is mentioned, but not Petrie's, which is incomparably better. H. G. Mitchell has a book on Genesis i.–xi., not, we think, on Isaiah i.–xii.

The new volume by the late Abbé Fouard has been translated and published by Messrs. Longmans. It is the last of a series of six volumes which cover the history of the first century. Its title is *Saint John and the Close of the Apostolic Age* (7s. 6d.). The volumes are conservative in criticism and popular in style (how could a Frenchman be unpopular?). Nevertheless they are the work of a man who took a high place for scholarship among his fellow Catholics.

There are royal roads to all branches of learning now. In America they make them even to philosophy. Professor R. B. Perry, of Harvard, has written *The Approach to Philosophy* (Longmans; 6s. net). And if his style is scarcely so luminous as Professor Rogers' in the *Student's History of Philosophy*, his range is wider. He leads the way into the evolution of philosophy (if the expression is permitted) and into all the relations which philosophy bears to religion, science, poetry, and the rest. It is in these comparisons that Professor Perry is most instructive. To the relationship between philosophy and science he has given himself with great determination. For he resents the superior pooh-poohing of the physical scientist. Notice, moreover, his excellent lists of books for further study.

Messrs. Longmans have also issued a new and revised edition of *Studies in the Character of Christ* (3s. 6d. net), by the Rev. C. H. Robinson, M.A., Canon of Ripon; and a reissue of Parts II. and III. of the same author's *Human Nature a Revelation of the Divine* (3s. 6d. net), Part I. of the last-named book having been incorporated in the new edition of *Studies in the Character of Christ*. They have also published *The Opportunity of the Church of England*, by Bishop Lang (2s. 6d. net); and *Responsibility: an Address to Girls*, by the Rev. E. E. Holmes (4d. net).

What is the new theology? A volume of sermons by the Rev. T. Rhondda Williams, Bradford, has been published in that city by Messrs. Percy Lund, Humphries, & Co. Its title is *The Evangel of the New Theology*. But it does not tell us what the

new theology is. In the second and third sermons Mr. Williams tells us that it is not Unitarianism. Or, rather, what he maintains is that it is not a surrender to Unitarianism. He seems to acknowledge that it is not very easily distinguished from Unitarianism. But that, he says, is due not to the descent of the new theologians down to the level of Unitarianism, but to the ascent of modern Unitarians up to the level of the new theology. The nearest approach to a definition is a sentence in one of these first sermons. 'The old conception,' says Mr. Williams, 'common to Trinitarian and Unitarian alike, was that God was distinct in nature, and separate from the world; *here* was the world—*there* was God; the new conception is that God indwells in His world as the Spirit of the whole, the soul of the system.' Some of us would call that Pantheism. Mr. Williams calls it the New Theology. But why is there a capital S at Spirit and a small s at soul? Perhaps it is not Pantheism after all, but something wholly new.

Among all the books for boys by Henty, Ballantyne, or even the immortal Stevenson, where will you find a life of adventure like the adventures of Captain John Smith? Messrs. Macmillan have added *Captain John Smith* to their library of 'English Men of Action' (2s. 6d.). If the story is fascinating in itself, it loses nothing in the telling by Mr. A. G. Bradley. And yet Mr. Bradley is a strictly veracious historian. He accepts the Pocahontas romance in all the romantic wonder of it, but not until he has carefully sifted the evidence. John Smith—England has had few men more heroic. But the hero-worshippers will not have a hero with such a name. If only he had been called Marlborough or Wellington!

Conversations with Christ (Macmillan; 3s. 6d. net) is a promising title, but the author of this book has made nothing of it. Certainly there is no greater necessity than the rendering of the gospel into the language of our time; but one must be saved from rendering of this kind. It is the story of Martha and Mary, and the anonymous author has just quoted Martha's complaint of being left alone to serve—'The picture is a perfect photograph of the scene. We can see in the background both the dining-hall and the kitchen. The hurrying figures of maids enable us to realize that Martha's anxiety as to the feast being ready in time is fully justified, while we can ourselves see that the tablecloth is, as Martha has just declared, not properly laid, and the couches are certainly not quite in line.'

One of the clearest signs in a Christian of the mind of Christ is sympathy with the Jews. It is a sign more often seen in Christians now than in all the history of Christendom. 'Puir things! it's richt cruel!' were the words of a Scotch woman the other day, spoken with much feeling, as she read the story of the persecutions in Russia. That is new in commonplace Christianity.

And it is new for Christians to buy and enjoy such a book as Dr. E. N. Adler's *Jews in Many Lands* (Macmillan; 5s. net). For it appeals to no Christian interest; it stands on no human sentiment; it is a Jew's book for Jews. We find it good to read because we take pleasure in reading of the Jews now, because we have learned with Christ to say, 'Poor things!'

Rational Living (Macmillan; 5s. net) is a good title when you come to it after reading the book of which it is the title. But facing you on the title-page, it does not suggest the book. There is a sub-title, 'Some Practical Inferences from Modern Psychology,' which certainly tells us something. But title and sub-title together give us little idea of the wealth of ethical teaching which the book contains, or of the freshness and insistence of that teaching. What is the basis of the book's ethics? It is the science of psychology. That is why it is so fresh. It is the science of psychology brought into the light of the doctrine of Christ. That is why it is so insistent. For when modern science and the ancient gospel agree in saying, 'This is the way, walk ye in it,' there is no escape for any man, no escape at least without self-contempt. The writer of the book is Henry Churchhill King, President of Oberlin College. Here is a paragraph from it:—

'Character and acquaintance — the two best things in the gift of life, and the very essence of religion—are both growths and active achievements, never a magical inheritance. They are not given outright, and God Himself cannot so create them. They can only *become* in time and under conditions; but this time given and these conditions fulfilled, you can count on results. This is

the point of that remarkable modern stanza of E. R. Sill—

> 'Forenoon, and afternoon, and night;—Forenoon,
> And afternoon, and night; Forenoon, and—what?
> The empty song repeats itself. No more?
> Yea, that is life; make this forenoon sublime,
> This afternoon a psalm, this night a prayer,
> And time is conquered and thy crown is won.'

In all the variety of titles which have been given to the minister of Christ is not the title of Pastor best? Is it not the Lord's own title, His title for Himself, His title for us all? And does it not contain all that the minister has to do? How rich it is compared with Parson, how learned compared with Clergyman. The Rev. James Theodore Inskip, M.A., Vicar of Leyton, delivered a series of lectures on Pastoral Theology at King's College last Lent. And now in publishing his Lectures he calls the book *The Pastoral Idea* (Macmillan; 6s.). And he keeps to his title throughout. 'Our lectures,' he says, 'began with Christ; with Him they must end. The Good Shepherd must be the Pattern and Example for all His servants.' A study of the 'Pastoral Idea' is a study of the whole round of the ministerial calling, and Mr. Inskip has made it, and has seasoned his exhortation with the salt of anecdote and experience.

There are few things in all the history of Scotland so shameful as the rejection of Knox's great scheme for lifting the poor out of the dunghill. We are now at last, and even yet very feebly and spasmodically, trying to return to it. And no man in Scotland is more interested in the effort than Emeritus-Professor A. H. Charteris. Dr. Charteris has just published his Baird Lectures of 1887. He has given them the title of *The Church of Christ* (Macmillan; 6s.). But he knows better than to talk generalities about the Church of Christ. He chose the practical life and work of the Church for his theme: first its organization, that we may see on whom the responsibility for the work lies; then the various branches of the Church's activity, as the care of the poor, the care of the young; and finally the Church as a Society, that we may see how its work is to be accomplished in the future. The whole book is still living and practical. Dr. Charteris has little interest in theories of life, but he is thoroughly interested in life. How is the Christian Church to do the work which she has been created for? How is she to do it most systematically and most extensively? These are his questions. 'What is the Church we need in these days?' he asks. And he answers: 'It is not a Sunday lounge, cushioned and shaded and filled with sweet sounds. It is not a society for the discovery of speculative truth. It is not an alliance for the endowment of research, whether theological, philosophical, or physical. It is not a club to promote pleasant and profitable fellowship. Not any of those, though all that is best in each of them is in the Church. It is a society of redeemed men and women, banded together to continue and extend Christ's redeeming work upon the earth, bringing sight to the blind, freedom to the captive, the gospel of God's love to the poor.'

One of the offices of the preacher is to teach his hearers to unlearn. For theology is progressive. We learn in our youth many things which it is inevitable we shall have to unlearn in our manhood. That has been so through all the ages, and the great preacher is always attending to it. No one in our day attends to it more than the Rev. R. J. Campbell. In our youth we took the heaven and the hell of the parable of the Rich Man and Lazarus quite literally. In his new volume of sermons, *The Song of Ages* (Horace Marshall; 3s. 6d.), there is a sermon on 'Hell's Vision of Heaven.' In that sermon Mr. Campbell says gently, 'None of us, I suppose, imagines that Jesus means us to take the story literally and in all respects just as it stands.' But the best way to unlearn is to learn. When the leaf unfolds, the scaly covering drops off. Mr. Campbell is careful to show what the heaven and the hell of the parable are.

The Magazine of Fine Arts is the latest venture of the great publishing house of George Newnes Limited. Of the first number (November), the chief interest to us lies in a paper on 'Peruvian Pottery,' which is well written by Dr. Max Schmidt and admirably illustrated. It is to be followed by at least one other paper. But the whole number is a great success, one of the best first issues we have ever seen. By all means get it, or at least get a look of it (1s. net).

The Creeds are very much with us at present, and Canon Beeching is sure to obtain a ready reception for the six lectures on *The Apostles' Creed* which he gave in Westminster Abbey last Lent, and which are now published by Mr. Murray (2s. 6d. net). They are not fighting lectures; they are expository, and there is good scholarship in them.

The new volume of Messrs. Nisbet's 'Church Pulpit Library' is *The Grace of Episcopacy* (3s. 6d.

net). The author is Canon Beeching. We thought it was going to be a Bishops' Library. We hope there are Bishops yet to come. Appropriately this volume opens with a sermon on the office of the Bishops. From that sermon the title comes. But the book is not all about Bishops. There are sermons on Holidays, on Education, on John Ruskin.

Messrs. Nisbet are the publishers of a handsome volume of biography which is entitled *Welsh Religious Leaders in the Victorian Era* (12s. 6d. net). The editor of the volume is the Rev. J. Vyrnwy Morgan, D.D. The book is crammed with brief biographies, Episcopalian, Baptist, Congregational, Calvinistic, Methodist, and Wesleyan; and each biography has a good portrait facing it. There is one biography wanting, however, and the editor inserts a note which is good reading for editors. 'The editor regrets,' he says, 'that, owing to the non-fulfilment at the very last moment of a solemn and sacred pledge by an eminent divine—a pledge so often repeated and confirmed—he has been unable to include a sketch of the Rev. Edward Matthews, as advertised.'

Besides the biographies there are essays; one by Dr. Morgan himself on 'The Victorian Era,' and one by Dr. A. J. Morris, of Aberystwyth, on 'The Welsh Nation and its Mission.' Dr. Morris says: 'The preaching of Wales to-day is the best preaching in the whole world.' He also says: 'In general morality we are as a nation very far ahead of the nations which are around us.' But he does not bring the two statements together. We wish he had, and had proved that they belonged to one another.

The Rev. Sidney Collett has published a handbook to the Bible, under the title of *The Scripture of Truth* (Partridge; 2s. 6d. net). He discusses its origin, its languages, its translations, and other matters. Many pages are given to the discussion of its inspiration. It is a handbook to the difficulties of the Bible. But there are no difficulties in the Bible. Mr. Collett believes that we first put the difficulties into the Bible and then find them there. He believes that every word in the Bible is inspired. You may think you have him on one page. For you read that 'the Bible nowhere really states that Jonah was swallowed by a whale.' But you have him not. The Bible does not say 'whale,' it says 'a great fish.' And if it had said 'whale,' Mr. Collett would have had just as little difficulty in believing that.

Dr. John J. Tigert is the editor of the *Methodist Quarterly Review* of America, and he has time to write books. Dr. Tigert is interested, as all editors ought to be, in the fundamental things. For a great magazine is as a bridge: on the one side the kingdoms of this world, on the other the Kingdom of our God and His Christ. And the editor, standing on the bridge and inviting the men of the world to come over, has to know why they hesitate. Once over the bridge, he allows them to discuss Apostolical Succession and Pew Rents. But the questions before they cross are, Who was Christ and what did He say and do? Does the Church of to-day do what He did and say what He said? So the title of Dr. Tigert's new book is *The Christianity of Christ and His Apostles* (Nashville: Smith & Lamar).

What do you think of tracts? Try *The Monthly Visitor* for 1905, and you will never think ill of tracts again. It contains the twelve tracts for the year. It also contains breadth, sympathy, and love along with burning earnestness. It contains Dr. Hood Wilson's portrait and a striking little picture of Mr. Evan Roberts addressing a revival meeting (R. Henderson Smith, 68 Hanover Street, Edinburgh; 3d.).

Mr. Elliot Stock has published a cheap edition (3s. 6d.) of Dr. S. W. Koelle's *The Goal of the Universe.*

There is no scheme of Sunday School Lessons so well furnished with aids to their study as the International Scheme. That is no doubt due to its greater circulation. But it gives the scheme an unmistakable advantage. For though it is far better for the teacher to study the lesson if he can without any other aid than a Dictionary and a Concordance, nevertheless the great majority of our teachers cannot or will not study it so, and they are likely enough to prefer the scheme of lessons which gives them the best and most immediate assistance. Now, after the 'Sunday School Times' of Philadelphia, there is no aid to the International Lessons to be compared with the annual volume of *Notes.* The volume for 1906 is just out (Sunday School Union; 2s. 6d. net).

The new sixpenny issues of Messrs. Watts for the Rationalist Press Association are Clodd's *Jesus of Nazareth* and Salter's *Ethical Religon.* In the same form they publish *The Future Peace of the Anglo-Saxons* by Major Murray, and the *Agnostic Annual.*

Mr. W. T. Lee answers Mr. Blatchford's 'God and My Neighbour' in *My Neighbour and God* (Clarke; 2s. 6d. net). It must have cost Mr. Lee something to do it. Not that Mr. Blatchford is difficult to answer. He is so illiberal and so

illogical that a Sunday-school child could answer him sometimes. But the very difficulty of answering him is in the easiness of it, and that without any paradox. For first of all, one has to read him, read a great deal of him, and that is difficult enough. Next, one has to keep one's amazement within bounds. And then one has to show seriously and repeatedly that statements are untrue and exaggerated on the very face of them. Mr. Lee is very frank with Mr. Blatchford, but he does not return railing for railing. He wisely confines himself to facts. Mr. Blatchford may be an infidel if he pleases. His opinions are his own. Mr. Lee declines to accept the abundant distortion of fact with which he seeks to propagate them.

Sir Oliver Lodge is not altogether satisfactory as a Christian apologist, but he is a good ally in the warfare with Materialism. He holds his hand too soon to satisfy the ardent follower of the Lord Jesus Christ; sometimes the blow of his arm is felt even by his comrade in the battle. But believers in Christ are willing in these days to suffer in things that are dear to them because of the pressure of the open and irreconcilable enemy. It is very likely, therefore, that Sir Oliver Lodge's new book, *Life and Matter* (Williams & Norgate; 2s. 6d. net), will find a ready and unprotesting welcome among the orthodox. It goes just as far as they would be able to go with it, and as far as it goes it is excellent.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Interpreter's House—The Scenes in Detail.

I. The Christian Minister.

For Bunyan, this introductory picture was inevitable in any passage concerning spiritual illumination. His own debt to Mr. Gifford was so great as to ensure that, and there can be no doubt that the face which Bunyan saw in this picture was that of his old friend. His Evangelist and many other helpers represent various aspects of the ideal ministry; this is a general conception rather than a specific, telling us in a few words the main points which Bunyan considers essential in the Christian minister. With this conception may be compared Cowper's in *The Task* ('The Timepiece'), and also Herbert's in *The Temple*, and Keble's in *The Christian Year*. The words 'very grave person' remind us that this is a minister of the Puritan times; yet it is not implied that his visage is so forbidding as those in the pictures of ministers on the walls of Hawthorne's *Old Manse*; rather must 'grave' be understood in the richer sense of the Latin word *gravitas*.

Bunyan's respect for the office of the ministry is here stated with startling emphasis. This is the 'only man' whom the Lord has authorized as guide—a strong statement, and one which would surprise us less if it came from the pen of one who believed in sacerdotalism and apostolic succession. Yet so catholic is this minister that no hint enables us to guess to what church or denomination he belongs. His only authority is truth which he knows, character which he has attained, and the urgency of an inner calling to proclaim his truth and to enforce his character.

1. *His eyes are lifted up to heaven.* The first requisite for a Christian minister or man is that he be looking in the right direction. This is not a mere pose, as in some old-fashioned photograph or engraving. We are saved by what we see, and it is equally true that by what we see we are also saviours. This passage reminds us with curious frequency of Hawthorne's work, and here the *Great Stone Face* comes to mind. Compare also the Stigmata of St. Francis and a very remarkable scene in the *Knight Errant*, in which the robber, carving a crucifix, unconsciously reproduces the face of his prisoner. These are but various ways in which the old story of St. Stephen is told again. Those grow like Christ who see Him as He is, and this must be the first task of every minister. The eyes of a fool are in the ends of the earth—on his salary, his ritual, politics, or the faces in the pews; this man 'looks beyond the world for truth and beauty.'

2. *The best of books.* The Bible is and will be for ever the only thing that will permanently preach. The hunger and weariness of humanity will to the end of time refuse with indignation any other food

and rest than this. It is true that there is an unintelligent way of preaching the Scriptures which is deadly dull, and to be uninteresting is the last vice of the pulpit, as Sydney Smith has it. Yet there is no need for this. Within the Bible the field is rich and varied, if one will only be at pains to study it intelligently. This, however, involves study in other fields, and Matthew Arnold is undoubtedly right when he says that he who knows only his Bible does not know that. Compare the wider interpretation of the phrase 'word of God' ably expounded in Horton's *Verbum Dei*.

3. *The law of truth upon his lips.* In the whole range of personal character nothing is so vital as this. Speech is the special instrument of his service, and it is in regard to speech that the cleansing of character is most indispensable. Compare Is 6^{5-7}. The minister must be a sincere man, which means not only fearless but accurate in speech. He will not as a rule be tempted to any deliberate statement which he knows to be false, but rather to the exaggeration of feeling and experience. Compare Walter Pater upon Flaubert, in his essay on *Style*, where it is insisted that the essential element of style is not the forcible word, but the exact word.

4. *The world was behind his back.* Hawthorne again interprets Bunyan's meaning in the happy phrase, 'not estranged from human life, and yet enveloped in the midst of it with a veil woven of intermingled gloom and brightness.' The compromise has always been a difficult one to define, and the true definition will depend partly upon the conditions of the age, partly upon the circumstances of the individual. It is in the midst of the bright spectacle of life that the minister has to live and speak, and he will certainly do his work better if he feels its brightness. At the same time, he who has once gazed on the things beyond the world ought to be fascinated by them; and thenceforth, in comparison with them, the world will be behind his back. An interesting contrast suggests itself between this and two other ways of contempt for the world—(*a*) that of Meredith's *Egoist*, to whom the world is but a foil for the selfish enjoyment of love, and (*b*) Leonardo da Vinci's *La Joconda*, who has been through all experience and whose smile expresses the cynical conclusion that she has found out the world (seen in the background of the picture), and, like the Preacher, pronounced it vanity.

4. *Pleaded with men.* There are many things that go to make up the work of the ministry, but its essential use is practical. More now than then, perhaps, a many-sided interest and a wide acquaintance with human affairs is involved in its work. All the more necessary is it to remember that the essential reason of this profession is to persuade people to do certain things, and especially one great thing. However wide may be the horizon of its interest, evangelism is at the heart and centre of the ministry.

II. The Dusty Room.

Here again we have the Law and the Gospel, but this time under a new aspect and with a lighter touch. Formerly the law kills, here it only irritates; producing that condition of confusion, turmoil, darkness, dirtiness, which is just the thing known as dustiness—a thing by itself. 'I have had enough,' as Cheever makes Christian say, 'of that fierce sweeper, the Law. The Lord deliver me from his besom!' The only thing which can remedy this morbidly irritated condition is the gospel in its sweet, clean, and allaying power. When a man finds its peace, the mirrors of the soul are clear again, and reflect the face of God and the things of the world.

One may push the parable a very little farther and find in it yet another suggestion regarding the 'ethics of the dust.' What is this dust of life, which the Law does not create but stirs up? The answer is given by this very dusty world of ours, so full of the wreckage and debris of things. Upon everything under the sun falls constantly the deposit of everyday wear and tear. Silently and insensibly it settles till bright things lose their brightness and clean things their cleanness. So, in the inner world, apart from deliberate acts of sin, the dust of life unconsciously falls. The fragments of broken attempts, the wear and tear of temper, the momentary desires and thoughts that are unworthy, form a kind of spiritual and moral debris, whose minute deposit has dulled the soul. We have never known how much life was injuring us until conscience wakens to the fact that the finer purity of an earlier day is gone.

III. Passion and Patience.

Dr. Whyte's treatment of these is one of the most striking parts of his book and as suggestive a piece of psychological analysis as could be found

anywhere. This passage, one of the most familiar in the *Pilgrim's Progress*, is a child-piece; and such sentences as 'where sat two little children, each one on his chair,' and 'first must give place to last,' etc., are perfect as parts of such a piece. The picture of Passion is extraordinarily vivid, considering the few words in which it is expressed. You feel that this little autocrat and egoist monopolizes the whole room. Patience, on the other hand, is statuesque—'very quiet,' like Patience on a monument. Contrasting the fury of Passion with the stillness of Patience we might easily imagine that the former was the more forceful and energetic, while the latter, with its excessive repose, was a picturesque rather than a practical virtue. This, however, would be wrong, for in actual life the task that is set to men is that of combining activity with patience—perhaps the most difficult undertaking in the world.

The scene might be understood of individual passions, and it would be easy to point out what particular bag of treasure it is that each is raging for, and what the corresponding exercise of patience. But it is obvious that here we are dealing rather with general symbols which represent aspects of life as a whole. Passion is the selfish life, and the bag of treasure is life's opportunities of gratifying self. Passion thus understood is never satisfied. When it gets its treasure, you have the selfish rich man; when it fails to get it, you have the selfish poor man. But to both cases alike the closing words of *Vanity Fair* apply: 'Ah, Vanitas Vanitatum! which of us is happy in this world? which of us has his desire? or, having it, is satisfied?' These are the rags in which Passion is left—rags of respectability and a moral and spiritual nature in tatters. There, in the feebleness of reaction, and amid the ashes of Passion's burned-out fires, many a life discovers its folly only when too late. Often, too, there are others round about Passion who are left in rags—wives, children, or friends. Thackeray has given us many pictures of such ragged souls, like those of George or of Miss Crawley in *Vanity Fair*. In his 'Vision of Sin' Tennyson has vividly portrayed the same situation, 'I was envious at the foolish,' says the writer of the 73rd Psalm, . . . '*then understood I their end*.'

On the other hand, Patience is here understood as the comprehensive virtue in which are included all others which go to make a right life. It involves on the one hand self-discipline and the denial of indulgence in a thousand forms; on the other hand that faith which endures as seeing the invisible, and in consequence of that vision forms a proper estimate of the relative values of things here. There is indeed a way of canonizing Patience as the one virtue, which is deadening to the higher energies of life, and sets for the ideal a merely passive and negative character. Nothing could be farther from John Bunyan's view, and this picture must be taken along with that of the Fighter of the Palace.

IV. The Fire at the Wall.

Here life is seen in a new aspect, chosen in order to bring out the spiritual forces of good and evil which are at work upon it. The scientific definition of life as the 'sum total of the functions which resist death' is strikingly applicable here. This view, which Professor Henry Drummond expounds so eloquently in his *Natural Law in the Spiritual World*, is exactly that of this scene of Bunyan's. Life is a wasting thing, a waning lamp, a dying fire. And just as, in the natural world, there are many agencies which threaten to hasten the decay and violently end the resistance to it (such as diseases, accidents, etc.), so there are in the spiritual world agencies such as temptation, discouragement, etc., which tend to extinguish the inner fire. These are all summed up in the figure of Satan casting water upon the flame. Yet the wonderful fact is that the flame is not extinguished. There are lives known to us all which seem to have everything against their spiritual victory—heredity, disposition, circumstances, companions, —yet in spite of fate their flame burns on. The secret is that Christ is at the back of the wall, and there is no proof so wonderful as this of the reality of Jesus Christ as an agent in human life.

Besides the two main agents there are plenty of human ones at work for both these ends. Some people are for ever throwing cold water upon the fires of the soul, devil's firemen whose trade seems to be that of discouraging. Others, and these are the blessed ones of the world, pour in upon the flagging spirit the oil of good cheer and hope.

V. The Fighter for the Palace.

This passage is a masterpiece of compression and vividness, told in the spirit and with something of the atmosphere of the old French

romances, which, in Bunyan's day, were still popular and familiar to the general public through the medium of chap-books. First of all, one is struck by the great company round the door, the hesitating crowd of would-be heroes. All the open doors of life have this crowd around them, because at each there are enemies making entrance dangerous. We have already seen that this is so at the Wicket Gate, and here again we find, as Peyton says, 'that God is hard on man.' Every opportunity in life demands some courage to enter it. Bunyan himself knew well from experience both the hesitation and the sense of enemies, and others before and since have hesitated to face the difficulties of this great situation. Two instances, of very different types of men, may illustrate the situation in various aspects:—Professor Romanes tells us that 'Even the simplest act of will in regard to religion—that of prayer—has not been performed by me for at least a quarter of a century, simply because it has seemed so impossible to pray, as it were, hypothetically, that much as I have always desired to be able to pray, I cannot will the attempt' (*Thoughts on Religion*, p. 133). Mr. Snell writes of Petrarch: 'Only his capacity for religious emotion is allied with moral infirmity, and that is one of the reasons why his character is apparently so complex. This, however, is a familiar experience. St. Paul himself confesses, "That which I do, I allow not"; and Ovid observes in a similar strain: "Video meliora proboque, Deteriora sequor." Petrarch shares their inconsistency. Pitying himself, he would gladly flee from his earthly prison-house to the arms of the Crucified, but doubts and fears hold him back. The desire for fame which has clung to him from boyhood, he cannot give it up' (*The Fourteenth Century*, p. 260). The saddest figures to be seen about such gates are those who have allowed their hesitation to run on until the gate is closed, and who now stand like the foolish virgins, willing when it is too late.

Nothing could exceed the effectiveness of the clear image of the man with the ink-horn, taken from Ezekiel 9, to bring to sharpness the real point of the story. The group has all the edge of some such old steel engraving as *Rent Day*. It is the strenuousness of Christianity, shown as usual in a clear decision, that is here portrayed. We can see that *stout* countenance (German *stolz*, proud—the right sort of pride). He goes 'as a man going to claim an inheritance.' Sam Jones, the Georgian preacher, says, 'God despises a coward . . . God entrusts all the noble causes on earth to men who are game.' Meredith makes his Victor say, 'I cannot consent to fail when my mind is set on a thing.' Yet it must be remembered that more is needed than a stout countenance, and that many say, 'Set down my name,' who never go into the fight.

The strenuousness of Christianity is a congenial theme with Bunyan. He believes that it is always safest as well as most joyous to fight one's way through. He would rather sing in the bare old Puritan churches, 'Praise God from whom all blessings flow,' than, in the new luxurious ones, 'Art thou weary, art thou languid.' He certainly saw no necessity for being 'carried to the skies on flowery beds of ease, while others fought to win the prize.' For him, 'the kingdom of Heaven suffereth violence, and the violent take it by force.' In his *On Greenhow Hill*, Kipling has a passage well worth the consideration of those who name themselves fighters of the good fight of faith. The whole passage has much in common with Robert Browning's typical view of life as expressed in such poems as *Prospice* and *The Epilogue to Asolando*.

The couplet at the end curiously haunts the memory. Compare Shakespeare's rhymed lines at the close of passages, such as (*Henry VI.*):—

> Come side by side, together live or die,
> And soul with soul from France to Heaven fly.

VI. The Man of Despair.

This is the darkest of all Bunyan's pictures. The very title of it, 'A Man of Despair,' ranks itself with such other titles as 'The Man with the Iron Mask,' etc., and lays hold upon the imagination. A similar iron cage appears in his later description of Vanity Fair; it was a familiar object in those days. For an interesting description, compare Hugo's *Notre Dame*, bk. v. ch. 2. The picture is drawn largely from Bunyan's own experience, but it is as old as the religious life. Psalm 88 and similar passages of Scripture should be compared with this. In Bunyan's case, however, this desperate condition was largely induced by his reading a book containing the deathbed confession of an Italian apostate, Francis Spira. It is a very dreadful book, now fortunately out of print. Morbid in the last degree, it tells how the friends of that poor wretch hovered round his

deathbed, deriving what they took to be profit for their own souls from what were obviously the results of an unhinged reason. The book produced a terrible effect upon Bunyan, as he tells us in *Grace Abounding*, and planted in his soul, to rankle there like a poisoned arrow, those words, detached from the Epistle to the Hebrews concerning the repentance of Esau, which had already slain Spira. It is said that certain savages poison their arrows by dipping them in a corpse; here certainly is a spiritual parallel. It is very striking that the dreadful phrase, 'O now I cannot,' in which the bitterness of the passage reaches its climax, is taken verbatim from Spira's book.

It is a morbid picture, such as is produced by an age of extremes whose intense black and white is relieved by no shading. For an interesting historical account of the times in this light, see the first two pages of Cheever's first essay. We can recognize in the picture elements of that hallucination which goes with religious melancholia in all ages, yet we have not dismissed the subject when we have said that. Mental pathology is as real a branch of science as any other, and these phenomena are facts which must be reckoned with as real possibilities in any life. They are the tragedy of Christianity; and however little one sympathizes with the onlooking friends of Francis Spira, yet a talk with one in despair may be a lifetime's education. Remorse, alas, is a perpetual phenomenon, appearing as the latter end of the story of *Passion*.

One or two of the details of this narration are well worthy of notice.

'*I am what I was not once.*' This is the very essence of despair, touching even a lower depth than 'might have been.' Compare Mrs. Browning's 'Loved Once,' and A. L. Gordon's 'Voice from the Bush'—

> They used to be glad to see me once,
> They might have been to-day,
> But we never know the worth of a thing
> Until we have thrown it away.

'*I left off.*' This has been supposed to teach Arminian doctrine, but there does not appear to be any theological intention in it whatever. It is simply a piece of human experience terribly true to life. Behind the sense of God's departure and the devil's coming there stands the memory that one has chosen it to be so, and no stoicism can stand out against that. It is the 'burning worm' of remorse—a phrase whose combination of the two elements of the New Testament Gehenna recalls Edgar Allan Poe's lurid poem, 'Conqueror Worm.' In connexion with the phrase, 'I tempted the devil,' it is interesting to contrast the two *Fausts*—Goethe's and Marlowe's. Goethe's Mephistopheles tempts his victim; but the older Mephistopheles is a sad and reluctant figure, unwillingly forced into his work of temptation by Faust's passionate insistence. This leaving off is but one more form of that pet aversion of Bunyan's which he so constantly scourges. Here it is seen all the more vividly in contrast with the strenuousness and thoroughness of the Fighter of the Palace. Fatalistic despair is the natural doom of spiritual indolence.

The centre of all this passage is found in the fact that the whole matter turns upon the treatment of Christ. This was Bunyan's own experience, for the black heart of his despair was, 'this one consideration would always kill my heart, my sin was point blank against my Saviour; . . . I had in my heart said of him, Let Him go if He will.' It is striking that Christ should just here be called the Son of the Blessed. God is himself happy, and is the fountain of all happiness for man. All our reserves of happiness and the sources from which it can be ultimately drawn, lie with Him who is to us the revelation of that God. Thus on our relation to Christ hangs our whole chance of joy. To count Him as our adversary who is the Eternal Friend of man is to court despair. It is a solemn thought that for each man there is only one Christ—*his* Christ—who stands for all that ideal of faith and truth and life and joy which shines before each man as his highest goal. When the Jews had crucified Jesus, their world was as empty of Him as Herod's world was of the murdered Mariamne. For him who crucifies his own Christ there is no other, and his world is empty.

It is certain that Bunyan did not believe that such a state of mind as this represented the truth of the case as a necessary and final doom. His own experience had shown him escape from it, such as he portrays in Doubting Castle. Even the driest and most rigid of his commentators confess that it is difficult to draw the line here, and that 'many have written the same bitter things as here, but to them they have in no wise belonged.' One thing may be taken as certain, that no one whose heart is in the least degree troubled about it has committed any unpardonable crime.

VII. The Vision of Judgment.

This vision, into which are woven parts of the gospel prophecies of Judgment, along with other elements, such as appear in the classic pictures of the Judgment Day, gives Bunyan an opportunity for a final assault upon conscience with the full force of his extraordinary spectacular imagination. For an interesting note regarding the central figure seated upon a cloud, see Lessing's *Laocoon*, chap. xii. Browning's 'Easter Day' gives the finest modern parallel to the whole picture.

It is characteristic of Bunyan that in this final vision he should revert to the form of a dream which was always to him peculiarly impressive. For interesting notes upon Bunyan's dreams compare Cheever's words upon this passage, and Froude's *Bunyan*, chap. i. No doubt much must be discounted from any such impression, especially in the case of imaginative natures like his, yet it is often true that dreams do reveal with appalling frankness the real bent of the soul. When we wake we check our frankness even with ourselves.

There are two striking points in the vision. The first is the opening of the pit *just whereabout I stood*. That has the note of true conviction. The hell of many people gapes just whereabout someone else stands. Second, there is the haunting conception of him that *still kept his eye upon me*. This is the shattering of all privacy. He who has once realized it shall never be alone again. According to a man's relation with the great Onlooker, it is the greatest fear or the greatest hope of life.

Yet the picture as a whole is unsatisfactory. When the man is asked why he is afraid, he simply recounts again some of the details of the spectacle. Conviction has not gone deep enough yet, for there is no real thought here, and especially no real thought of sin. The time of the vision is the first moment of waking in the morning, when the imagination indeed may be excited, but the intellect is not collected. Then, when the lights of life are low, conscience stalks forth like a spectre, with imagination behind her; but the result is mere hysteria and not a rational view of life and sin at all. Very often such experiences pass away, leaving harm rather than good behind them, and on the whole the man in the iron cage is nearer salvation than this man.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

Jeremiah xxiii. 5, 6.

'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord is our righteousness.'—R.V.

Exposition.

'Behold, the days come.'—The phrase, according to Jeremiah's employment of it (compare v.[7], chap. 30[3] 31[27. 31. 38] 33[14]), implies a special call to note the announcement thus introduced. In spite of the troubles which were now gathering round them, there are none the less surely days of deliverance coming.—Streane.

'A righteous Branch.'—Not the same word as in Is 11[1] (nétser). The word here used (tsemach) is the one that occurs in Is 4[2], Zec 3[8] 6[12] of King Messiah. It denotes a budding or springing plant; *a sprout*. A tree has many branches, and these can be pruned away without killing the tree, but the sprout is that in which the root springs up and grows, and which, if it be destroyed, makes the root perish also. For its use, see Gn 19[25], Is 61[11], in both of which places it springs directly out of the ground; also Ezk 16[7] 17[9], Hos 8[7], where it is translated either *bud* or *spring*. A branch never does grow out of a root, but only from the trunk.—Cook.

This is the first time in which the title 'the Plant' is unmistakably applied to the Messianic king (possibly, but less probably, to the Messianic kings). It indicates that this great personage stands in connexion with the divinely ordained and ancient royal family, but that he is in some way unique, and far surpasses his human ancestors. He 'springs forth'; therefore he is not a sort of meteoric appearance, without any natural home among men, but rather the blossom of the Jewish nation, the embodiment of its highest qualities. And yet there is something extraordinary about him, for it is needful that Jehovah himself should 'raise' this Plant from the almost worn-out stock of David.—Cheyne.

'Judah shall be saved, and Israel shall dwell safely.'—The promise made to Israel in Dt 33^{28} shall be fulfilled, and not Judah only but the ten tribes also shall dwell safely, lit. *in confidence, securely*, under the sceptre of the Messiah.—COOK.

'The LORD is our righteousness.'—Hebrew, *Yahveh* (Jehovah) *Tsidkēnū*. The name is formed on the analogy of other symbolic names, such as El-elohe-Israel (Gn 33^{20}), Jehovah-Nissi (Ex 17^{15}), and especially Jehovah-Shammah (Ezk 48^{35}), also a name of Jerusalem. These names are, in fact, sentences; Jehovah-Shammah, for instance, means 'The Lord is there'; and the name in the present verse, 'The Lord is our Righteousness.'—CHEYNE.

IT is significant that in chap. 33^{16} the same name is given to Jerusalem. There it is clearly not, in logical language, the predicate of the city, but that which she takes as her watchword, and blazons, as it were, on her banner; and we cannot consistently press more than that meaning here. The interpretation which sees in the words (1) the identification of the Messianic king with Jehovah, the Eternal, and (2) the doctrine of imputed righteousness, must accordingly be regarded as one of the applications of the words rather than their direct meaning. That meaning would seem to be that the king, the righteous Branch, will look to Jehovah as giving and working righteousness. Some commentators, indeed, refer the pronoun *he* to Israel, and not to the righteous Branch. We cannot forget that, at the very time when Jeremiah uttered this prophecy, a king was on the throne whose name (Zedekiah = righteous is Jehovah) implied the same thought. His reign had been a miserable failure, and the prophet looks forward to a time when the ideal, which was then far off, should at last be realized. If with many critics we refer the prediction to the reign of Jehoiakim, we might almost see in Matthaniah's adoption of the new name a boast that he was about to fulfil it. The Christ, we may say, answered to the name, not as being Himself one with Jehovah, though He was that, but as doing the Father's will, and so fulfilling all righteousness (cp. Mt 3^{15}).—PLUMPTRE.

THE SERMON.

The Lord our Righteousness.

By Professor S. R. Driver.

Jeremiah endured more tragic experiences than those which fell to the lot of any other prophet. He both suffered with and at the hands of his nation. He saw Jerusalem sacked, the temple burnt, and himself an exile in Egypt; and more bitter still, the men of his own native place conspired against him and the princes of Judah had him imprisoned.

In the section of his book which is closed by the 22nd chap. Jeremiah reviews the lives and characters of the last three kings of Judah, Jehoahaz, Jehoiakim, and Jehoiachin. His judgment of Jehoahaz, who was deposed by the Egyptians, is short; he 'shall see this land no more,' with Jehoiakim, who had ground the people down to meet the demands of Pharaoh and also to gratify his own love of costly buildings, he is more severe. He 'shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.' Jehoiachin who had only reigned a hundred days is to languish in a Babylonian prison for thirty years. The troubles which befell Judah are traced to the neglect of its responsible guides, but now God promises that He 'will raise up unto David a righteous Sprout,' and he 'shall be called Jehovah is our righteousness.' In this picture Jeremiah sketches the very counterpart of the imperfect rulers of his own time. Under this king Israel shall 'dwell safely.'

But in what sense are we to understand the name 'Jehovah is our righteousness'? This same name which is applied here to the ideal king is, in chapter thirty-three, applied to the ideal city, 'Jerusalem shall dwell safely: and this is the name whereby she shall be called, Jehovah is our righteousness.' It was a custom of the Israelites to form proper names compounded with one or other of the sacred names; for example, we have 'Jehovah is a help'; 'Jehovah is perfect,' and of places 'Jehovah is my banner,' 'Jehovah is peace.' Such names were felt to be of good omen, or were intended to mark what was, or was hoped to be, a reality. So the prophets frequently use the name as the mark of a character. Jerusalem is to become the home of righteousness through the gracious operation of God, and a similar name is given to the ideal king, because he is a pledge to Israel that their righteousness is to have its source in God. Under the administration of this ideal ruler whom Jeremiah foresees, the divinely imparted character of righteousness will be realized by the nation.

Jeremiah does not tell us in the passage *how* he conceives this state of righteousness to be brought about. The Messiah is the author of *civic* righteousness, but how far this presupposes righteousness in the heart of the *individual* does not seem to have been present in Jeremiah's mind. In the thirty-first chapter, however, he does anticipate a recreation of man's inner nature by a divine act. 'I will put my law in their inward parts, and write it in their hearts.' But in neither passage does Jeremiah say how he conceived human nature would be turned to righteousness; that is left for the future. He does not conceive

the Messiah as the author of justification, but pictures Him as ensuring by his wise administration the *conditions* under which righteousness of life might be maintained by the people.

Interpreting Jeremiah's words in the light of the future, we may say that they teach us to look to God, as the source of our righteousness through Christ. They point us to the ideal of human life; to realize for ourselves the truth that 'the Lord is our righteousness.'

Jehovah-Tsidkenu.

By the Rev. Aubrey Price, B.A.

Let us consider that part of God's work in which He appears as *Jehovah-Tsidkenu*—'the Lord our Righteousness.' God's justification of a sinner is the most marvellous thing; it has no parallel in the world. Speaking loosely, we might say that redemption, adoption, and pardon had parallels; for if a man falls, the world may forgive, and in time forget, but it never justifies that man, *i.e.* regards him as though he had never fallen at all.

i. *God's provision for the Justification of a Sinner.* First, we notice that it is the *sinner* whom God justifies, never the *righteous* man. And which of us can claim that we have perfectly obeyed the two commandments—love to God and love to our neighbour? We have failed not in one point but in many, and so the law condemns us before God. But Christ has become our righteousness, and through faith in Him we are justified. But we ask, holy as our Lord's life and death were, they were only the life and death of one, how then can they be available for the many? The answer lies in the fact that throughout His work He was God as well as man, and so *infinite* merit attaches to His obedience and His death.

ii. *Faith's appropriation of the Provision.* Faith is not feeling; it is a definite act of the soul, by which, renouncing all other hope, it trusts itself to Jesus only for salvation. And after that supreme moment God sees that man *in* Christ. 'He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.' Jehovah-Tsidkenu is to all who are *in Him* security for the past, the present, and the future: for the past, that their sins shall never be remembered against them; for the present, that nothing shall separate them from the love of God; for the future, that they shall 'hold on their way until heaven be reached and the crown be won, and they sit with the Saviour on His throne and see all His glory.'

Illustrations.

'The Lord our Righteousness.'—I remember reading or hearing of the way in which one who had been condemned to death was saved by the interposition of representatives of Britain and America. During a revolution in one of the South American Republics a certain man was sentenced to execution. He was a British subject, and after having tried in vain to establish before the foreign tribunal his innocence of the charge brought against him, he appealed his case to the British and United States Consuls. They carefully investigated the matter and made representations to the judges to the effect that the man was innocent, and that in any case he was entitled to a fair trial before a British tribunal. These being disregarded, the Consuls visited the prisoner, informed him of their fruitless efforts in his favour, and handed him two flags, the Union Jack and the Stars and Stripes, advising him to wrap these round him when he should be led out to the place of execution. The poor man did so, and when the fatal hour arrived, the firing party dared not execute the sentence, inasmuch as to do so they must fire upon the flags of Great Britain and the United States, and by that act declare war against these powers. Thus the man was saved not by his innocence, but by the majesty of the nations whose protection he had invoked.—Hugh H. Currie.

A Righteous Branch.—A Jewish Rabbi was questioned as to what his coreligionists looked for in their desired Messiah. He replied, 'We Jews expect in our Messiah Rex, Lex, Pax, Lux.' All these we find in the promised Branch. He is to be a *King*, who will reign over his people prosperously. He is to be a *Law*, who will lead his followers to justice and judgment. He is to be a *Peace*, conferring on his subjects safety and salvation. He is to be a *Light*, bringing heaven's illumination and righteousness to individuals, and to a world presently sitting in darkness.

He shall reign as King and deal Wisely.—True kingship depends not upon an earthly throne or sceptre, but upon the power to deal wisely, to execute justice, and to save—wisdom, righteousness, and redemptive power. There is a story told in the *Life of Garibaldi* of an Italian town manned by soldiers to resist the patriots. They waited long upon the walls for the expected attack, but it did not come. Then one evening a carriage drove right up to the walls of the town under the very muzzles of their guns, and in it Garibaldi stood alone and unprotected. They could not fire on a man like that. Brought face to face with the patriot who thus put his life in jeopardy—standing fearlessly for liberty and righteousness—they flung down their weapons and went forth to welcome him. It was the royalty of the man that stormed their hearts, the royalty of this unenthroned king whose life was devoted wholly to his fellow-countrymen. They saw in this the kingliness that meant salvation to Italy. And it is this kingliness in its utter perfectness which means salvation to the world. When

the King of the house of David came, as foretold by the prophet,—the Lord our Righteousness,—giving His life for men who were enslaved by evil, there were many who repudiated Him; but some have recognized in Him the world's Redeemer and gone out to kneel at His feet, calling Him King of kings, and day by day the Christ is conquering the world, and the world is coming to see that only by Him can it be saved and dwell safely.

YET the visible king may also be the true one some day.—Strange to think how the Moth-kings lay up treasures for the moth; and the Rust-kings lay up treasures for the rust; and the Robber-kings treasures for the robber; but how few kings have ever laid up treasures that need no guarding—treasures of which the more thieves there were the better. . . . Suppose there ever should arise a Fourth order of kings, who had read in some obscure writing of long ago that there was a Fourth kind of treasure, which the jewel and gold could not equal, neither should it be valued with pure gold. A web made fair in the weaving by Athena's shuttle; an armour forged in divine fire by Vulcanian force; a gold to be mined in the very sun's red heart—the three great Angels of Conduct, Toil, and Thought, still calling to us and waiting at the posts of our doors, to lead us, with their winged power, and guide us, with unerring eyes, by the path which no fowl knoweth, and which the vulture's eye hath not seen! Suppose kings should ever arise who heard and believed this word, and at last gathered and brought forth treasures of Wisdom for their people? Think what an amazing business *that* would be.—RUSKIN, *Sesame and Lilies*.

Jehovah Tsidkenu.

I ONCE was a stranger
  To grace and to God;
I knew not my danger
  And felt not my load;
Though friends spoke in rapture
  Of Christ on the tree,
'Jehovah Tsidkenu'
  Was nothing to me.

Like tears from the daughters
  Of Zion that roll,
I wept when the waters
  Went over His soul;
Yet thought not that my sins
  Had nailed to the tree
'Jehovah Tsidkenu'—
  'Twas nothing to me.

When free grace awoke me,
  By light from on high,
Then legal fears shook me,
  I trembled to die;
No refuge, no safety,
  In self could I see:
'Jehovah Tsidkenu'
  My Saviour must be.

My terrors all vanished
  Before the sweet name;
My guilty fears banished,
  With boldness I came
To drink at the fountain,
  Life-giving and free:
'Jehovah Tsidkenu'
  Was all things to me.

E'en treading the valley,
  The shadow of death,
This watchword shall rally
  My faltering breath;
For, when from life's fever
  My God sets me free,
'Jehovah Tsidkenu'
  My death-song shall be.

R. M. M'CHEYNE.

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Plain Sermons by Contributors to the Tracts for the Times, vol. vii. 261.
Plain Sermons to a Country Congregation, 2nd ser. 460.

'The Christian Doctrine of Salvation.'[1]

By Professor the Rev. James Orr, D.D., Glasgow.

Professor Stevens deals in this new volume of the 'International Theological Library' with a momentous subject, and he does so with a vigour and ability which must arrest attention. His subject is the Christian Doctrine of Salvation. His treatment includes the biblical, ecclesiastical, and positive aspects of that doctrine. For the task he has undertaken Professor Stevens has an excellent equipment. He is an accomplished and conscientious scholar. He has already published important works on *The Pauline Theology*, *The Johannine Theology*, and *The Theology of the New Testament*. To the last-named work especially we would desire to express our indebtedness. We have often consulted it, and always with instruction and profit. The present volume necessarily goes over much of the same ground in different form, and we should have liked to be able to say in quite as satisfactory a manner. The present book falls in no way behind its predecessor in scholarship, in liveliness, in interest. The standpoint, however, unless we greatly mistake, has in certain respects very considerably changed. We may perhaps concisely express our criticism of the book by saying that when we differ from Professor Stevens in this new work, it is chiefly in points where he differs from himself in his earlier volume.

It is one of the criticisms which Dr. Stevens passes on Professor Denney that, in his *Atonement and the Modern Mind*, he shifts his ground from what Dr. Stevens had understood him to mean in his previous books on the atonement. Dr. Denney most likely will contest the charge; but we do not think that Dr. Stevens will dispute that since the publication of his former work in 1899, his own views on many things have, as he would probably say, grown and advanced—in any case have become considerably modified. We trace this change in subtler or more pronounced forms in his discussions and conclusions on nearly all the greater topics, as on sin, the person of Christ, the teaching of Jesus on His own death, the meaning of the atonement, the person and work of the Spirit, the harmony of certain aspects of apostolic teaching, etc.; though it is to be acknowledged that in certain points, as in the tendency to an identification of righteousness with love, and the avoidance of the word 'penal' in connexion with the sufferings of Christ, there is a preparation in the earlier for the fully developed type of theology in the later work. So considerable a divergence as we thus assume points to some more deep-lying change in the author's general attitude to the problems of Christian faith, and Dr. Stevens would perhaps allow that we are not unwarranted in finding in that the real explanation. It is not difficult to trace in the general trend of the new work a decided movement of mind towards the school of thought best represented, perhaps, by Sabatier. It rests on the ideas of the immanence of God, of Jesus as 'the incarnation of the immanent God in our humanity,' of the repudiation of 'the philosophical dualism which is implied in the contrast commonly made between the natural and the supernatural' (pp. 487, 490). Its application may be seen in the section on Christian Character (pp. 487 ff.), and in remarks on the Personality of the Saviour (pp. 298 ff.). We do not at present criticise, but only state. The presuppositions, in any case, are different from those of the previous volume, and necessarily affect the whole exposition. We do not think Professor Stevens would now allow himself, *e.g.*, to say, as he did six years ago, of the Holy Spirit, 'The conclusion which these facts justify is that our sources, with the utmost possible unanimity, refer to the Spirit in terms implying personality' (*Theol. of N.T.* p. 215); or to use the language he formerly did on the person of Christ (*ibid.* pp. 64, 212, 401, etc.); or to speak as he then did about Paul's 'miraculous' conversion ('no explanation tallies with all the facts which are known to us except that which Paul himself gives,' p. 329), or of the consistency of this apostle's doctrine ('I accordingly hold that Paul's teaching regarding the way of Salvation is not two, but one,' p. 128); or to make the strong statements he did about the sacrificial, atoning

[1] *The Christian Doctrine of Salvation* ('International Theological Library'). By George Barker Stevens, Ph.D., D.D., LL.D. Edinburgh: T. & T. Clark, 1905. Price 12s.

death of Christ, and the harmony of Christ's teaching with that of the apostles (pp. 132–134). There is undoubtedly development, and of a surprisingly rapid kind, in the new volume: the only question is—Is it in the right direction?

There is one other distinction between the earlier and the newer volume which must here be signalized. The earlier volume is predominatingly and dispassionately expository; it is not unfair to say that the newer volume is governed throughout by a strong polemical motive. Dr. Steven's mind has become, one might say, 'obsessed' by the idea of the contrast between a 'penal' and a 'moral' view of the atonement, and he throws the whole force of his book into the effort to discredit the former as unchristian and 'morally intolerable' (pp. 245, 425–426), and to establish and commend the latter as the necessary alternative. He mercilessly hunts the representatives of the 'penal' view, as he conceives of it, through their supposed ambiguities, inconsistencies, self-contradictions, moral absurdities, and labours to make them out wrong on every ground, exegetical, historical, and rational. He comes back to this contrast at every turn, and leaves the unhappy victims of the supposed false theory no loophole of escape. As the result, 'I trust,' he says, 'it will be apparent that I repudiate the ideas of a propitiation or placation of God's wrath in the sufferings of Christ, the removal of hindrances to forgiveness by his sufferings, the substitution of his death for the penalty of sin, and the accomplishment of an objective satisfaction of any kind wrought upon him *ab extra*' (p. 432) . . . 'the studies which have resulted in the preparation of this volume have convinced me that the ultimate choice among theories of atonement reduces, at last, to the alternative between the penal satisfaction and the moral theory . . . Between these forever irreconcilable theories, based in radically different conceptions of God, lies the choice. . . . They [the penal theories] aim to graft the ethicism of Jesus upon Pharisaic deism and heathen anthropomorphism. This cannot be successfully done. The choice should be frankly made between them' (p. 531).

It is not denied, but is contended by Dr. Stevens, that Paul taught a view of Christ's death practically indistinguishable from what he calls the 'penal' theory. Paul teaches the 'theory of a substitutionary expiation' (p. 121). 'Christ was "made sin" on man's account (2 Co 5^{21}), that is, He so came under the action of the divine wrath against sin, so experienced the consequences of sin, that God's justice is thereby vindicated and satisfied' (p. 60). 'It would not misrepresent Paul's thought to say that he regarded Christ's sufferings as representatively penal, or as involving penal consequences' (p. 65). But this doctrine of Paul's is held to be due to his Pharisaic training, and to have no real foundation in the teaching of Christ, or the facts of Christ's life and death. It is not found, Dr. Stevens thinks, in other New Testament writings — in Hebrews, or John, or Peter. 'The traditional doctrine of salvation has been constructed primarily out of survivals of Pharisaism in Paul's thought' (p. 75). For the 'modern mind,' accordingly, the Pauline scheme of thought is 'impossible.' 'The men of to-day can no more think in terms of late Jewish theology than they can think in terms of pre-Socratic philosophy. They can no more appropriate the outward forms of Paul's Jewish thought respecting expiation than they can adopt the cosmology or demonology which he derived from the same source' (p. 74). The moral view of Christ's atonement, on the other hand, deduced from Christ's doctrine of the Fatherhood and love of God—love and righteousness being held to be synonymous terms (pp. 283, 475)—satisfies alike the conscience and the heart. A concise expression is: 'Christ lived, laboured, suffered, and died, not to make God willing to save, but to show how willing he is, and to make his eternal willingness effective—really to accomplish what God in his holy love desires to do' (p. 534). 'Substitution by "strong sympathy" and satisfaction in self-sacrifice — that is a summary statement of my conclusion' (p. 426).

Professor Stevens speaks of his view half ironically as 'so daring an aberration from dogmatic tradition' (p. 426). His truer conviction, as he often indicates, is that the view he combats is already to all intents and purposes dead—'abolescent' (pp. 245, 251, 260, 375). It has, in fact, never been anything else but 'a provincialism in Christian theology' (p. 252). Reputable theological thought has left it behind. Was it then really necessary to spend so much energy and thought in its refutation? Or is there underlying the polemic an uneasy suspicion that its vitality is not yet after all

altogether gone? The present writer, after the manifold slaying of the slain in the 536 pages of this volume, feels that it requires some courage to confess that he belongs to the belated company that still thinks there is an essential element of truth in the so-called 'penal' theory which the theory of Professor Stevens misses. He even goes so far as to believe that there can be no adequate Christian doctrine of salvation which leaves this element out.

It need not be said that no fault at all is found with Professor Stevens' strenuous and capable attempt to show that his view of Christ's atonement—if the word does not become a superfluity—is the only and all-embracing Christian one. It is refreshing in these times to find a writer who thinks that one view of the Christian salvation rather than another is worth fighting for so earnestly. The author's intensity of conviction, and the strong ethical motive underlying it, are not to be mistaken. As against hard, mechanical, and purely legal ways of representing Christ's redemption, his polemic has its positive uses. As little need his desire to be perfectly fair in his representations be questioned, though his success here, perhaps, is not always quite in proportion to his intentions. As with everybody involved in controversy, his bias unconsciously leads him occasionally into mistakes, and partially warps his views of the positions he is combating. As a very minor example, He represents the present writer as characterizing Dr. M'Leod Campbell's theory as 'artificial and indefensible,' 'because he repudiates the idea of a "vicarious endurance of the penalties of transgression"' (p. 191). That is ungrounded. What is really so characterized is not Dr. Campbell's repudiation of the idea of vicarious endurance of penalty, but the theory he substitutes for this—a 'vicarious repentance.' Of more consequence is it to remark that Dr. Stevens mistakes in suggesting —as his words must do to a reader (pp. 270, 271)— that Professor Skinner and Dr. Dillmann are in agreement with him in his one-sided representation of righteousness and grace or love as 'synonyms.' This, as any one will see who reads Dr. Skinner's admirably balanced article in the *Dictionary of the Bible*, or Dillmann's sections in his *Alttest. Theologie*, is by no means the case. It is one thing to say that righteousness and love are not opposed or conflicting attributes, and another to say that the two ideas can be everywhere and completely interchanged. Neither Dr. Skinner nor Dr. Dillmann falls into such error; on the contrary, each carefully guards against it. To the former righteousness is still 'pre-eminently the *judicial* attribute of God'; the parallelisms 'are not to be pressed so far as to identify righteousness with grace or faithfulness'; 'that the divine righteousness was conceived by them mainly as a judicial attribute is beyond dispute,' etc. Even in the continual use of the term 'penal theory' there is a misleading ambiguity, as if every one professing such a view must, in consistency, be held down to the particular phrases and modes of thought of, *e.g.*, Drs. Shedd, or Strong, or Hodge, or of Jonathan Edwards—the former assumed to be the pure types of this theory,—or as if the theory was equivalent to saying that Christ's death 'appeased God's appetite for punishment' (p. 416). We respectfully decline to be driven into any such dilemma, or to accept such representations. We can appeal to Dr. Stevens' own list of testimonies that all down the long line of Christian witnesses— Paul, Augustine, Anselm, Luther, Calvin, Edwards, etc.—Christ's satisfaction to divine law was never viewed as the cause or motive of God's love, but always as the fruit of that love (cf. pp. 74, 139, 153-154, 275-276, 429, etc.).[1] We may quote one or two additional sentences from Calvin, which may throw a new light to some on the views of that much-misunderstood Reformer. 'As the Lord,' he says, 'wills not to destroy in us that which is his own, he can still find something in us which in kindness he can love. For though it is by our own fault that we are sinners, we are still his creatures; though we have brought death upon ourselves, he had created us for life. Thus mere gratuitous love prompts him to receive us into favour. . . . Accordingly, God the Father, by his love, prevents and anticipates our reconciliation in Christ. Nay, it is because he first loves us that he afterwards reconciles us to himself' (*Instit.* ii. chap. 16. 3). It may help even, perhaps, to mitigate Dr. Stevens' severe judgment on Anselm, with his 'parade of syllogisms and logical puzzles' (p. 241), and 'masterly juggling with abstractions' (p. 416), if he observes how extraordinarily high an estimate Dr. Bushnell puts on Anselm, whose 'simple and beautiful' account of satisfaction, in *his* view, 'shocks no moral sentiment, and vio-

[1] Even the ancient sacrificial system is allowed to have grace behind it.

lates no principle of natural reason!' (Introd. to *Vicarious Sacrifice*).

To come nearer the essence of the matter, we would take entire exception, first, to Professor Stevens' way of contrasting the so-called 'penal' and 'moral' views of Christ's atoning work as necessarily opposed and mutually exclusive conceptions. The antithesis so strongly pressed here seems to us wholly fallacious and misleading. This is seen most clearly in the fact that there is hardly anything in Professor Stevens' expression of the ethical side of Christ's work to which the advocate of the other view would not also most heartily say Amen. What, one would like to know, is the opponent supposed to deny of all that is said of Christ's holy love and sympathy, of His voluntary giving of Himself up for men, of the burden of sorrow which human sin laid upon His soul, of His revelation of the evil and hatefulness ('the black enormity') of sin, and of the willingness of the Father, in holy love, to save men from sin? But if the whole of the second—or 'moral'—view is gladly accepted, how can it be represented as a necessary antithesis of the first—except in the sense that one party says, This is all there is in Christ's saving work, and the other party says, No, there is still something more; a vital element of Christ's redeeming activity is still left out. On the other hand, the advocate of the so-called 'penal' view will deny that his view, rightly understood, is not also 'ethical.' It is, he will say, an ethical law which connects sin with penalty, and an ethical act which, in Christ's sacrifice, does honour to this divinely established connexion. Professor Stevens himself says of the theology of the Reformers: 'The Reformers deepened and ethicised the conception of God which underlies Anselm's reasoning. For them the work of Christ was grounded in the ethical nature of God, and was required by the supreme and absolute law of his being. . . . The whole subject was brought into the field of ethics' (p. 244). Only he denies that 'the ethics which was applied to it was sound and tenable' (we should conclude, therefore, was not really ethics at all). Here we come to the kernel of the subject.

What, in effect, those who are dissatisfied with Professor Stevens' so-called purely 'moral' view of Christ's redeeming work—discarding details of theories—would say, would, we suppose, be something like this. It pertains to the conception of the divine holiness that it cannot but eternally declare itself against sin—a breach of the moral order of the universe — in condemnation and punishment. There is, to use a phrase of Dr. Stevens about God (p. 248), an 'obligation' arising from holiness so to react against sin (cf. p. 267). Among the other relations which sin sustains to God is this relation to His condemning and punishing will. Christ, therefore, in His union with us, and in His reconciling work as Mediator between God and man—our holy and perfect Representative—cannot be conceived of as having had nothing to say to this tremendous reality of God's holy condemnation of the sin of the world. His work, like sin itself, must, among its other relations, embrace a relation to God's condemning and punishing will. Honour must be done to this as to other aspects of the divine holiness. That this element *did* enter into Christ's bearing of human sin in its relation to God—this, not in mental recognition only, but under actual experience of the penal evils which sin, in the ordinance of God, had brought upon our race, and supremely in holy submission to the last evil of all, death—they believe to be the implication of the whole apostolic gospel (Paul, Peter, John, Hebrews, Revelation), and to be in harmony alike with the preludings of Old Testament law and prophecy, and with the words and acts of Jesus Himself, as recorded in the Synoptic Gospels and in John. All this, on the other hand, Professor Stevens energetically rejects as resting on an unbiblical view of the divine righteousness and false idea of the relation of sin and punishment, and as contradicted by the real tenor of Christ's teaching and work.

The point of righteousness has already been alluded to. Enough for our present purpose to have it recognized 'that God is inviolably holy and must for ever repudiate and condemn all moral evil' (p. 267), while, as we are elsewhere told, 'his favour is free and undeserved' (p. 30): repentance establishes no claim on it. For Dr. Stevens also, therefore, it would appear, there is for God a 'must' in the condemnation of sin, and a 'may' in the exercise of mercy (cf. p. 178 ff.). The question of sin and its punishment requires more attention. Professor Stevens contends stoutly that punishment cannot be at once 'retributive' and 'disciplinary'; the latter conception at least is primary, the former subordinate (p. 338). Here

again, we cannot but think, he is the victim of a false antithesis. If, as he also allows, 'sin is blameworthy and deserves punishment' (p. 337), and if God in His inviolable holiness 'must' eternally condemn all moral evil, how can it be denied that there is a retributive aspect in God's treatment of sin? How, indeed, can the disciplinary benefit be reaped, unless the sinner is brought to see that what he receives at the hand of God is his *due* (cf. Lk 23^{41})? To speak of God's wrath as 'holy love' is to leave much unsaid (p. 275).[1] It is pointed out that the word 'wrath' is but once put into the mouth of Jesus (p. 266). Has Professor Stevens ever noticed that the word 'love' never occurs even once in the Synoptic Gospels (or Acts) as applied to God? Yet Jesus, as we are rightly told, was the revelation of the love of God. If 'love' is not there, the synonyms are there; and so it is in relation to 'wrath' (cf. p. 268). What, indeed, strikes, and even startles, us in Christ's teaching often is the terrible severity of His language about punishment (cf. *e.g.* Mt 18^{34} $22^{7.13}$ 23^{33} $25^{30.41}$ etc.). The most terrible of all wrath is 'the wrath of the Lamb,' when it flames out against wilful and presumptuous evil-doers. But this is not to deny, but to assert, its retributive character.

To measure the awfulness of the divine condemnation of sin, we must set 'the evil and hatefulness of sin,' its 'black enormity,' against 'the white background of Christ's own conscious holiness, in the perfect light of the divine perfection' (p. 269). We must see in it that which, in the will of God, ought never to have been. Speaking of the view which regards sin as 'a real part of the world-plan' (which, in one point of view, it no doubt is), Dr. Stevens says: 'It seems to me quite evident that the Christian view of God and the world does not include the opinion that sin was a part of the original divine plan of the system' (p. 360). Perhaps, if Dr. Stevens would think this out a little, it would suggest to him that the Christian view of sin is not quite indifferent, as he supposes, to questions of origin. For with modern views of man's origin, sin is unquestionably an unavoidable incident in man's development. But if so real a condemnation is due to sin in its essential nature, the question recurs—Is nothing due from Christ, as the world's Redeemer, in recognition of this attitude of the divine holiness to sin? When it is replied that no evils can be 'penal' which are not the result of personal transgression, we take leave to demur. This is one individualistic point of view which ignores the patent fact of corporate responsibility. The penalties of transgression, as well as the rewards of goodness, are seldom confined to the individual agent, but overflow for evil or for good on others. When Jesus says that the righteous blood shed in all past time will come upon His own doomed generation (Mt $23^{35.36}$), does He not mean us to regard the accumulated misery as 'penal'? Even a Bushnell can speak of Christ being 'incarnated into our curse,' and M'Leod Campbell can declare that in Christ's atonement 'it was not simply sin that had to be dealt with, but an existing law with its penalty of death, and that death as already incurred.' The mystery of Christ's sacrifice is not that, sinless Himself, He suffered penal evils brought upon Him by the world's sin, but that, in the Spirit in which He met them, and the honour done to God's righteousness in enduring them, He made them expiating. The 'penal' is also 'ethical.'

Is it not, however, a conclusive reply to such statements to say, with Dr. Stevens, that nothing of all this, or hardly anything, is met with in the teaching of Jesus Himself? Two passages only (Mk 10^{45}, Mt 26^{28}, with parallels) 'explicitly connect his death with his saving work' (p. 43); and these, with the cry upon the Cross ('My God, my God,' etc.), form, in Dr. Stevens' view, the whole material on which to base the theory of Christ's substitutionary death for the remission of sins (p. 52). The phrases, he seeks to show, that in Matthew being doubtful—do not necessarily, or naturally, bear the interpretation put upon them. In His ordinary teaching Christ said nothing of His death as a sacrifice for sin, or as necessary to its forgiveness. Nothing comes between the returning Prodigal and his Father's love. To which, in the first place, it may be replied, that as little is anything said of *any* connexion between Christ's person and His loving sacrifice for men, and the forgiveness of sins. If there is *any* sense in which

[1] The use of such an expression does not relieve from the apparent (though *only* apparent) 'conflict of attributes' of which so much is said. Dr. Stevens would allow that even 'holy love' cannot save except under certain conditions which are not always fulfilled. Yet love desires not the death of any sinner, and would willingly save if it could. The love has its limits set to it by holiness.

Christ's appearance, life, and death, condition or mediate salvation to the world, the Gospels, on His showing, contain no clear mention of it. They say as little about 'eternal atonement,' to which Professor Stevens devotes a chapter, as about 'penal' atonement. If 'the notion of the sacrifice as an atonement or covering of the sins of the offerer supplied an analogue to the work of Jesus in doing for men what they could not do for themselves' (p. 115), this does not appear in the Gospels either. But the whole basis of argument seems to us narrow and fallacious. Christ's sayings and doings must be studied in a wider context than Professor Stevens supplies. Christ's consciousness was rooted in Old Testament revelation, and His mind moved in the circle of Old Testament conceptions, even while, in many ways, transcending them. Numerous examples show how He drew the profoundest principles from words and incidents even in the oldest parts of Scripture (cf. *e.g.* Mt $19^{4ff.}$ $22^{31.32}$). He could not but think of the Messianic salvation as connected with His own person as Messiah. We know how deeply His mind was steeped in the prophecies, and especially in the prophecies of the Servant of Jehovah. In accepting the Messianic calling, He could scarcely but foresee from the first the path of suffering and rejection it opened out before Him. If, again, when His death became clear, He could not but read it, as Professor Stevens says, in the light of a divine ordainment for the ends of His mission, we may believe that He would connect it with what is said of the Suffering Servant in Is 53. This, indeed, it is declared He did (Lk 22^{37}). If the Jews had not the conception of a suffering Messiah (p. 56), it is certain that Jesus and His disciples, taught by Him, had. The idea of vicarious suffering for the redemption of the world lay, therefore, we may well believe, very deeply in Christ's own thought; and to His own mind, if not always in expressed words, it lay behind His preaching of salvation. This, accordingly, forms the simplest, as it is the most natural, key to His various recorded utterances—and they are not few—in John and the Synoptics, as to the necessity of His sufferings and death, and their connexion with human salvation. It explains the emphasis laid upon His death, the mysterious elements in His sufferings in Gethsemane and on the Cross, the changed relation to His disciples after the resurrection, the commission to preach remission of sins in His name (His death and resurrection being evidently the turning-points), the form of the apostolic gospel.

On this last point, the relation of Christ's teaching to the apostolic gospel, we have but one word to say. We have no faith whatever in the account given of Paul's derivation of his gospel from current Rabbinical notions of the virtue attaching to the vicarious sufferings of the righteous. We doubt whether such notions really had much currency; in any case, Paul knows nothing of such general vicarious suffering of righteous men; and his doctrine of Christ's propitiatory sacrifice had far other and more scriptural roots. We fail to see that his doctrine, while more elaborately wrought out, is essentially different from that of other New Testament writers, and, on the whole subject, may be permitted to fall back once more, in closing, on words of Professor Stevens himself in his earlier work, which express our conviction now. 'His [Christ's] death is a testimony to the heinousness of sin in God's sight and to God's holy displeasure against it. It thus fulfils a condition of sin's forgiveness, namely, the assertion of its desert of penalty and the vindication of the divine righteousness in its condemnation. Was this a product of the "reminiscent phantasies" of his disciples, or had it a place in the mind of Jesus himself? . . . Is it credible that the first disciples, after hearing his instruction on the subject, should proceed to build up a subjective theory of his death which had no warrant in his own teaching? Which persons are more likely to have correctly apprehended the significance which Jesus attached to his death, men like John and Peter, and, I may add Paul (who passed two weeks with Peter when this subject was uppermost in his thoughts (Gal 1^{18}), or an equal number of scholars in our time, however discerning and candid, who undertake to reconstruct the thought of Jesus, and to disentangle it from the supposed subjective reflections of his disciples? Where is the subjectivity likely to be greatest—in the interpretations of the eye and ear witness or in the reconstructions of the moderns? Many adopt the former supposition. I cannot help preferring the latter' (*Theol. of New Test.* pp. 132–133).

Recent Biblical Archaeology.

By Professor J. V. Prášek, Ph.D., Prague.

Two works belonging to this department have recently appeared, which deserve a somewhat detailed notice.

1. After a considerable interval of silence, Professor Winckler has published a new part of his *Altorientalische Forschungen*, which contains a very interesting study entitled, 'Zur Geschichte und Geographie Israels.' Winckler sets himself the task of proving that the geographical delimitation of Palestine remained unaltered from the patriarchal period down to that of the Maccabees, but that the knowledge of this fact was lost to the redactors of the Pentateuch. Close study of the Davidic period has already convinced Stade and E. Meyer that the data handed down regarding the so-called Israelitish empire under David leave much to be wished for in the matter of clearness, and in particular that its alleged extension beyond Talmyra, as far as the Euphrates, is historically impossible. Winckler has essayed to explain the Hamath boundary in the *Grundschrift* of the First Book of Maccabees (12^{24-84}), and he localizes it not, as has hitherto been customary, at Hamath, on the Orontes, but close by the northern boundary of Palestine. For this conclusion he adduces convincing grounds from the Bible. When Jonathan is said to have moved against the generals of Demetrius, and to have come upon them in the neighbourhood of Hamath, the latter must be understood of the tract of country lying on the S.W. slope of Hermon, which stretches beside and behind Hamath, and is called in the O.T. 'Aram.' Now, this *Aram* (ארם) is readily misread *Edom* (אדם), an error which accounts for not a few of the impossibilities of the present text. But, if we assume, with Winckler, that the Hamath of 1 Mac. was on Hermon, the theory of the great empire of David extending as far as the Euphrates is robbed of its foundation, and his sway outside Canaan limited to the territory of the Hebrew tribes to the east and south, Ammon, Moab, and Edom. The fortress of Beth-sur, which has hitherto been discovered on the road from Jerusalem and Hebron, was, according to the ingenious theory of Winckler, the principal city of Aram; *i.e.* it lay in the north —a flat contradiction of the view hitherto held and still supported by Buhl (*Geog. des alten Palästina*, p. 72). But in that case the position and direction of the river Eleutheros also become clear, this river being, according to the correct understanding of the passage in question, the modern Litâni. The Hamath which formed the northern boundary of Palestine is thus to be sought in the immediate neighbourhood of the lower course of the Litâni, and it was accordingly this same lower course of that river that formed the boundary of Palestine in the Maccabæan period.

Winckler carries out his idea further with the aim of showing that the Eleutheros-Litâni must at other times too have formed the northern boundary of Palestine. His guiding star in this direction is the Crusading tradition which gives to the *Nahr Ḳasimiye* (the modern designation of the lower course of the Litâni) the name Eleutheros. Here, according to Winckler, we have to do with a living tradition, and not with an identification made by the Crusaders with the Eleutheros of the ancients. The latter river should consequently be regarded as the boundary of the Israelitish kingdom even in the palmy days of David and Solomon. Since a river in Phœnicia, which also formerly bore the name Eleutheros, is now called *Nahr-el-Kebir*, Winckler infers that the southern Eleutheros as well must originally have had a significance equivalent to the modern Arabic *Kebir*, and with some such meaning as 'Great River.' But, then, in the well-known passage Jos 1^{7} we should read 'and Lebanon *as far as the great river*,' instead of '*as far as the Euphrates*.' This last expression betrays itself as a later gloss founded upon a misunderstanding of the true conditions, for the Lebanon never stretched as far as the Euphrates. The mountain tract in the north of Israel was thus still regarded as belonging to Lebanon, and from here Solomon was supposed to have derived the cedar wood he required.

2. A keen interest has been awakened within the circle of those interested in biblical studies by the recent excavations systematically planned and executed on Palestinian soil. Professor E. Sellin, of the Evangel.-Theol. Faculty at Vienna, con-

ceived the idea of excavating the site, so full of historical interest, of the ancient Megiddo at the mouth of the passes leading from the south to the plain of Jezreel. Abundantly provided with the necessary resources [special mention must be made of Salo Cohn, a private gentleman who acted the part of a most generous patron of the undertaking], and accompanied by a young Bohemian student of Assyriology, Dr. Friedrich Hrozný, Dr. Sellin commenced, on 10th March 1902, his excavations on the hill known as *Tell Ta'anek*. The first campaign continued till 12th July 1902. A second course of evcavation was carried on from 7th to 30th March 1903; and the work was brought to a close in August 1904.

From Dr. Sellin's pen we have now a detailed account of the results of these excavations in his work entitled 'Tell Ta'anek: Bericht,' etc., in the *Denkschriften* of the Kaiserl. Akademie der Wissenschaften in Wien (with an Appendix, 'Die Keilinschriften von Ta'anek,' by Dr. Hrozný). The book, with its 13 tablets, 132 illustrations in the text, 4 plans in the text, and 2 large plans, exhibits such fruits of the work carried on at the above-named hill that a stimulus will be given to systematic excavation in Palestine. Sellin began digging down at the N. and N.E. sides of the hill, at first operating with two shafts driven obliquely towards the centre and intended to meet there. Slowly the work was pressed on till he came upon a very respectable 'dry' polygonal wall 1.9 m. in height, testifying to the existence of an ancient fort. Behind this were some remains of houses, two cisterns and jars with bodies deposited in them. The fort appeared to have been built on one side of a space supported by five buttresses. At a depth of 3.4 m. a large clay jar was found containing a child's skeleton. The neck of the jar was broken off, no doubt in order to gain entrance for the dead body, and the opening was closed with another clay fragment. A cistern with broken pieces of clay vessels at the bottom of it was also discovered. At a distance of 6 m. from the latter a monolith was found, to which five stone steps led down. The stone was 1.30 m. high, 0.40 m. broad, with a hole in the side, and behind it remains of a house with an earth floor. Among the numerous pieces of pottery and clay vessels, a basalt grater and a scarabæus deserve prominent mention. Round about the opening of a cistern discovered at a depth of 3 m., stood large clay patches, some of which were marked with close 'hatchings.'

In all, to judge from the potsherds, we must distinguish, with Dr. Sellin, seven strata between the present surface and the virgin soil. The first and second, counting from below, are characterized by red potsherds upon whose surface are scratched parallel lines, lying close together, running in different directions and of no great length; in other cases there are cross-strokes that form a figure resembling a texture woven in linen. Dr. Sellin fixes the date of these strata at the earliest period, in the time of the Amorite population, after whom the country was called by the Babylonians *mat Martu* and afterwards *mat Amurri*. To the same period he assigns also what he calls the western fort, a very well-preserved building of quite hard limestone of a yellow colour, in which the stones are carefully disposed, the interstices between them being filled up with stones of small size; as well as a building on the northern hill connected by stairs with a room underground. To the third stratum belongs the fort at the east end of the plateau, which in its construction betrays an approach to a more artificial plan, and is to be assigned, with Dr. Sellin, to the period between Rameses II. and the advent of the Israelites. The fourth stratum shows that the Babylonian influence was already upon the decline, and therefore Dr. Sellin assigns it to the Solomonic period. To this stratum belongs the so-called northern fort, which rose above an ancient sacred street of ten monolith stones, and was surrounded by a trench 5 m. deep. In the potsherds found here there are already traces of Greek influence.

It is further to be noticed that from the neighbouring Rummâneh, a name in which that of the Amorite god Rimmon (called also Adad) may have survived, an ancient road leads to Ta'anek. That Rimmon, who was worshipped under the form of a bull, had also his place of worship at Ta'anek, is shown by the discoveries at the latter of bulls' heads with a human face. There was also discovered in a shaft belonging to the fourth stratum, a figure of Astarte with dwarfed trunk, misshapen head and gigantic earings; another Astarte figure of bronze had a peculiar diadem, a thick neck-ring, while the whole body was covered with a veil, and the shoes had extraordinarily high heels. In the second stratum was found a Babylono-Egyptian seal-cylinder of black syenite, 3 cm. in depth, the

half of whose surface is occupied by three lines of archaic Babylonian cuneiform writing, containing the words of the seal, while a small zone contains the twice repeated sign for 'life' ('ιηχ) and the sign for 6. The cuneiform legend names one Atanâḫili, son of Ḫâbsûn, servant of Nírgal, as the possessor of the seal. In the accompanying adoration scene we see, standing before the god Nírgal, Atanâḫili in a long robe and with uplifted hand engaged in prayer; between the two figures stands an altar. Besides this cylinder, which bears an unmistakable Egyptian character, we have to notice also twelve cuneiform tablets containing letters and lists. They represent part of a correspondence sent to Ta'anek. The writers are named Gnli-Addi, Aḫi-Jawi, and Aman-ḫašir, the last named of whom orders the sending of tribute to Megiddo; the person to whom the letters are addressed is called Ištar-mašur. These tablets throw light upon the earliest conditions prevailing in the place of their discovery. We see that the district was subject to Egypt, whose overseer (*rabiṣ*) was stationed at Megiddo, that an Amorite dignitary in the service of the Pharaoh resided at Ta'anek, and that, as in the time of the Amarna tablets, the Babylonian language and script were current. Dr. Sellin and Dr. Hrozný date these tablets at ± 1450 B.C., *i.e.* immediately after the time of the conqueror of Palestine, Tahutmes III. (1515–1461 B.C.). To the Bible student the establishing of the name Ašira as that of a goddess is highly important. Further, we find in compound names the deities Bíl (in *Bíbrâm*), Adad, Amon (in *Aman-ḫašir*), and Jawe, probably identical with Jahweh, and borrowed from the Ḳenites of the Sinaitic peninsular.

At some future time Dr. Sellin thinks of starting excavations at the Dothan of the patriarchal history.

Books for Boys and Girls.

BLACKIE.

IF there is a war great or small, far or near, or even an expedition which involves fighting, British boys have learnt to look for a story about it from Messrs. Blackie. For many years these stories were provided by the late G. A. Henty—*With Kitchener in the Soudan; For Name and Fame, or To Cabul with Roberts; The Dash for Khartoum; With Buller in Natal;* and *With Roberts to Pretoria* were some of the names he gave them. This year Mr. Henty's place has been taken by two writers: Mr. Herbert Strang and Captain F. S. Brereton, both of whom have given us a story of the Russo-Japanese War. This is Mr. Strang's second book about the war. Its title is *Brown of Moukden* (5s.).

Last year he gave us *Kobo*, which dealt with the early incidents of the war from the Japanese standpoint. In *Brown of Moukden*, on the other hand, he has chosen the later incidents, from the battle of Yalu to the conclusion of peace, and has viewed them from the Russian standpoint. He knows quite well that this will not be so popular with the average schoolboy, but he tells us his reason for doing it. 'It is not the romancer's business to be a partisan,' he says, 'and we British people were at first, perhaps, a little blind to the fact that the bravery, the endurance, the heroism, have not been all on the one side.'

Captain F. S. Brereton's war story, *A Soldier of Japan* (5s.), is attractively bound in bright red and gold, and realistically illustrated. It is a stirring tale, animated by the patriotic and dauntless spirit of the little Japanese.

A Knight of St. John (6s.) is also by Captain F. S. Brereton. It is a tale of the siege of Malta in the days of good Queen Bess.

Mr. Strang has issued a second book at this time, *The Adventures of Harry Rochester* (6s.). It is a story of the days of Marlborough and Eugene, and is far above the average. In it we have accurate history and a true picture of the customs of the time, combined with the most stirring adventures, full of dash and go, which rivet our attention from beginning to end. There is an underplot also which is capitally wrought out to a dramatic climax.

The Romance of Women's Influence, by Alice Corkran (6s.), prepossesses us at the outset by its clear type and thick paper, by its lightness and its beautiful illustrations, reproductions either from paintings or photographs. We are still more attracted by the contents. In pleasant, easy-flowing English Alice Corkran has given us an account of some eighteen women who have become famous by their influence. She has written it because she believes that 'it is through the glorification of the obscure virtues that we shall attain to the well-being of the race. It is in putting into every woman's heart, and also into the heart of every man, a great respect for them that we produce the atmosphere in which alone gifted souls can breathe and work. Yet self-sacrifice must be enlightened; that most precious and splendid quality must not be wasted by the untrained "givingness" of one who is but too ready to give, no matter who is to profit by her sacrifice.' Let us read it and we shall be enlightened.

The Nelson Navy Book, by J. Cuthbert Hadden (6s.), is a book to gladden the heart of every jack tar and of every boy with aspirations that way. It is a fascinating account of Britain's navy from the days of King Alfred to the present day, and it has also several practical chapters on How to

Join the Royal Navy, Training for the Navy, etc. It has many illustrations both in colour and in black and white.

R.T.S.

There is great variety in the books issued by the Religious Tract Society. *The Chariots of the Lord* (3s. 6d.), by Joseph Hocking, is unsurpassed by anything which that author has previously written. Its scene is laid in the reign of James II., and one by one the great personages of that time live before us as they are powerfully portrayed by his pen.

In *The Deceiver*, by Leslie Keith (3s. 6d.), we are reminded of the author's former book *Cynthia's Brother*. *The Deceiver* is characterized by the same easy pleasant style. From the first chapter to the last it will hold the reader's attention.

The Lost Earldom, by Cyril Grey (3s. 6d.), belongs to the same time as *The Chariots of the Lord*, the reign of James II., and its climax also is the coming of the Prince of Orange.

There have been many books about the heroes of the Reformation, but very few about the heroines, and even the few that were written dealt with only one class, the 'Ladies of the Reformation.' So we welcome very heartily *The Women Martyrs of the Reformation*, by Walter Walsh (2s. 6d.). It gives a short but very realistic account of the women martyrs of England, Scotland, France, the Albigenses and Waldenses, The Netherlands, Spain, Belgium, Germany, and Bohemia. We cannot help wishing that the publishers had secured its success by giving it a more attractive binding than the rather crude green with white lettering in which it appears.

They have amply atoned, however, in the binding of *The Child's Companion* and *Our Little Dots* (1s. 6d. each). The second of these is specially prepared for very little children.

Nelson.

Mr. Edward Step, in *A Naturalist's Holiday* (3s. 6d.), has given us the result of his observations of animal life in the sea and on the rocks during a holiday which he spent in a Cornish village. Observations which are made during a holiday may at first sight seem superficial, but Mr. Step had time for accurate research, for his holiday lasted four and a half years. We heartily commend this book to all lovers of nature. It will enrich their library.

Kelly.

A fascinating book is *Rambles in Bible Lands* (5s. net), edited by C. Lang Neil, and full of the mysterious spirit of the East. It contains 8 illustrations in colour and 79 in black and white from photographs taken by the Rev. G. Robinson Lees. In the course of the book many Bible difficulties are ingeniously explained. For example, in the 5th verse of the 2nd chapter of the Song of Songs, we find the words—'Comfort me with apples, for I am sick of love.' Instead of apples Mr. Neil understands oranges, and goes on to say, 'If we supply the name of the true tree, do we not at once see the striking appropriateness of the exclamation of the bride, "Strew me with orange"? This is just what is done with a bride down to the present day; and here, surely, in the bridal song of the Bible, we have the often-inquired-for, natural, Eastern origin of the customary bridal wreath. Still more, we have the very reason for its adoption in the lands from which it first came—namely, that its pungent perfume serves, as here a smelling-bottle does, to revive some sensitive, fainting maiden!'

Uniform with *Rambles in Bible Lands* is *The Birds and their Story* (5s. net), by R. B. Lodge. It contains a graphic account of birds and their habits, written for young folk.

The Castle Library for Boys is assuming quite large proportions. Under that name Mr. Kelly has already published 29 volumes at 1s. 6d. each. He has now added, *The Little Crusaders*, by Florence Bone, and *Guido the Choir Boy*, by Felicia Buttz Clark. *Guido's* adventures are very exciting, but the child who cares for 'make believe' should read *The Little Crusaders*. The new volume of the Castle Library for Girls is *Tangam's Prize*, by Amy Vincent. When we know that it is the last thing Miss Vincent wrote before she died, we shall specially value this little story. It tells the adventures of a missionary doll in a Tamil village.

A dainty little life of Jesus has been written by an anonymous writer. Its title is *Jesus*: a Book for Little Children, by H. K. (1s.) It contains 20 coloured illustrations.

Oliphant, Anderson & Ferrier.

St. Cuthbert's of the West (6s.), by Robert E. Knowles, is a romance of Presbyterianism in Canada. Its plot and character drawing are good, and some of its chapters are marked by even unusual dramatic power, especially the death-scene of Elsie M'Phatter and the second wooing of Michael Blake.

Sunday School Union.

From the Sunday School Union has come a large parcel of books. Let us take them up at random. First, there is Miss Evelyn Everett-Green's latest story, *Jim Trelawny* (1s. 6d.). It is an account of the holidays which three boys—Bruce, Alec, and Archie Maguire—spent on the Cornish coast, and of Jim Trelawny the daring smuggler whom they met there.

Kings of the Quarter-Deck (1s. 6d.) is bound in vivid green and gold. In it Mr. Arthur Temple tells the story of all the famous Admirals from Lord Hawke to Lord Nelson: Benbow, Rooke, Anson, Boscawen, Rodney, Howe, Jervis, and Hood, each study being illustrated by a reproduction of some famous painting.

Thimblekin, Tom, and the Showman (1s.) is the new issue of the Red Nursery Series. Its boards are very gay with three pictures on a bright red ground,—pictures which will make every little one long to read the story. The first picture shows Mabel kissing Thimblekin, the little circus boy; in the next Tom and Thimblekin are running away as hard as they can from a terrible-looking man, who is holding in his hand a dead hen and a bag of money; in the last we see Tom speaking to a lovely lady in a carriage.

Romps and Rambles (1s.) is a book of stories and verses, which will eclipse most of the children's annuals, for it has quite as many pictures and stories and poetry, and its space is not occupied with competitions which are past, and matter which was only interesting as it came out month by month.

Wolves in the Fold, by Luke Tempest (2s.), is a novel with a purpose. Its purpose is to expose Ritualism in the Church of England.

The Royal Annual (2s.) is our old friend, *The Golden Rule*, under a new name, and with a new cover. It is full of interesting items—among these are two serial stories by Isabel Suart Robson and W. E. Cule, numerous short stories, fairy tales, and articles of general interest on profitable ocupations for girls, Christian Endeavour, About Great Authors, The World's Strange People, etc.

In *Animals of the Bible* (1s. 6d.) Margaret Thomson gives a short sketch of some eighteen animals. These sketches were originally published in the 'Sunday School Teacher,' and are now reprinted in book form. Four delightful smaller books are *The Country Cousin* (9d.), *The Keeper of the Secret* (6d.), *Ella the Saxon* (6d.), and a Christmas booklet by J. R. Miller, D.D., *Keeping Christmas in the Heart.* N. W. H.

The Reading of Holy Scripture.

I.

Should the Reading be Consecutive or Selected?

THE answer to the question whether, in the ordinary Church Services, the Bible should be read through consecutively, or portions selected on account of their suitability to the subject of the sermon, seems to me to depend to a large extent upon the view which is taken of the object for which the Bible is publicly read. If the reading of Scripture be regarded mainly as an act of worship, doubtless it will be admitted that consecutive reading is the most reasonable method. On the other hand, if the main object be the edification of the congregation, there is a great deal to be said in favour of so adapting the lessons to the sermon, that the whole service shall express one main idea which it is intended to impress upon the congregation.

Personally I aim at a combination of both ideas, reading, more or less consecutively, those portions of the Bible which seem to me suitable for being read in church, and endeavouring, as far as possible, to preach upon a subject contained in, or suggested by, the lessons read. At the same time, when I feel called upon to preach upon any special subject, I never hesitate to interrupt the course of reading, and to choose special lessons suitable to the sermon.

JOSEPH MITCHELL.

Mauchline.

It has been my practice since I began to preach, —now over forty-six years ago,—and which I have done in eleven counties and about fifty churches in Scotland, etc., in city, town, and country, and for forty-two years in Shetland, to read portions of Scripture, generally a whole chapter, but sometimes a portion only, from both the Old and New Testaments, as suitable as I could find to the text or subject of sermon, although there was often a difficulty in finding something pertinent, especially in the Old Testament; yet, on the whole, a portion could be got having some reference, however slight, to the subject in hand. And that was done by all ministers, in all churches except the Episcopal, I ever heard preaching, and these have been not a few, some of whom held the highest place in the Churches as eminent preachers. And this plan I consider the most proper and most profitable, and most satisfactory I should think to all, also along with appropriate psalms, paraphrases, and hymns, so far as these can be found, and they for the most part can be found, with a more or less bearing on the matter—and that makes the service as much as possible with a oneness in it which an Episcopal gentleman who was once in church observed and commended. I do not see what advantage reading the Scriptures consecutively right through can have, which, only on the Lord's Day, would take a tremendously long time to go through the whole Bible, and I think that the portion chosen by the preacher is likely to be as edifying as what would fall to be read for the day, while having the advantage of some connexion at least with the theme of discourse. At family worship in the house I think it is better to read consecutively right through the Scriptures from beginning to end, leaving out certain portions, better to be read privately, which I have all along done, reading from the Old Testament in the morning and from the New at night; but that occurs, or should occur, every day, and there is no text or other subject to be considered generally.

Dunrossness, Shetland. WILLIAM BRAND.

Since the beginning of my ministry it has been my custom to select passages bearing on the subject of my sermon. But I become increasingly dissatisfied with this custom. It has often occurred

to me that the usage of the Church of England in this respect is preferable; that is, of allowing the lessons for the day to determine the text or subject of the sermon, instead of *vice versâ*. My practical difficulty with regard to this course has been the common one—failure to find in the lessons for the day a text that struck me with sufficient force. Much can be said on both sides, but, in spite of my own practice, I feel that most could be said in favour of a lectionary. GEORGE THOMPSON.

Carnbee.

During the forty-seven years I have been a preacher, of which forty-two years an ordained minister, of the gospel, I have always considered the reading of Scripture (O.T. and N.T.) to be a most important part of Divine worship, and have regularly at every service, if possible, read a portion of each. I almost invariably choose portions either directly connected with the *text* or helping to illustrate it. JOHN HAGGART.

Lochcarron.

I do not think the course recommended of reading all the canonical books in order will be found satisfactory. There are many passages of Scripture not so important and helpful as others, and it seems to me better we should take advantage of the limited time we have at our disposal to read passages with as much spiritual help and teaching in them as possible. It is in the home where the Scriptures should be read consecutively, and if, as is too true, Bible reading is dying out in the homes of the Scottish people, all the more necessary is it that we should read on the Sunday what will impress and perhaps lead to a renewed interest in the Bible. JOHN MACK.

Insch.

While the Bible is admittedly a complete whole, it is by no means an end in itself, but a means to an end, and that end the salvation of mankind, both from the guilt and from the power of sin. If this be so, then the preacher is no less a factor in the final result than is the Word of God. And while in one sense he is a man speaking to men, he is in another and very real sense the medium through which God is speaking. Whether, then, he utters a message of warning to the sinner or a word of exhortation to the saint, he has a definite end in view, and whatever shall most effectively contribute to the realization of that end ought to be utilized. And it seems obvious that the preacher's appeal will the more readily bring about the desired result if Scripture readings as well as psalms and hymns be chosen so as to fix, as far as possible, the minds of the worshippers on the theme under discussion.

Blackhill. C. S. BURDON.

I agree with Mr. Taylor as to the desirability of systematic and consecutive reading of Scripture. I should hesitate, however, to bind such a rule inflexibly upon every one. In almost everything that men do there is a healthful joy in the sense of escape from routine. What would be an eccentricity in St. Paul's or Westminster might be a true and welcome discernment of 'the times and seasons' in some village or country church. If after having done justice for a season to 'the Book of the Twelve Prophets' and some of the 'things hard to be understood' in St. Paul's Epistles, a man were minded to go his own way through some of the Psalms or Gospel passages that had linked themselves more deeply with his own life and gave him a fuller utterance, then I should hesitate to interpose any rigid lectionary upon him. JOHN C. WALKER.

Kirkinner.

I have been in the habit of choosing passages suitable to the text, but I am coming to the conclusion that it is unsatisfactory. I find myself in complete agreement with Mr. Taylor's paper.

Abercorn. JOHN WALLACE

I certainly think that as a general thing the best plan is to read in a course. This ensures that the whole Word shall be read in the audience of the people. My objection to selected chapters is that it is often impossible to get chapters with any or but slight bearing on the text.

Pulteneytown, Wick. ALEXANDER ROSS.

My practice of late has been to read consecutively a book of the Old or New Testament. After the reading (if it is a long book in the course of it) I deliver one or two sermons upon the main theme of the book. I am strongly of opinion that consecutive reading is to the edification of the people.

Old Meldrum. MARSHALL B. LANG.

The idea of continuous reading in Church is not profitable. When Bibles cost £5c or £6o people were glad to go and listen night after night to continuous reading. Now Bibles can be got for a shilling, and I think it is our duty as clergy to choose out the very finest chapters only, that the people may go home and read up the contexts for themselves. J. R. STRACHAN.

Lintrathen.

I am in the habit of selecting passages more or less suitable to the text. But I feel that there is need for a more systematic course of reading, both of the Old and New Testaments; although I would rather draw up my own than adhere rigidly to any Table of Lessons I have seen. I may mention that my son, minister of Callander, follows a very good method, which is to go systematically through both the Old and New Testaments, selecting his texts wherever a good one is to be found, from one or other of the Lessons of the day.

Stenton. G. MARJORIBANKS.

Each method has its merits, and perhaps no general rule is possible or advisable. The circumstances of each congregation must be an important element in the determination of the principle to be adopted.

In practice I have not found it advantageous to follow the principle advocated by Mr. Taylor. But even were it practicable, I think the other principle *in our day* has most in its favour; for these reasons—(1) it secures unity or harmony in the service; (2) it strengthens the preacher's words by the support of God's Word; and so (3) it shows how Christian doctrine is founded on the Scriptures, or an advance upon Old Testament teaching; (4) it familiarizes the people with the finest passages of Scripture, as these are naturally most frequently read; (5) it emphasizes the moral and spiritual contents of Scripture above the merely historical, for it does not put the same value on all portions of Scripture. PETER ADAM.

Alford.

II.

Should the Bible be read right through?

Everybody knows that there are large portions of Scripture the reading of which at public worship would not be for the edification of the Body of Christ. The frequent reading of already well-known chapters has its advantages, and one of these is the familiarizing of the people with the cardinal truths of our Christian faith. Better to know a little very thoroughly than have a hazy conception of the whole. I have for upwards of thirty years chosen the readings for their suitability to the subject of discourse, and I do not remember having any difficulty in finding them.

Strichen. R. GOODWILLIE.

There are chapters that appeal to the reader's own heart and conscience more than others, and these it stands to reason he will, therefore, read with greater effect. There are many chapters which to read in public would be a perfect weariness of the flesh, and when this is so no good can be done, but only time wasted. To go through the Scriptures systematically is to go through them mechanically. J. MILNE ANDERSON.

Kinnaird.

It is, I think, a somewhat strong postulate that by the simple, continuous reading of Scripture, Sabbath by Sabbath, the full import of Divine Revelation can be grasped by hearer or even preacher. Study of the Scriptures, deep and devout, must surely be exercised to see and follow that chain of revelation forged through the ages, link by link, completed at length—yet not ended—in its final grand link in the Person of One; for

> . . . thro' the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns.

Hownam Manse. W. D. MORRIS.

The reading of the Scriptures should be a distinct act of worship, which should be done for its own sake, certainly not for the sake of the text or the sermon. Systematic or, as far as possible, consecutive reading of the Scriptures seems to me not only desirable but very imperative, in view of the decay of family worship and the banishment of the Bible from the schools.

Eyemouth. W. B. KENNEDY.

It has throughout my ministry been my practice to read the Scriptures of the Old and New Testaments in order right through, omitting, of course, such passages as could not well be read before a mixed audience, and mere records of names, etc.,

as I think it the best method of acquainting the people with the *whole* of Scripture. On special occasions, such as Christmas, Easter, Harvest Thanksgiving, New Year, etc., I select appropriate passages for the thoughts and feelings that are uppermost on the occasion.

Plean. W. T. P. MACDONALD.

I have read both with pleasure and interest the article by Mr. Taylor. A good deal may be said as to both methods of reading the Scriptures. As to the plan of reading *straight through*, there seem to be two objections: one, because it savours of a slavish regard for the letter, and again, because there are so many passages which it seems neither wise nor expedient to read in public. The Scriptures, I hold, must be subjected to the test of reason and judgment as well as any other book. Exception may, I think, be taken to the sentence, 'Beyond their teaching, the human mind in its search after truth, *can never get*.' I venture to say that this is a statement open to dispute. The writings, *e.g.*, of A. J. Davis (perhaps the most spiritually gifted man living on the earth), supply most truthful and reliable information with regard to the other world. His books, which are amongst the most wonderful in the world, are written under inspiration. Among many others there is *Spirit Teachings*, by Stainton Moses, M.A., Ascon, which gives a correct view of the Scriptures, and which it would do ministers and others a power of good to read. Ezra it is known compiled all the Old Testament, except the last three books, from traditions, oral and written, older than the Bible. Truth is truth, no matter by whom it is stated.

GEORGE WIGHT.

Manse of Wamphray, Beattock.

I think that it depends on the character of the congregation what portions of Scripture should be read to them. The Apostle Paul says, 'I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.' But as all Scripture is given by inspiration of God, and is profitable for doctrine, for instruction, for reproof, for correction, for instruction in righteousness, all should be read. I myself did my best to make my congregation read a portion of Scripture every night before retiring to rest; but I ask them not to read a whole chapter, but three or four verses of the New Testament two or three times over with care and reverence.

ALEXANDER MACLEOD.

Kincardine, Ardgay.

As to the reading of the Scriptures straight through at Divine service, there is the objection that many passages of the Bible are unfitted for reading in public on the ground of indelicacy; and many, again, on the ground that they are unintelligible apart from extensive knowledge of Eastern customs and ancient history. But there remain large portions of the Bible which are well adapted for reading in church.

Maryhill, Glasgow. JOHN OLIVER.

I cannot see that much is to be gained by reading the Bible through chapter by chapter and book by book in consecutive order before a congregation. It is idle to pretend that all portions of it are of equal value—it does not need criticism to tell us that. There may be none of it which may not be for good (although even that is disputable), but some books are for more good than others. For example, who would not prefer the noble spirit of the Deutero-Isaiah to the cynical, worldly-wise maxims of Proverbs, or the lofty strains of Job to the ceremonial of the Levitical code? Or in the New Testament even are not the Gospels to be preferred with their life and story to, say, the dry Pastoral Epistles? I mean in the last case that there is need to read to congregations the Life of Christ far oftener than the qualifications for church officership.

Wick. JOHN M. DICKIE.

The only man I have known in recent times reading through the O.T. was Dr. Mitchell, late of South Leith, who also took his text from the chapter read. I believe that in his case this was quite successful, but then he was a man of exceptional gifts. I do not think it is a plan an ordinary minister should adopt, for there are large portions of the O.T. that are not adapted to public reading in church. It is only one degree better than haphazard choosing. But if a minister knows the O.T. thoroughly so that he can choose a chapter consonant with the rest of the service, and does not confine himself to a rut, having only some score of passages which he reads, not only will a unity be given to the service, but the congregation

will find a new interest in the O.T., discovering how many beautiful chapters there are in it wholly fitted for Christian worship.

Saline, Fife. KENNETH D. M'LAREN.

In these days people have not time to read the Bible in their own homes. It ought therefore to be read through to them in church. My father followed this rule both in the pulpit and at family worship, and it is to his practice that I owe to-day a familiarity with the whole of Scripture which I never could have gained otherwise.

Kirriemuir. J. EWING WALLACE.

What member of a congregation would be stimulated by the reading of some obscure passages in the Old Testament, or by some of the mysterious chapters on Revelation, unless the reader were to preface his lesson by a long dissertation on history and exegesis? Further, this continuous reading seems rather to be the outcome of a fad than to be of use to the worshippers. Congregations are not stationary in the centres of industry, and the members who form the congregation are continually coming and going, so that many a minister would find ere he got half through his system, that he would need to explain the meaning and method of this peculiar landmark in the Divine service to the newcomers, who would be more surprised at the want of connexion between the parts of the Divine service than at beauty and order shown.

Cowdenbeath. JOHN HENDERSON.

Where is the reading really consecutive? I look into the Euchologion and I see there consecutive *selections*, but that is not what the Westminster men meant. The other day a friend who follows the consecutive system, sent me a syllabus of his services for October. One of them was a Harvest Thanksgiving, but not one of the readings had the remotest reference to the harvest, which is not surely according to the τὸ πρέπον or other of the great canons. ROBERT G. FORREST.

West Coates, Edinburgh.

In view of the best modern scholarship on the Old Testament, it cannot *all* indiscriminately be claimed as Verba Dei without injury to itself. I certainly side with those who choose passages suitable to the text.

New Kilpatrick. NORMAN MACLEOD CAIE.

At present I am reading a portion of the Old Testament and a portion of the New Testament every Sabbath, quite unconnected with the text, and in regular order from beginning to end. This method introduces variety, and therefore may be more attractive. J. S. W. IRVINE.

South Ronaldshay.

III.

Some Men's Methods.

I have tried several ways of securing order, and, of course, I have frequently changed them. My first was to read at least one section of Scripture from which I meant to take my subject of exposition for the following Sunday. I found this a source of great interest to the people themselves, especially in a country parish, and I was pleased, later on, to discover that Dr. Mitchell, of South Leith, had struck upon the same method long before it occurred to me, which showed that at least it had appealed to others besides myself. Next I tried the lectionaries of other men, and that of the Church of England, but I felt straitened as a man is straitened who tries to read literature through selections made for him. I then drew up a lectionary of my own, and I am honest enough to say that it was not satisfactory to myself—less so, indeed, than any of the others I had tried. . . . We chant the Psalter through, yearly, omitting the vindictive Psalms, and I know that this enriches the souls of a people, almost more than anything; and in my children's afternoons the Commandments and the Beatitudes are fixed lessons, repeated aloud by the children. Of course, also, the lessons at the great stages of the year are fixed because of their inherent fitness; but, for the rest, I love the free path, as I love it in nature—now over the hills, often down in the shady places, beside the still waters, and often where the children play in the market-place and Christ's love moves among the poor. LAUCHLAN MACLEAN WATT.

Alloa.

I have for several years been in the practice of reading through a book of the Old Testament and one of the New with my congregation. I do not, however, take the books either of the Old Testament or the New in succession. I take from the Old Testament a historical book, perhaps, and then a prophetical one; and from the New Testa-

ment a Gospel, and then an Epistle, or one or two Epistles. I also read one or two Psalms every Sunday, going consecutively over the Book of Psalms. I take the Psalms as devotional reading.

Edinkillie. GEORGE C. WATT.

I am going through the Book of Genesis, preaching on the incidents of the lives therein set forth, and taking up the many themes thereby suggested. In that way my people are at present having consecutive reading in the O.T. lesson. The N.T. lesson is chosen appropriate to the theme of the sermon. But soon I shall be taking up a book in the N.T. in like manner.

Last winter at evening service I studied with the congregation the Epistles of St. Peter, taking a section each night. As it was read I gave simple exposition, and then the brief sermon found its text in the section, and was the fuller treatment of some aspect of Christian truth than was possible in the exposition. ANDREW MUTCH.

Muthill.

The fifty-two Sundays in a year are totally inadequate for the great task of satisfactorily setting before a congregation the different portions of the Holy Scriptures. Recognizing these facts, the ministers of Catrine last year distributed to their congregations a scheme of *daily* Bible-readings which covered practically the entire Scriptures in twelve months, and at the same time they enjoined upon their people the solemn duty of constant study of God's Word. WILLIAM JOHN.

Catrine.

I choose a text from one of the smaller books of the Bible (a book of six or fewer chapters), and divide the book into two readings, so that the whole book was read as first and second lesson. In that way I have read the most of the Minor Prophets and the Book of Ruth, and the shorter Epistles. My people enjoyed the reading of a book at a sitting. I have refrained from making a continuous reading of any of the longer books because of an experience of nine years ago: the minister of the church which I was then attending read through Ezekiel, one chapter each Sunday, and I found it most tiresome, not understanding the symbolism of the book. I sounded a number of the worshippers about the Ezekiel readings, and, like myself, they were longing for chapter 48. In my own mind I call the year 1896 the year of Ezekiel. JAMES KIRK.

Forteviot, Perth.

Contributions and Comments.

Luke xxiv. 34 f.

ON p. 140 of his commentary on St. Luke Wellhausen, referring to Lk $24^{34\,f.}$, says: 'Der Accusativ λέγοντας liegt nicht im Wurfe, und wird auch durch καὶ αὐτοὶ nicht bestätigt welches bei Lc niemals ihrerseits heisst; es hatte der Nominativ übersetzt werden müssen der im Aramäischen hier nicht vom Accusativ unterschieden werden kann.'

It has often been noted that Origen (cf. *Cels.* ii. 61, 68, and Resch, *Paralleltexte zu Lucas*, ad loc.) identifies the unnamed disciple who accompanied Cleopas with Peter, but I do not know whether it has ever been pointed out that this exegesis implies the reading which Wellhausen suggests, λέγοντες for λέγοντας. This reading is actually found in D, and may be represented by the Latin and (I think) Syriac versions.

Leiden. KIRSOPP LAKE.

Sayings of Jesus: A New Suggestion.

IN Logion 2 of the first series of the Oxyrhynchus Logia there are words which are unusually puzzling: ἐὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα. I do not know whether the suggestion has been made before, but it appears to me that a very intelligible and beautiful meaning is at once given to them if we take τὸ σάββατον in the sense in which it is used in such passages as Mk 16^{9}, Lk 18^{12}, 1 Co 16^{2}, and translate, 'Unless ye make a Sabbath *of the week* ye shall not see the Father.' Whatever Hebrew idiom may be alleged to explain the use of τὸ σάββατον in these passages, it seems clear that they may have led to its currency in Christian circles in the sense of 'week,' especially since τὰ σάββατα was ordinarily so used and ἡ ἑβδομάς was used indifferently for 'a week' or for the 'seventh day.' It may be added that this translation seems to explain completely the phrase of Justin to which Grenfell and Hunt refer, 'The New Law requires you to keep perpetual Sabbath, and you, because you are idle for one day, suppose you are pious' (*Dial.* cxii.). W. P. WORKMAN.

Kingswood School, Bath.

The Berean Church.

COULD any of your readers give me any information regarding the Berean Church or supply me

with any of the writings of the Rev. John Barclay, its founder? I happen to be in possession of the original records of the church in Edinburgh, which contain the call given to Barclay in 1773, with the list of signatories. The narrative of its brief history is also in it, but unfortunately the leaf has been cut out which contains the authoritative statement of its principles. If I mistake not, Barclay published a volume of spiritual songs used in worship, set to catching and popular tunes, anticipating Sankey's method. I wonder whether there are any descendants of the original Bereans who are in possession of all its literature. If there are I would like to be put in communication with them.

ANDREW MILLER.

Glasgow.

Whom did the Disciples Rebuke?

WESTERN customs and habits of thought have probably caused most of us to assume that those who accompanied the children mentioned in Mt 19^{13}, Mk 10^{13}, Lk 18^{15} were exclusively women. This impression may have been strengthened by our long familiarity with that beautiful hymn which begins, 'When mothers of Salem their children brought to Jesus.' Yet it is almost certain that, on this occasion, some at least of the children were brought to Jesus by their fathers. Missionaries in India, to-day, tell us that among the crowds who gather round them to listen to the gospel message it is quite a common sight to see men holding one child by the hand and carrying another on their shoulder. And when we turn to the N.T. narrative we find that each of the three evangelists has used the masculine pronoun *αὐτοῖς*, of the persons rebuked, thus raising a strong presumption that even if they were not, all of them, men, neither were they all women.

Sandbach, Cheshire. E. HAMPDEN-COOK.

1 Peter iii. 6.

Is there in the words '*ἵνα κριθῶσι κατὰ ἀνθρώπους σαρκί*,' *sqq.*, any remembrance of Wis 3^{1-5}, and particularly of '*ἐν ὄψει ἀνθρώπων ἐὰν κολασθῶσιν, ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης*'? E. SLADEN.

Pusey Rectory, Faringdon.

Prayer in Sleep.

I HAVE twice heard a young man praying in his sleep within the last few months. He is the son of Indian Christian parents, and often talks in his sleep about ordinary things. For instance, I have heard him urging on the workmen at work on a building he was superintending, and when he was a boarder in my school I have heard him ask the other boys not to teaze him. He always speaks Urdu, his own language, in his sleep.

Ammedabad, India. A. J. BIRKETT.

Entre Nous.

The Great Text Commentary.—The text this month is less distinctive than that of December, and the illustrations are fewer. The Rev. H. H. Currie, B.D., seems to have found the best. A volume of 'The International Theological Library' (his own choice) has been sent to him.

Illustrations for the Great Text for February must be received by the 6th of January. The text is Jer 31^{3}.

The Great Text for March is Jer 31^{31-34}, the great New Covenant passage. A copy of Jordan's *Comparative Religion* is offered for the best illustration. If others are considered worth publishing (however many), a volume of the 'Scholar as Preacher' series will be sent to each contributor.

The Great Texts of St. Mark.—The following have been selected as Great Texts in St. Mark's Gospel:—1^{1}, $1^{12.13}$, 1^{15}, 2^{27}, $3^{28.29}$, 4^{26-29}, 5^{19}, 6^{3}, 6^{31}, 7^{37}, $8^{36.37}$, 9^{24}, $9^{49.50}$, 10^{21}, 11^{13}, 11^{24}, $12^{43.44}$, 13^{35-37}, 14^{8}, 14^{22-25}, 14^{26}, 15^{21}, 15^{34}, 16^{15}, 16^{19}.

Illustrations are invited for those texts. The source of the illustration should always be stated, if it is not from the writer's own experience. Illustrations may be sent for any number of the texts, but they must all be received at St. Cyrus, Montrose, Scotland, by the last day of February. The Editor will have the right to publish any of the illustrations. For the best illustration of each text, if it is worth publishing, a choice may be made of any volume of 'The International Critical Commentary,' or any volume of 'The International Theological Library,' or any two volumes of 'The Scholar as Preacher' series (including Inge's *Faith and Knowledge*, Hastings Rashdall's *Christus in Ecclesia*, Zahn's *Bread and Salt from the Word of God*, and Gwatkin's *The Eye for Spiritual Things*).

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it a mistake or is it a mercy that churchgoing people do not read the Bible carefully? Was it not the careful reading of the Bible that began the Higher Criticism and all our troubles? If the common people took to reading it carefully, would they not be likely to discover discrepancies? Some of them have already come upon the contradiction in the Book of Proverbs about answering a fool according to his folly. Some of them have even discovered the difficulty in the Epistle to the Galatians about bearing one another's burdens. But what would be the result if they read the Bible carefully enough to place side by side the two passages about the identification of John the Baptist with Elijah?

The Regius Professor of Hebrew in the University of Cambridge reads the Bible carefully. In an article in *The Interpreter* for January he takes these two passages and sets them down together. The passages are: Jn 1^{21}, 'And they asked him, What then? Art thou Elijah? And he saith, I am not.' Mt 11^{14}, 'And if ye are willing to receive it, this is Elijah, which is to come.'

The contradiction is evident. It is unseen while the Bible is read carelessly. As soon as the Bible is read as Professor Kennett reads it, the contradiction is evident. What are we to do with it?

One thing is certain. We cannot harmonize it as our fathers did. We cannot even attempt to harmonize it so. They were sure that the Bible cannot contradict itself, and they had always ingenuity enough to show that it never does. We are no longer sure that the Bible cannot contradict itself. We do not know what the Bible may do. We have no theory of inspiration to come to the Bible with. We take our theory out of the Bible itself. If we find that the Bible never contradicts itself we are content. But what if we find it does?

Professor Kennett has no *a priori* theory of inspiration. He finds that in one Gospel John the Baptist says he is not Elijah, and that in another Gospel Jesus says he is. He does not deny the contradiction. He does not proceed to harmonize it. If St. John had seen Matthew's Gospel, as all the harmonizers hold, and if he had been anxious to avoid verbal contradictions, he could no doubt have done so. Probably he had a higher sense of his calling than that. Professor Kennett is conscious that St. John had a higher sense of his calling. He does not suppose that St. John wrote either to contradict or correct. He wrote simply to tell that which he had seen and heard. He gave the facts; he left us to look after our theories.

Professor Kennett accepts the contradiction. It is evident, he says, that between our Lord and

His great forerunner there was a disagreement as to the interpretation of the Old Testament prophecy on which the expectation of Elijah's return was founded. And it seems to him that either John the Baptist was mistaken when he declared that he was not Elijah, or else Christ was straining the interpretation of Scripture when He said, 'This is Elijah which is to come.'

Was John mistaken? They that were sent to ask him the question were of the Pharisees. Now the current belief of the Pharisees was that Elijah was to come again like as Elisha had seen him go into heaven. Even yet there is a point in the Passover service at which the door is thrown open for Elijah to enter. He is expected to come in and announce the approach of the Messiah. And on the evening of the Day of Atonement a solemn litany, sung by the kneeling congregation, closes with the words, 'Michael, Prince of Israel, Elijah, and Gabriel, proclaim the year of Redemption, ere the gates of heaven are shut.' In John the Baptist's day the Jews expected a literal return of Elijah, as they expect it still. When Jesus hung upon the Cross and in bitterness of soul cried, 'Eloi, eloi, lama sabachthani?' the bystanders said, 'Behold, he calleth Elijah. Let us see whether Elijah cometh to take him down.' So vivid, indeed, was the reality of the expectation, that Elijah had become a kind of guardian angel, occupying much the same place in their thoughts as the Virgin occupied in the belief of the Middle Ages. On the third page of the Talmud, Rabbi Jose is represented as telling how he once went into a ruin at Jerusalem to pray, and Elijah came to him there to protect and to warn him.

John the Baptist knew that in this sense he was not Elijah. He knew that he had never stood before Ahab, he had never called down fire from heaven, he had never been caught up to heaven in a chariot of fire. That was what the Pharisees meant when they asked him if he was Elijah. He answered that he was not. And he answered aright.

John the Baptist was not mistaken when he said that he was not Elijah. Was Jesus mistaken when He said he was? It is not certain whether Professor Kennett would deny that Jesus could ever be mistaken. He gives no sign that he is a follower of the modern Kenotic school. He denies that Jesus was mistaken now.

Jesus knew as well as John what the popular expectation about Elijah was. He knew that if He declared that John was Elijah they would be sure to identify them in the most literal manner. So He prefaced His statement with the words, 'If ye are willing to receive it.' Yet He made the statement. 'If ye are willing to receive it,' He said, 'this is Elijah, which is to come.'

For it was part of the mission of our Lord, as it was no part of the mission of John the Baptist, to be an interpreter of Old Testament prophecy. Professor Kennett thinks that John the Baptist believed in the literal return of Elijah, as his contemporaries did. He knew the prophecy of the return. He could not tell how it was to be fulfilled. But he accepted it literally, as they did, and simply said that it was not fulfilled in him.

Our Lord knew how it was to be fulfilled. He knew that it had already been fulfilled in John the Baptist. How comes it, asks Professor Kennett, in a good paragraph, 'how comes it,' he asks, 'that Jesus of Nazareth alone in His generation rightly understands the prophets? How comes it that the prophecies, which priests and scribes literalize and distort, Jesus quotes in their natural sense? How is it that, while the Rabbis look for a literal "Son of Man coming with the clouds of heaven," Jesus sees the fulfilment of Daniel's vision in the victory of the truth; that while the learned look for the historical Elijah, He, the ignoramus, perceives the true meaning of the promise? Whence has this man, this carpenter, wisdom? Surely flesh and blood have not revealed these things to Him, but the Father which is in heaven.'

And yet the meaning of the prophecy was there for any one to see. The prophecy does not say that Elijah was to come again. It may not be very easy for us to observe that in English. For, as Professor Kennett properly protests, we translate the Bible as we translate no other book, retaining the words of the original as if we were in bondage to the doctrine of verbal inspiration, and ignoring the idiom of the English tongue.

What Malachi (4^5) means to say is not 'I will send you Elijah the prophet,' but 'I will send you a prophet Elijah.' Shakespeare would have rendered it aright. It is the idiom which he puts into the mouth of Shylock, who calls Portia 'a Daniel come to judgment.' Malachi's promise is not the literal return of Elijah. If that were all that his promise carried it would have been small comfort to the Jews and less to us. A prediction? One unmistakable prediction unmistakably fulfilled? What good would that have done us? Surely it is better far, surely it is more like God the Father, to promise that through all the ages He will never leave Himself without a witness, that none shall ever perish without warning, that in every crisis there will be raised up some one to declare the truth as against the falsehood, some Elijah to withstand the powers of error as Elijah the Tishbite once withstood Ahab.

Thus the new student of the Bible is a better harmonist than the old. John said that he was not Elijah, and he was right. For the Pharisees understood, and probably he too understood, that Elijah would literally come back again to the earth. Our Lord said that he was Elijah, and He was right also. For He knew that the prophecy of Malachi had a larger fulfilment than that. The contradiction is harmonized, not by insisting upon a prediction, but on a loftier plane of interpretation. And each passage is taken in its natural sense.

Is it a mistake or is it a mercy that the common people do not read the Bible carefully? It is a profound mistake, and much of our ungodliness is due to it. Were they to read the Bible carefully they would discover its contradictions—and its Christ.

The title of Professor Kennett's article, just referred to, is 'Christ the Interpreter of Prophecy.' Have the men who make so much of the 'ignorance' of our Lord considered this matter fully? They say that His knowledge of the Old Testament was the knowledge of contemporary Judaism. They say that when He spoke of the 110th Psalm as David's He knew no better. Have they considered how often He separated Himself from contemporary Judaism when He had occasion to refer to the Old Testament? In this very conversation on the 110th Psalm He asked a simple question. He referred to an obvious difficulty. 'If David calls the Messiah his Lord, how is he then his son?' But obvious as it was, the Pharisees had not thought of it, and could not answer Him.

Why do we not see that in the interpretation of Scripture He is separate from His brethren? Because His interpretation is ours. What astonishes us is, not that He knew the Old Testament so well, but that the Jews of His day knew it so ill. For He has opened the Scriptures to us. We forget that one of the gifts He has given us is the Old Testament. If we could put ourselves in the place of the two whose heart burned within them while He spake to them in the way and opened to them the Scriptures, we should understand better how original His attitude to the Old Testament was.

And it was original not only in the things He said, but also in the things He did. There is one Old Testament Scripture which is very familiar to us, and held very dear—the 53rd chapter of Isaiah. What a revolution came over the interpretation of that chapter when it was found that upon the cross Jesus of Nazareth suffered for sins, the just for the unjust. Up till then the 53rd chapter of Isaiah was overlooked. Now it is 'the evangelical chapter,' and its author is 'the evangelical prophet.'

When did the followers of Christ discover this chapter of Isaiah? Professor Schmiedel thinks they must have discovered it very early.

Professor Schmiedel is troubled about the conversion of St. Paul. He does not deny the fact of St. Paul's conversion. We have got beyond that. He does not deny that the cause of it was his conviction that he had seen the Risen Christ. We have got beyond that also. The only question which now remains is, whether St. Paul actually saw the Risen Christ or only thought that he saw Him.

In his new book on the *Testimony of St. Paul to Christ* (Hodder & Stoughton; 10s. 6d. net), Professor Knowling discusses St. Paul's conversion. He recognizes the issue, the only issue, that is left. Did St. Paul see Jesus of Nazareth, or was it only in one of those 'visions and revelations' of which he speaks, that he thought he saw Him, and concluded that He had risen from the dead?

Now if we are to believe that in one of his visions Saul of Tarsus thought he saw Jesus of Nazareth, and thought he heard Him speak, and thence concluded that He had risen from the dead, he must have been ready to see Him and ready to believe in the resurrection. Professor Schmiedel admits that. He proceeds to show that Saul of Tarsus was ready.

In the first place he was predisposed to 'visions and revelations.' Was he? That first step is challenged. After he was 'in Christ,' that is to say, after the conversion occurred, he had 'visions and revelations of the Lord.' But there is no evidence whatever that before that he ever had any such thing. No doubt the 'thorn in the flesh' may be called in here. It has been called in by Pfleiderer and by Weinel. But what do we know of the thorn in the flesh? It was epilepsy, they say. We do not know that. And, whatever it was, we do not know that he had it before he was a Christian.

So the other argument is considered safer. Whether St. Paul had a predisposition to visions or not, at least it was in a vision, in a vision on the road to Damascus, as he says himself, that he first saw, or thought he saw, Jesus of Nazareth. He must have been fully prepared to see Him, and thus easily persuaded himself that he had done so.

There is the suspicion that the word vision is used in this argument in a double sense. But let that pass. The question is, What evidence is there to show that before his conversion Saul of Tarsus was ready to see Jesus and to believe that He had risen from the dead?

Dr. Knowling gives more attention to Professor Schmiedel than his confident perversity deserves. But in that respect he is in the fashion, and we may follow him. Well, the Jews, says Professor Schmiedel, were already aware that the death of a righteous man might avail with God as an atonement for sin. Then, perhaps,—watch Dr. Schmiedel's 'perhaps,' it is the most useful word of his vocabulary,—'perhaps the Christians had already begun to quote in support of this view Isaiah 53, which Paul, in all probability, had in mind when in 1 Cor. 15^3 he says that he received by tradition the doctrine that Christ, according to the Scriptures, had been delivered as a propitiation for our sins.'

Now, in the first place, the Jews had no such doctrine in the time of St. Paul. Listen to Holsten. Of Carl Holsten, as Dr. Knowling points out, Professor Schmiedel speaks in the highest praise, and he is still quoted on all sides as giving us the most searching analysis of the state of St. Paul's mind at the time of his conversion. Holsten says: 'This idea of a suffering Messiah, suffering even to death, was so far removed from the orthodoxy of Jewish belief that a suffering Messiah during the lifetime of Jesus was still to His disciples an inconceivable and enigmatical representation.'

But perhaps the early Christians had already

discovered it. If they had, they had lost no time in making the discovery. For Professor Schmiedel and his friends place St. Paul's conversion in the very year of Christ's death, or, at latest, the year after. Still perhaps they had, and perhaps they were already quoting Isaiah 53 in support of it. That is, after all, a small difficulty to get over. Besides discovering the vicarious character of Christ's death, they had to communicate it to Saul of Tarsus, before his conversion, and he had to receive it. He had to receive it on the ground of the resurrection of Jesus of Nazareth from the dead. For if the early Christians believed it, that was the cause of their belief. That is to say, before Saul started on his mission to Damascus to persecute the Christians, he already believed that Jesus had risen from the dead. In other words, he was converted before his conversion.

What is the explanation of Mariolatry? The human cry for sympathy, we have hitherto been helplessly told. As if the approach to Mary could ever have interfered with the approach to Christ on the score of sympathy. There were many in the Church who almost lost their Redeemer. But that was not because the Redeemer had no invitation to the weary and heavy-laden. The cult of the Virgin did not take the place of the worship of the Christ. It was there already. Dr. Farnell tells us that. When the missionaries of the Cross came preaching the gospel of a Saviour, and added that He was born of a Virgin, the Anatolians and the Greeks accepted the Virgin and let the Christ go, because they worshipped a Virgin Saviour already.

Dr. L. R. Farnell, of Exeter College, Oxford, has published a book on the *Evolution of Religion* (Williams & Norgate; 5s.). He is not concerned with the truth of the Christian religion or of any other. He has to do solely with the facts of history. And he finds that the worship of the Virgin did spread most rapidly and take the firmest hold in those places, like Alexandria in Egypt, which already worshipped a goddess named Kore or the Maiden, or like Asia Minor and Thrace, where the beloved One had the name of Parthenos or the Virgin.

Now Dr. Farnell does not mean to say that the very idea of a Virgin as the Mother of our Lord came into the Christian religion from paganism. He has too little bias against Christianity and too much acquaintance with history to say so. 'It would be, in fact,' he says, 'unreasonable to maintain that the Christian doctrines concerning the Virgin Mother could have been evoked merely by the spontaneous demand of the Anatolian or Greek converts.' What he means is that when the doctrine of the Virgin birth was presented to these nations, 'their own traditions had prepared their imaginations to receive it as congenial.'

There is a passage in the Panarium of Epiphanius in which the worship of the Maiden in the city of Alexandria is described. On the night of the 5th or 6th of January the worshippers met in the sacred enclosure or Temple of Kore, and having sung hymns to the music of the flute till dawn, they descended by the light of torches into an underground shrine and brought up thence a wooden idol on a bier representing Kore, seated and naked, with the sign of the cross on her brow, her hands, and her knees. And with the accompaniment of flutes, hymns, and dances, the image was carried round the central shrine seven times before it was restored again to its nether dwelling-place. Whereupon Epiphanius adds, 'And the votaries say that to-day at this hour Kore gave birth to the Eternal.'

Epiphanius quotes the rite as an example of pure paganism. Dr. Farnell affirms that it cannot be so. The image has been signed with the cross. That is not done in mockery, it is the deliberate work of the worshippers. And he cannot believe that the significant formula with which Epiphanius

closes his description, 'the Virgin has born the Eternal,' is part of a purely pagan liturgy.

Nor is the service purely Christian. 'At least,' says Dr. Farnell, 'I imagine that a naked Virgin, kept in a cavern shrine and carried round with timbrels, would be a unique fact in Christian archæology.' He has no doubt that we see in this ceremony the union of two rival systems of worship, the blending of at least two rival creeds in a time of transition.

But it was not the cult of the Virgin that gave the strongest impulse to Mariolatry. It was the worship of the Mother. When Christianity was making its conquest of the Roman Empire, the Phrygian religion of the Mother had already captured the greater part of the Græco-Roman world. The sacred title, 'the Mother of God,' says Dr. Farnell, was sympathetic with a very ancient and dominant Mediterranean faith. In prehistoric times from Crete, and at a later period from Phrygia, had gone forth the worship of the divine mother, known generally as 'the God's Mother,' or simply 'the Mother,' which had left a deep impress upon the religious imagination of the various races of the Greek and Roman world. That the Mother of Christ was a Virgin gave the preaching of the Cross its first sympathetic hearing; but the motherhood rather than the virginity gave Mary her deepest hold. There was no lack of sympathy in the Son of Mary, but in the heart of these early Christians the place was already occupied by a Mother and not a Son.

In his volume on *The Growth of Christian Faith* (T. & T. Clark; 7s. 6d. net), Dr. Ferries shows that a change is coming over our ideas as to the manner of conversion. The demand is no longer universally made for an abrupt and violent separation from the past. But if there is a change in the manner, there is a greater change in the means. Spurgeon's sermons are still circulated. They are still published indeed, week by week. But there is one thing in Spurgeon's sermons which we have so completely left behind that it is sometimes quoted now for our amusement. It is his appeal to the terrors of hell.

And it seems to be an uncompensated loss. Having lost the appeal to the fear of hell, we have not found an appeal to the hope of heaven. Why have we not?

There seem to be two reasons. The one is that we do not know enough about heaven; and the other is that we cannot make what we know sufficiently attractive.

We cannot make heaven attractive enough. For it needs the use of the imagination, its vigorous, daring use, and in the things of the Spirit we have not yet attained to that. Of recent writers, perhaps Christina Rossetti makes the most of heaven. That was her gift. In the things of the Spirit she knew no fear. She kept close to the imagery of the Apocalypse, but she translated it into her own tongue and her own time. And in the translation it did not become prosaic and ridiculous. Transplanting the Eastern flower of the spiritual imagination into Western soil, she kept it a flower still.

Christina Rossetti's heaven, no doubt, is a heaven, because it is a home. There is love in it. There is some one to love and be loved by. No doubt this is half the secret of its attractiveness. It was the love of Christ that constrained her when, with admirable daring, she gave herself to the joy of making heaven attractive. But so is it with the Paradise of the Apocalypse. And so surely may it be with ours.

> How know I that blessedness befalls who dwell in Paradise,
> The outwearied hearts refreshing, rekindling the worn-out eyes,
> All souls singing, seeing, rejoicing everywhere?
> Nay, much more than this I know, for this is so;
> Christ is there.

But we not only cannot make heaven attractive

enough, we do not know enough about it. Surely Christ did not intend us to use the hope of heaven as a means of salvation. For if He had, surely He would have told us more about it. What has He told us? We have seen already that He has told us there is neither marrying nor giving in marriage there. He has also told us that in heaven the angels of the little ones do always behold the face of the Father who is in heaven (Mt 18^{10}).

This is something new about heaven. This is information. We knew already about guardian angels. It is not quite certain that it is guardian angels here. At least it does not seem to be an angel set apart for each of the little ones. That does not seem to be in Christ's thought. What He seems to say is that the lowest on earth have the highest in heaven to attend to them. For the figure is Eastern. It is an Eastern king's court. They 'see the face' of the king who are admitted to his presence. And they who always see his face are next to him in rank and glory.

So it is not one angel for one child and another for another. That does not seem to be in it, though there may be nothing in it against that. It is this rather, that the concern of the highest in heaven is not (as the disciples supposed it would be) with the highest on earth, but with the meanest and the lowliest.

That is why it is a warning. We do not wish to be out of touch with God in all our estimates. But the temptation is very great. For after all that He has said, after all the solemnity of this warning, we still refuse to think of the little child as the greatest in the Kingdom of God. We still believe that the ripe saint must be greater and of more interest to the hierarchy of heaven.

It is a revelation about children. They are better than we have believed them to be. Driven by the logic of our theologies, we have not been able to see their goodness. The very pagan (we mean the modern pagan) has found more goodness and more joy in the little ones than we have. If we read a gathering of poetry about children, such as that delightful one of Scottish poetry, made by Robert Ford, and called *Ballads of Bairnhood*, we shall see, and be ashamed to see it, that there is not a Christian poet among them. Well, there is George Macdonald, no doubt, but George Macdonald is most the poet of the children when he is most in revolt against historical Christianity.

And it is a revelation about God. For upon this earth the little ones are often shamefully treated, and He does not interfere. Is there anything more wonderful about God than the way He holds His hand? We are only dimly beginning to see how great an attribute it is. We still cry out against Him when we think of the miserable estate of the little ones. But He knows. He feels. He holds His hand because it is better.

And last of all, it is a revelation about heaven —'Their angels in heaven . . . my Father which is in heaven.' Not that there are angels there. We knew that. Nor that there is a Father there. We had almost discovered that also. But that the chief interest of the chief of the angels, of the angels who are always at home with the Father, and therefore the chief interest of the Father Himself, is the little ones upon the earth.

It is a revelation of the occupations of heaven. In one of his most glorious moments of inspiration, St. Peter tells us that the angels have an interest in the salvation of men. But already our Lord had told us that they have an interest in the little men and women who one day will need salvation. And it is clear enough, and this is the wonder of it, that oftentimes it must be a painful interest. Not always. No doubt they see more good in children than even our pagan poets do. No doubt they have more joy than the joy of a father over his firstborn. And no doubt there is joy in the presence of the angels in heaven when a Samaritan upon earth takes charge of a child at one of life's difficult crossings.

But often it must be a painful interest. This is the wonder of it. This is the revelation about heaven. For the angels must hold their hand, as the Father does. What is it that 'their angels' do for the little ones? That we cannot tell. But it is clear that they do not shield them from all harm. It is clear that they do not shelter them always from foul disgrace and contempt. Take heed that ye despise not one of these little ones, for it will be all the more fearful for you that their angels in heaven have observed your neglect and have held their hand.

The Messianic Teaching of Isaiah.

By Professor the Rev. G. G. Findlay, D.D., Headingley College, Leeds.

The Messianic doctrine of the Old Testament, in its wider sense, embraces the conception of the ideal kingdom of God as well as that of the ideal king. The second of these notions arose historically out of the former, and cannot be understood apart from it. In Isaiah's mind this development of the spirit of prophecy found a chief instrument; and the volume of Isaiah became the great text-book of Old Testament Messianism. The *kingdom* this prophet is always thinking of; the coming *king* was the subject of special and detached oracles, and emerged at a particular crisis in his ministry. But though the passages describing the Messiah-king are few in number and brief in extent ($9^{6.7}$ 11^{1-5};[1] the inclusion of 7^{14-16} and 8^{8} in this list is questionable, as will afterwards appear), they occupy a salient position in Isaiah's life-work, and signalize a critical epoch in the growth of his own ideas and in the unfolding of the purposes of God concerning Israel. Is $9^{6.7}$ and 11^{1-5} stand close together as amongst the summits of Old Testament thought —points at which the inspired genius of Israel reached its loftiest flight and took its furthest view into the future.

The Israelite constitution was fundamentally theocratic, admitting in its original form of no earthly monarch; a revolution was accomplished under the prophet Samuel, which met with decided resistance and took effect only by degrees, when the throne of David was established and a sacrosanct character was conferred upon his line. Henceforth the divine rule was impersonated in the reigning son of David; but his administration often tended to lower its ideal, and threatened during the reigns of Ahaz and Manasseh its complete effacement from the minds of the people. Especially at such epochs the prophets were compelled to recall and meditate upon 'the pattern shown' them 'in the mount.' They worked under two fixed presuppositions — axioms of prophecy from the date of the oracle of 2 S 7—namely, the ethical perfection and integrity of Jehovah's rule in Israel, and the perpetuity of the Davidic throne. The history of the Judæan monarchy showed, through one bitter experience after another, that these necessities could be reconciled only in a superhuman son of David; they demanded a prince filled with the spirit of Jehovah and furnished with royal qualities such as no child of man had ever shown, one who should stand in a relation of nearness to God hitherto unexampled, and lifting him above human frailties and limitations. As it was with the political *kingdoms* of Israel and of Judah in turn, so it proved with the historical *kings*: from the failure of the actual and the present the religious thinkers of Israel took refuge in the region of the prophetic future, where the true soul of the people learnt abidingly to make its home. Isaiah 'looked for the city which hath the foundations, whose maker and builder is God'; he looked at the same time for the king of that city, the perfect Prince and Son of God, who should be 'set upon the throne of David, to establish it with judgement and with righteousness for ever (Is 9^{7}). Otherwise God's promises will be made void; and the holy city and royal house, marvellously preserved in the general overthrow, will have been saved to no purpose. Therefore 'the zeal of Jehovah of hosts will perform this.'

Thus with the calamities falling on the Israelite

[1] The school of German critics with which Dr. Cheyne associates himself, cuts out these passages, and all other strictly Messianic oracles, from their Isaianic context.

kingship, it took on in prophecy a transcendent, superhistorical character; at the same time, it received a wider scope. This double movement characterizes the Isaianic Messianism. Before the eyes of the prophets the Assyrian power, with portentous rapidity, had grown into a world-empire. God's people sit no longer solitary and apart with their Jehovah: their children have been dragged in thousands to distant exile; Judæa is made a fief of Nineveh. Israel is involved in the fate of other nations and in the polity of the great powers around her. The coming king, if he is to bring salvation for *her*, must be able to command *them*. It is no longer enough for the chosen people to 'sit each man under his own vine and fig-tree' in the land of Canaan; there must be 'a highway out of Egypt to Assyria' for international friendship, and 'Israel' must become 'the third with Egypt and with Assyria, a blessing in the midst of the earth' ($19^{23.24}$), if God's kingdom is to be securely settled amongst men. Thus the Messianic rule begins to assume world-wide dimensions and to entertain (so to say) imperial ambitions. The horizon of Ps 72 extended no farther than Solomon's domains and the boundaries of Palestine and Syria: 'He shall reign from sea to sea' (from the Mediterranean to the Elanitic gulf?) 'and from the river (Euphrates) to the ends of the land' (the borders of southern Israel). Far different is the prospect over which Isaiah's eye ranges, when he sees 'the mountain of Jehovah's house established in the top of the mountains, and all nations flowing unto it,' when from Zion 'God judges between the nations' and forbids them 'to learn war any more,' when 'the root of Jesse is set for an ensign of the peoples' and 'unto him the nations seek,' while 'the earth is filled with the knowledge of Jehovah, as the waters cover the sea' (Is 2^{2-4} $11^{9.10}$).

The Assyrian conquests, which enlarged the range of the Messianic vision, served also, in a negative sense, to determine its contents. The nature and aims and methods of a true world-sovereignty came to be defined by their contraries. Never were invasions more savage and destructive; never have subject populations been treated more inhumanly than were the provinces under the rule of Asshur. The kings of Nineveh combined with daring ambitions and military genius an utter disregard of justice and ignorance of the principles of good government. Hence rebellions occurred at each opportunity, in almost every quarter of the empire, and the west of Asia was kept in a fever of war. *Righteousness* and *peace* are therefore, in Isaiah's aspirations, the great desiderata of the times; *faithfulness*, *gentleness*, and *wisdom* clothe the Messianic ruler whom he portrays. He dreams of an idyllic state wherein the beasts of prey, which men have learnt to copy, lay aside their fierceness; the fangs of the wolf and the poison of the asp forget their use; swords are fashioned into ploughshares, spears into pruning-hooks (2^4 9^{4-7} 11^{1-9}). To this Paradise of the coming age Isaiah's spirit fled from the wasted cities and ravaged lands and corpse-strewn fields of battle that meet his gaze on all sides. The passionate hatred and lofty scorn that breathe in his denunciation of the Assyrian power in chap. 10, supply the prelude and the dark background to his idealization of the true king of men in the exquisite lines of chap. 11^{1-5}. Isaiah grasps and unfolds, he first of the prophets, the sublime conception latent in previous revelation, of a universal ethical kingdom of God extending over all nature along with mankind, which shall have its metropolis in Mount Zion, and its ruler, God's true and worthy vicegerent, in the perfect Son of David.

This grand enlargement of the Messianic dominion in no way compromised its relations to Israel; Isaiah held fast to the national form and framework of the Covenant. Moreover, as the nation was reduced by the loss of the Ten Tribes and Israel became synonymous with Judah, the regard of prophecy was concentrated upon Jerusalem and the throne of David. The *people* and the *city* are identified in Isaiah's thoughts; and the grand Biblical conception of 'the city of God' now takes its rise. 'The redemption of Jerusalem' becomes Isaiah's absorbing solicitude. The 'inhabitants of Jerusalem' and the 'men of Judah' form the community to which God makes appeal; they are 'the plant of His delight' (5^{1-7}). In the Sennacherib crisis the whole fate and future of the covenant-people turned upon the deliverance of Mount Zion. The blessedness of the coming times is to be realized, specifically, in the moral transformation of Jerusalem: when through the defeat of the besieging heathen Zion has become 'a quiet habitation, a tent that shall not be removed,' and when she can be 'called the city of righteousness, the faithful city,' since 'Jehovah has washed away the filth of the daughters of Zion and has purged the blood of Jerusalem from the midst

thereof' (see 1^{26} 4^{4-6} $32^{5.6}$ 33^{20-24}), the millennium will have arrived; then 'the law will go forth out of Zion, and the word of Jehovah from Jerusalem' (2^{3}), to fill the world with righteousness and truth. This is the consummation of the kingdom of God, for Israel and the nations, as Isaiah imagined it. But first Zion herself—who is 'Ariel' (the hearth of God)—shall be cleansed 'by the spirit of judgement and the spirit of burning'; she must serve as 'Jehovah's furnace' to consume the pride and glory of Asshur, or (to change the figure) as the rock and 'foundation laid in Zion' on which the hostile nations 'shall be broken in pieces' and the Assyrian power for ever shattered (4^{4} 8^{9} 14^{25} 28^{16} 29^{1} 30^{27-33} 31^{9}). The world-kingdom of God is thus focused at Jerusalem; the Mighty One of Israel, the God of the whole earth, is worshipped as 'Jehovah of hosts which dwelleth in Mount Zion' (8^{18}). This merging of the land in the city, the centring of all the interests of God's kingdom, moral and material, in one sacred spot, is deeply characteristic for the personal genius and situation of Isaiah, and for the epoch of revelation of which he was the exponent. The contest between God's kingdom and the evil powers of the world has taken a shape in which Jehovah's honour, the preservation of His name and faith, were bound up with the safety of a single city—a place which in its existing condition, and judged by its own deserts, is morally indefensible! 'I will defend this city to save it for mine own sake, and for my servant David's sake': so Jehovah defies Sennacherib through Isaiah's mouth (37^{35}).

For Jerusalem and her citizens as they are, Isaiah anticipates nothing but suffering and shame. The vision that filled his imagination and guided his policy through forty years of patient struggle with weak or traitorous kings and vain worldly-wise counsellors, is that of a holy city purified and renovated in the fires of judgment and tenanted by a righteous and happy people, obedient to their God, kindly and faithful towards each other. Through the lurid flames of the Assyrian devastation he saw its coming; he counted upon it that Zion would emerge from this trial delivered not only from her secular foe, but from the sins that had wrought her debasement. Now the ideal *king* of Isaiah's visions is the counterpart of the ideal city and kingdom he is looking and working for. The latter, under the given historical situation, implies the former. The new Jerusalem and the sanctified Israel of the future could not be conceived apart from their redeemer, the God-given deliverer and ruler, who from his throne in Zion shall extend the blessings of righteousness and peace, along with the knowledge of Jehovah, over all surrounding peoples and to the ends of the earth. His person and his rule are set forth in exalted terms passing far beyond the limits of human infirmity and change; he is clothed with the majesty of the God he represents, who executes through His 'son' His gracious designs towards His people and all peoples.

Accordingly, the coming king is adumbrated first in the sign of 'Immanu-el' (*With-us-is-God*, or *the Mighty One*), that was addressed to the distrustful and half-apostate Ahaz (7^{10-17}). The boy to whom the prophet gives, before his conception, this grand and reassuring name, is the child of some unknown 'damsel.' There is nothing to indicate the mother's connexion with the Davidic house: it may be that fear of Ahaz's jealousy made the reference designedly vague. But his birth under this title at this crisis supplies, to all who are in the secret, a pledge of the presence of Israel's God and the safety of His land. 'Immanuel' will be reared on the produce of fields from which tillage has ceased (v.[15]); but before he reaches years of understanding, the forces of Damascus and Samaria, at the moment overpowering Judah, will be shattered (v.[16]). So far, indeed, there is no hint of any royal character being ascribed to the boy Immanuel personally; his significance—as in the case of Isaiah's own sons (7^{3} $8^{3.18}$)—lies in his *name*, and in the conditions under which his infancy will be spent. But when, at a later date and subsequently to the child's birth, the prophet speaks of the Assyrian flood as 'filling the breadth of *thy land*, O Immanuel' (8^{8}), it looks as though Judæa belonged to the boy in question, and he were thought of as the destined heir of the throne. Some therefore have identified Immanuel with *Hezekiah*, Ahaz's successor; but chronology forbids this. If the little Immanuel were some other scion of the royal house whose enthronement Isaiah expected, it is strange that nothing more is heard about him and that the prophet, as would appear, acquiesced in his dropping into obscurity. It is safer to suppose, with R. Kittel,[1] that Judæa is called 'Immanuel's

[1] See his *Der Prophet Jesaja* (*kurzgef. exeg. Handbuch z. A.T.*[3]), *ad loc.*

land' as the native land of the boy who bears this glorious name, and that the child is thus distinguished not at all in virtue of his affinity to the ruling house, but as 'the representative of the new generation of Judæans' and as standing for those who believe that 'God is with us,' for the true Israel to whom God's salvation is pledged despite the misery and desolation of the country. The New Testament fulfilment gave to this watchword of Isaiah an import incomparably loftier than that in which the prophet conceived it, but in essential consistency with its primary meaning (see Mt 1^{23}).

If the name 'Immanuel' gave pledge of the Almighty Presence guarding and redeeming Jehovah's people, the prophecy of chap. 9^{6} points to that Presence as it will be one day personally disclosed by the advent of the king of men, by the birth of that child of God's people through whom its divine character and office will at length be realized: 'A child is born to us, a son is given to us; and the government shall be upon his shoulder.' Another birth is thus foretold, and this time in the royal succession. But the prophet thinks of the coming one as the child of the nation ('is born, is given, *to us*') more than of the Davidic house (even as Jesus styled Himself Son of man, and not Son of David); for he will impersonate and express the genius of Israel, he seeks to lift his race with him to the height of their calling. This great heir of the national destiny receives an unexampled designation; he is *the Prince of the Four Names*: 'Wonder of a counsellor, God of a hero, Father for evermore, Prince of Peace.' In Isaiah's description the idea of the Messiah-king, with which revelation has been charged ever since the age of Samuel, precipitates itself, under the shock of the Assyrian crisis: the labour of prophecy for the last three hundred years comes to its issue. There are no marks of time about the prediction, such as were necessary in the case of the boy Immanuel; only, Isaiah knows that such a glorious ruler must and will be born for God's people.

That this wonderful Counsellor and Prince of Peace will issue from David's family goes without saying. The royalty instituted by God in Zion ($2 8^{16}$) he will lift out of its humiliation, its patent condition of incompetence and impotence (2^{11-17} 3^{14} 7^{17}); and chap. 11^{1-5} resumes the description of the character and administration of the coming Prince, signifying that he will appear as a 'shoot coming from the stock (*or* stump) of Jesse, and a sprout from his roots' (comp. Mic 5^{3}). The predictions of chaps. 9 and 11 are assigned to the period about the end of Ahaz's and the beginning of Hezekiah's reign, when the honour of the crown was at its lowest and the dynasty was like a tree cut down to a mere stump (comp. Am 9^{11}). A miraculous revival is thus promised for the empire of David, to be realized in the person of a future king of godlike attributes — a new and nobler Solomon, since he is called Prince of Peace—who will raise his people to undreamed-of happiness, and extend his sway widely through the world and over the domain of nature — whose kingdom appears to know no bounds either of space or time. Chap. $9^{6.7}$ throws emphasis on the wisdom, power, and grandeur of the destined prince, and the durability of his rule; chap. 11^{1-5} brings out his religious character: he will be endued with the sevenfold spirit of Jehovah; and his administration will be discerning and gracious, bringing defence to the poor and lowly and ruin on their wicked oppressors.

The times in which Isaiah lived demanded above everything strong, wise, God-fearing rulers. 'A king shall reign in righteousness, and princes shall rule in judgement' ($32^{1.2}$)—this was the one hope of society. *A man* is needed, who should be 'as an hiding-place from the wind and a covert from the tempest; as rivers of water in a dry place, and a shadow of a great rock in a weary land.' Monarchy is the universal form of national existence; the disposition and ability of the ruler constitute the chief factor in the public well-being, alike of the little principalities of Palestine and the great empires of Egypt and Assyria. By the end of the disastrous reign of Ahaz, and before the middle of his prophetic career, Isaiah had come to the conviction that through this means the salvation of Israel will be won. He had learnt how much an evil king could do to corrupt and betray the people; he had seen the Assyrian monarchy made a frightful scourge for its neighbours in the west. God, he is thereby taught and inspired to believe, will raise up in Zion a king who shall be in kingly character and in the beneficence of his rule the precise opposite of these examples, whose sway shall be wider and mightier than that of Nineveh, and whose justice and compassion will exceed those of the best princes of David's historic line. The promise originally made to David thus transforms itself and

comes to signify no longer the indefinite perpetuity of the reigning house, but the perfection of kingship that is to be realized in the prince who will prove its consummate flower.

The conception of the Messianic royalty belongs therefore to the epoch of Isaiah, and was its chief contribution to the course of history. As Kittel says,[1] 'The hour in which Isaiah parted from Ahaz gave to the world the thought of the Messiah.' Henceforth this becomes a fixed datum in the religious life of Israel; and it was the product of the soul, and of the age, of this chief of the prophets. The basis of the idea lay in the covenant-promise made to David (2 S 7); and the material out of which it was shaped to its existing form was supplied by the Assyrian-Judæan crisis of the eighth century. The time was ripe for its production; and its origination cannot, with any fair probability, be referred to a later epoch or situation than that of Isaiah of Jerusalem as he confronted Ahaz on the one side and the Assyrian despotism on the other; nor can it be credited to a prophet of lesser genius and force of character than he possessed.

It is true that under Hezekiah, in the latest stage of Isaiah's teaching, the image of the Messianic king retreats from view. The prophet descends from the ideal heights of chaps. 9 and 11. Nor is this to be wondered at. Isaiah was a practical statesman, while he was a preacher and missionary. His attention was engaged by the more immediate future; the deliverance of the city and the reformation of the people became his absorbing interests. Hezekiah, though vacillating and infirm, proved a pious, well-intentioned prince, whose behaviour no longer, like that of his father, drove the prophet into despair of the existing monarchy. 'The king,' whom Jerusalem 'shall see in his beauty' ruling over 'a land of far distances' (33^{17}), need be none other than the living son of David, raised from the state of fear and disfigurement to which Hezekiah was reduced in the Assyrian siege (37^{1}). The 33rd chapter, which appears to contain Isaiah's last visions 'concerning Judah and Jerusalem,' reveals 'Jehovah' Himself 'with us in majesty' (comp. the motto 'Immanu-el' of chaps. 7 and 8), whose enthronement there makes 'Jerusalem a secure habitation;' 'Jehovah is our Judge, Jehovah our lawgiver, Jehovah our king,' who 'will save us' (vv.[20-22]).

[1] *History of the Hebrews*, vol. ii. p. 346.

Thus Isaiah reverts at the end to the fundamental thought of the theocracy—namely, that Jehovah, and no other, reigns in Israel. In God's eternal glory the Messianic sovereignty disappears, even as St. Paul, with full fidelity to his Lord, conceived the mediatorial reign of Jesus to be consummated by His 'delivering up the kingdom to God the Father, that God may be all in all' (1 Co 15^{24-28}).

From the above sketch of Isaiah's Messianic views it will be seen how great a step forward prophecy took in him toward the Christian fulfilment; and yet how remote the prophetic ideal still remained, in its form of imagination and in its material contents, from the reality finally presented in the person and work of the Incarnate Son of God. Seven hundred years of suffering and change must elapse before the vision of the perfect Son of David took shape in Jesus Christ. More distinctly than any earlier seer Isaiah 'saw His glory and spake of Him'; he apprehended the royalty of character belonging to the world's Redeemer and the intimate relations to God in which He must stand. Isaiah predicted in clearer outline and stronger colours than any of his fellows the largeness of the Messiah's empire, the graciousness of His government, and the happiness it brings to men. His prophecies to this effect are even now in course of fulfilment, as the kingdom of Christ extends amongst the nations and gains a complete dominance in human life. But the Isaiah of this period knew nothing of the sufferings by which 'the Christ' was to 'enter into His glory,' nor of His atoning sacrifice for His people's transgressions. This knowledge was reserved for his great pupil and successor of the sixth century (Is 52, 53), and for the people of the exile.

A prolonged and severe discipline was required that Israel might learn how the true Deliverer of men claims to rule, not by right of royal blood but by self-effacing service. The image of the warrior Messiah gave place to that of the despised and suffering 'servant of Jehovah.' Burdened with the guilt and shame of His fellows, by the bearing of this load—not by 'striking through kings in the day of His wrath' and 'filling the battlefield with dead bodies'—He shall win from God His people's restoration, and for Himself a Divine honour and a grateful obedience from mankind such as accrue to no other sovereignty. Suffering and disgrace in abundance Isaiah fore-

sees; but in the shape of chastisement falling on the sinful people itself — a dispensation of judgment out of which Israel, as the prophet hopes, will emerge morally renewed and prepared to receive its true king and to fulfil its part as 'the kingdom of priests' among the multitudes of mankind. How vain these wishes of the patriot prophet were, so far as they concerned the near and national future, Manasseh's reign was destined to prove.

Recent Foreign Theology.

Nestoriana.[1]

It is a misfortune, not only to a writer himself, but to those who come after him and wish to ascertain his teaching accurately, when his works are reported to posterity only through the medium of an opponent. This is the case, almost entirely, with Nestorius. His writings were diligently destroyed by order of the Emperor Theodosius, and we have therefore now to seek for them in those of his adversaries. But even with the best will in the world to be truthful, a controversial writer is apt to misrepresent his adversary; and none would willingly content himself with an opponent's version of his teaching. No politician would allow his aims and objects to be put before the country by those of the opposite camp. When, then, we have to depend upon Cyril of Alexandria and other orthodox writers for our knowledge of what Nestorius said and taught, we have reason for some hesitation whether in all cases we have got quite the right version. We have more cause for trusting Marius Mercator, perhaps, as though an orthodox writer and the friend of Augustine he was not engaged in direct controversy with Nestorius. He was a diligent translator of Greek works, and rendered into Latin thirteen discourses of Nestorius (with other relative matter) and twelve chapters of Nestorian doctrine; these translations were made known first by the learned Jesuit Garnier in 1673.

Scholars will be much indebted to Professor Loofs for this admirable collection of Nestorius' works. In an ample introduction of 164 pages he describes the sources from which he draws. Besides Cyril and Marius, he uses the Acts of the Council of Ephesus, the so-called 'Synodicon,' 'Arnobius Junior,' Eusebius of Dorylæum, Cassian, Evagrius, and other writers, orthodox, Nestorian, and Monophysite. He then gives the texts, some in the original Greek, some in Latin and Syriac translations, and adds three excellent indexes. It is a little remarkable that so little trace of Nestorius' writings is to be found in Nestorian authors, though the most famous of them, Ebedjesus, who lived in the fourteenth century, knew many of his works which are now lost. Perhaps some quotations may yet be found, as so many Nestorian manuscripts are as yet unpublished, and even, though lying on the shelves of our libraries, unread by European scholars. But the reason for the smallness of the remains of Nestorius to be found among these writers is probably that there was no personal connexion between the heretical patriarch of Constantinople and the independent Church of the Persian Empire, the only bond of union being through the fugitives into Persia after the condemnation of Nestorianism in the Roman Empire. It is noteworthy that the Nestorian *Sunhadhus*, or Book of Canon Law, does not quote Nestorius as one of its authorities, though one would have expected that it would (apocryphally) have ascribed many of its enactments to him. Curiously enough it does quote the Council of Chalcedon. The so-called 'Liturgy of Nestorius,' still used by the Nestorians on certain days of the year, is doubtless not the work of that writer, as Dr. Loofs truly observes (p. 5). This would appear from many considerations, notably from the fact that it belongs to a type of liturgy entirely different from that to which Nestorius was accustomed; and a smaller proof may be deduced from the book now under review, for the Words of our Lord in that Liturgy are quite different from those which we find in

[1] *Nestoriana; Die Fragmente des Nestorius.* Gesammelt untersucht und herausgegeben von Dr. Friedrich Loofs, mit Beiträgen von Stanley A. Cook, M.A., und Dr. Georg Kampffmeyer. Halle: Max Niemayer, 1905. 8vo, pp. x, 407. Price M.15, in paper covers.

a fragment of a sermon of Nestorius (Loofs, p. 229).

Dr. Loofs has no great opinion of Nestorius' intellectual power, though he thinks him an honest man, and has a still worse opinion of his great opponent, Cyril. Probably the charitable view held by the ecclesiastical historian Socrates is not far wrong, that Nestorius was an ignorant and obstinate man, who did not understand how deep were the mysteries with which he was dealing. He did not carry out his teaching to its logical result, and, as one might expect, was not always consistent. The controversy, however, was a vital one, whether or not Nestorius was himself as great a heretic as the orthodox considered him to be. It was no mere question whether Theotokos was or was not a suitable title for the Virgin Mother. For Nestorianism really of necessity involved the doctrine that the Incarnation consisted only of a partnership or conjunction (*συνάφεια*, Loofs *passim*) between God and man. The point of the controversy was whether the Person whom Mary bore was or was not any other than God the Son. Nestorius would acknowledge only that the Son of Mary was accompanied by the Logos. He exaggerated the distinction between Christ's two natures. He has the merit of insisting on our Lord's real humanity, as against Apollinarius; but in effect he asserts two Christs.

A few quotations may be given from Dr. Loofs' book to illustrate Nestorius' favourite expressions. He said that the Son of Mary was the 'organ' or 'instrument' of God the Word: 'Mary did not bear the Godhead but bore a man, the inseparable instrument of the Divinity' (p. 205); ['The Virgin bore] the manhood, the organ of the Godhead of God the Word' (p. 247); 'She bore a man who was the organ of the Godhead' (p. 252). But probably we must not press *ἄνθρωπος* as being 'a man' here, but as equivalent to 'human nature,' as even in some orthodox writers of the time. Another favourite figure was that of a 'vesture': 'The Lord of all put on our nature, the vesture of Deity, the inseparable garment of the Divine substance' (p. 298). But the most common metaphor is that 'Mary bore the *temple* of God the Word,' which will be found again and again in this book. These phrases, which are still found in the liturgical and other books of the Nestorians, are not in themselves erroneous; they were prejudiced by being used by Nestorius, but one of them at least is in common use among ourselves when we sing at Christmas, 'Veiled in flesh the Godhead see.' With regard to the name Theotokos, one instance of Nestorius' argument may be given. It was announced beforehand, he says, by the angels about the Baptist 'that the babe would be filled with the Holy Ghost from his mother's womb, and this blessed Baptist was born having the Holy Ghost. What then? Do you call Elizabeth *πνευματοτόκος*?' (Loofs, p. 352). This shows that Nestorius entirely misunderstood the whole point of the controversy, and goes far to confirm Socrates' opinion of him.

The interest of the volume is of necessity almost entirely Christological. But one saying of Nestorius about the Eucharist may be quoted: 'Christ is typically crucified, being slain with the sword of the priestly prayer' (Loofs, p. 241). This shows that the Eucharistic consecration was held in Nestorius' day to be effected by a *prayer*, and not by the declaratory words, 'This is my body,' etc.

We must again express the gratitude of students of Christian doctrine to Dr. Loofs for his laborious and admirable work.

A. J. Maclean.

Inverness.

Comparative Religion.

It is universally admitted by competent authorities that the best manual for the History of Religions is Chantepie de la Saussaye's *Lehrbuch der Religionsgeschichte*. Not long ago we had the pleasure of intimating the appearance of a French edition of this great work. And now comes a third German edition (2 vols.; Tübingen: J. C. B. Mohr; London: Williams & Norgate; price £1, 4s., bound, £1, 9s.), which exhibits throughout traces of a very complete and careful revision. We think to serve the interests of students of Comparative Religion best by describing the contents and arrangement of these two volumes.

The Introduction discusses the Science of Religion and examines various systems of classifying the Religions of the world. Then begins the treatment of the different branches of the subject, in which de la Saussaye has been fortunate in obtaining the co-operation of the greatest living experts. First, 'Die sogenannten Naturvölker'

are dealt with by the editor and Dr. Thomas Achelis. Here we make acquaintance with the religions of African and American savages, and of South Sea Islanders and Mongolians. We pass next to 'The Chinese,' a theme which has been entrusted to the very competent pen of Professor J. J. M. de Groot, who groups his material under the three heads of Confucianism, Taoism, and Buddhism. The following section, 'The Japanese,' is one to which many will turn with special interest to hear what Professor R. Lange has to say about Japanese Buddhism, and about that Shintoism which exercises so strong a hold upon our allies in the Far East. The great subject of Egyptian Religion has been entrusted to Oberbibliothekar H. O. Lange; while the whole of the Semitic peoples of Western Asia (including Babylonians and Assyrians, Canaanites, Syrians and Phœnicians) have been undertaken by Dr. F. Jeremias. The section on the Religion of Israel, which in the previous edition earned from so competent a judge as Professor Kautzsch (see Hastings' *D.B.*, extra vol. p. 732b) the commendation of being 'amongst the best parts of the work,' is left in the hands of Professor Valeton; while Professor Houtsma is entrusted with the great subject of Islam. This ends the first volume.

The second volume introduces us to the Indo-Germanic peoples. The very comprehensive subject of 'Die Inder' is undertaken by Professor Ed. Lehmann, who discourses successively on the Vedic and Brahmanic Religion, Jainism, Buddhism, Hinduism. The same writer deals with Persian Religion, including the pre-Zoroastrian period. Coming nearer home, the Religions of Greece and Rome are dealt with in sections which owe much to the careful revision, and at times entirely new treatment, of Professor Holwerda, of Leiden. Finally, we have de la Saussaye's own treatment of Germanic and Slav Religions. Each volume, we may add, has a sufficient Index appended to it.

Readers of Frazer's *Golden Bough* will remember his discussion of the Babylonian festival of the Sacæa (ii. 24 f., iii. 150 ff.). A special interest belongs to this festival owing to the light which its forms have been supposed to throw upon our Lord's treatment by the soldiers of Pilate, and upon other incidents of His trial and crucifixion. This subject is handled in an interesting pamphlet, *Jesus und das Sacäenopfer*, by Lic. Hans Vollmer (Giessen: J. Ricker; price 60 pf.).

Dr. O. Schrader, of Jena, has published an extremely interesting tractate entitled *Totenhochzeit*. The special aim of the writer is to explain the Attic custom of placing upon the tomb of one who had died unmarried, a *lutrophorus*, a symbol of marriage. The key to this practice he discovers in traditional Slav funeral customs, into which the symbolic representation of a whole nuptial ceremony enters as an important element. The little book is full of curious information (Jena: H. Costenoble; price 80 pf.).

The Old Testament.

THE series known as 'Strack-Zöckler's Kurzgefasster Kommentar' has been enriched by a second edition of Strack's *Genesis* (Munich: C. H. Beck; price M.3.50). The standpoint of the author is moderately conservative. In this new edition he has felt compelled to advance somewhat in regard to the analysis of 'sources,' while still protesting against a hyper-criticism. An interesting feature in the preface is the dignified and, many will feel, convincing reply of Professor Strack to the charge of having in his previous edition made undue and unacknowledged use of Dillmann's commentary.

Le Livre d'Isaïe, a critical translation, with notes, by Professor Albert Condamin, S.J. (Paris: V. Lecoffre; price 8 fr.), is another evidence of the extent to which the present critical movement has affected every branch of the Christian Church. Of late we have received not a few thoroughly modern commentaries from Roman Catholic scholars. Readers of the *Revue Biblique* need no introduction to Professor Condamin. For the critical notes and the occasional excursuses (such as that on the Suffering Servant) scattered throughout the volume every student will feel grateful, whatever may be their view of the leading characteristic of the book. This consists in applying, throughout, the strophic theory of Zenner. The author shows abundant confidence in reconstructing the original text and in reducing each prophecy to a poem, and undoubtedly in some parts of Isaiah the results achieved may be plausibly urged as evidence that Professor Condamin is on the right track. Be that as it may, there is a great deal in his com-

mentary from which theologians of every school will derive help. We shall await with interest his promised *Introd. au Livre d'Isaïe*, in which the critical principles that underlie the present work will be fully expounded.

Cornill's *Einleit. in das A.T.* has always been a favourite with us, and we rejoice to see that it has reached a fifth edition. The book discusses the canonical books only, a separate Introduction, which will be awaited with interest, to the Apocrypha and Pseudepigrapha having been entrusted to Professor Gunkel. In his preface Dr. Cornill deals in a spirited fashion with Professor Hommel's *Anc. Heb. Tradition.* The *Einleitung* is published by J. C. B. Mohr (obtainable from Williams & Norgate), and costs 5s. net.

Dr. G. Bonaccorsi has done well to publish his *Questioni Bibliche* (Bologna: Tipografia Pontificia Mareggiani), which deals with three subjects: 'La Volgata al Concilio di Trento,' 'La Storicità dell'Esateuco,' 'L'interpretazione della Scrittura, secondo la dottrina cattolica.' The book might be called a plea for critical freedom within the Roman Catholic Church. It is the work of one who is at once a devout Catholic and a sympathizer with modern scholarship. We wish him and his fellow-pioneers in this field all success.

In *Kanonisch und Apokryph: ein Kapitel aus der Geschichte des alttest. Kanons* (Leipzig: A. Deichert; price M.2) Lic. Dr. G. Hölscher discusses the rise of the notion of canonization of sacred writings, the date when this process was accomplished, and the principles and motives that guided its carrying out. The author, while doing full justice to the significance of the threefold O.T. division—Torah, Prophets, Writings,—declines to recognize here three stages in the work of canonizing. The latter conception he cannot find prior to the first century B.C. The book is well worth study. By the way, we miss, among the English authorities cited, any reference to Bishop Ryle's admirable work on *The Canon of the O.T.*

The New Testament.

THE *Kommentar zum N.T.*, edited by Professor Zahn and published by A. Deichert, Leipzig, has lately been enriched by Professor P. Ewald's 'Die Briefe des Paulus an die Epheser, Kolosser, und Philemon' (price M.8.50). Upon any chronological system these three Epistles are very closely connected in point of time as they are in contents. Our author examines the rival claims of Rome and Cæsarea to be the birthplace of the letters, and decides in favour of the former. The motive and aim of the Epistles to Philemon and to the Colossians are not difficult to discover, although there is room for some difference of opinion as to the precise character of the 'Colossian heresy.' It is different with Ephesians, whose general character and impersonal tone have always been a difficulty to those who have accepted Ephesus as the special destination of the Epistle. It is of course well known that the words ἐν Ἐφέσῳ which appear in the T.R. of Eph 1[1], are not genuine, and various hypotheses have been formed to account for their presence, such as that the Epistle was meant to be a circular letter, and that a blank space was left for the name of a particular church to be inserted. It is somewhat strange, upon that theory, that no MS. has survived with a different entry from ἐν Ἐφέσῳ. Professor Ewald would account for the present state of the text in a different way. The words τοῖς ἁγίοις τοῖς οὖσιν καὶ πιστοῖς, which are intolerably harsh when standing alone, and which leave something to be desired, even when ἐν Ἐφέσῳ is inserted after οὖσιν, may be a corruption of τοῖς ἀγαπητοῖς οὖσιν καὶ πιστοῖς, an address which would suit admirably a circular letter. The addition by which it was sought to remove the harshness that ensued by the corruption of the text, would be natural enough if the autograph letter remained finally in the possession of the Ephesian Church, to which it may have been handed over by Tychicus when he ended his circular tour at that city. Of course we are here in the realm of conjecture, but some of Professor Ewald's conjectures have a plausibility that amounts almost to demonstration.

After examining the minor question of the order in which the Epistles were written, and pronouncing Ephesians prior to Colossians, our author proceeds to investigate their genuineness. The external and internal evidence, the vocabulary, the style, the syntax are all subjected to close examination, with results that will be most gratifying to those who have been accustomed to accept the Pauline authorship. We may note, by the way, that Professor Ewald thinks it not improbable that

Ephesians is the only general Epistle which St. Paul wrote with his own hand. The assumption that this was the case also with Galatians appears to rest upon a misapplication of Gal 6^{11} to the whole letter.

The commentary proper will be found to be of the very best, and will obtain a high place in the admirable series to which it belongs.

Dr. Adolf Müller, in his preface to *Geschichtskerne in den Evangelien* (Giessen: J. Ricker; price M.3), protests against the secondary place that is often assigned to the Fourth Gospel as a source of information as to the life of Christ. Its inferiority especially to St. Mark's Gospel, in this respect, is frequently emphasized. But is even Mark 'historical' in the modern sense of the term? It may be much earlier than John, but it is late enough to rob it of the character of contemporary evidence. And is it possible to deny to it any more than to John a didactic rather than a purely biographical character? Dr. Müller insists, above all, on the necessity of keeping in mind, in all our studies of the Gospels, that Eastern methods and points of view differ greatly from our own. In the volume before us our author extracts the 'Geschichtskerne' from the Gospels of Matthew and Mark, and shows incidentally how similar results may be obtained from the Third and Fourth Gospels, between which he discovers a more intimate connexion than is usually recognized.

In *Die Apostelgeschichte im Lichte der neueren text-, quellen- und historisch-kritischen Forschungen* (Giessen: J. Ricker; price M.1.30) Dr. Carl Clemen gives a bird's-eye view of the results of the most recent investigations of the Book of Acts, which during the last fifteen years has been one of the most closely studied books of the New Testament. In the field of textual criticism he finds that Blass's theory of the priority of the β-text has failed to establish itself. After noting the generally accepted views as to the 'sources,' Dr. Clemen passes to what will be of most interest to many of our readers, the historicity of the Acts. He finds that continued examination of the book has led to a much higher estimate of its historical value than used to be the fashion in many quarters.

The title, *Religion oder Reich Gottes* (Leipzig: J. C. Hinrichs; price M.3), scarcely prepares the reader for what he gets from H. Lhotzsky, which is simply a popularly written and very readable history of the early days of the Christian Church, as told in the Acts of the Apostles.

The authorship of the Epistle to the Hebrews is generally regarded as a *res judicata* on the negative side. Whether written by Apollo or Barnabas or Priscilla and Aquila, it was *not written by Paul*—such is the practically unanimous verdict of modern scholarship. Yet there are voices still raised in defence of the Pauline authorship, and one of the latest and most learned of these is that of Dr. Bartholomäus Heigl, who, in his 'Habilitationsschrift,' entitled *Verfasser und Adresse des Briefes an die Hebräer* (Freiburg i. Br.: Herdersche Verlagsbuchhandlung; price M.5), goes very thoroughly into the question once more, and finds reason to conclude that the author of the letter was St. Paul, and its destination the church at Jerusalem. While the author's treatise has by no means convinced us of the truth of his thesis, while, indeed, the apparent success of his arguments and the ease with which he repels objections, whether ancient or modern, are themselves calculated to awaken suspicion, we feel deeply grateful to him for the complete survey of the whole field which he provides, and for the admirable tone in which he conducts the controversy. His book will prove invaluable as containing a complete account of all that can be said *pro* or *con* the Pauline authorship, and as a repertory of all the opinions that have been held regarding the authorship, the destination, and the aim of the Epistle.

Eschatology.

THE importance of this subject and the ability of the work before us entitle Dr. Paul Volz's *Jüdische Eschatologie von Daniel bis Akiba* (Tübingen: Mohr; price M.7) to a separate heading.

As 'eschatology' is used in a perplexing variety of senses, Volz very properly starts with explaining that he understands by the term the doctrine of the last things as far as these concern a whole body, whether the nation of Israel or the world. To speak of the eschatology of the *individual* is a contradiction in terms. His treatise has therefore nothing to do with Jewish beliefs regarding death and the lot of the individual thereafter,

qua individual. He next explains how the strange complex of contents in the various Jewish eschatological writings, and the presence in the same writing of conceptions derived from different periods and even contradictory of each other, make it impossible to trace the development of Jewish eschatology by merely determining and following the chronological order of the sources. At the same time he recognizes the necessity of exhibiting the eschatological contents of each separate writing as a whole, and this is done in sec. 2 ff. Then in sec. 30 ff. the events and conditions that are entitled to the name 'eschatological' are examined in order, and the relevant passages from the whole literature are referred to. He finds it impossible to separate sharply between hopes and beliefs that concerned the Jewish nation and those that had for their subject mankind in general; or between hopes of an earthly and a supra-earthly felicity. Our author regards it as a cardinal error to suppose that the eschatological literature of Judaism viewed the drama in which the Jewish people were to play their part as merely the prelude to a consummation affecting the whole world.

At the very commencement Dr. Volz draws with a few master strokes the characteristic features of Apocalyptic, and then analyses the contents of this literature, beginning with Daniel and ending with Akiba. The next section of the book exhibits the development that may be traced in eschatological opinions during this period. Then comes what might be called the systematic exposition of the subject, where such notable expressions as 'the End,' 'the Day of the Lord,' 'the Messiah,' 'the Judgment,' 'Salvation,' etc., are taken up and illustrated copiously from the sources. The book closes with an excellent General Index and a full Index of Texts.

We have said enough to indicate the conception and the method of this great work. An acquaintance with Jewish eschatology is being more and more recognized as indispensable for the proper understanding of the New Testament, and Dr. Volz may be safely followed as a guide through this large and somewhat difficult territory. He keeps closely to his subject, he commands an interesting style, and he does not weary the reader with footnotes and constant references approving or otherwise to the views of other men. In this independent straightforward fashion he goes direct to the goal, and inspires confidence in those that follow him.

Greek Patristics.

STEADY progress continues to be made with the great series, entitled 'Die Griechischen Christlichen Schriftsteller,' issued under the auspices of the Königl. Preuss. Akad. der Wissenschaften, and published by Mr. J. C. Hinrichs, of Leipzig. We have before us the issue entitled *Koptisch-Gnostische Schriften*, prepared by Lic. Dr. Carl Schmidt, of Berlin. It contains the *Pistis Sophia*, the two books of *Jeû*, and an ancient Gnostic work of anonymous authorship and without a title (price, M.13.50). A second volume will contain three hitherto unpublished works from the Codex Berolinensis: the *Evangelium Mariae*, *Apocryphon Johannis*, and *Sophia Jesu Christi*.

The first Gnostic work in the present volume is contained in the Coptic Codex Askewianus, named after Dr. Askew, who, towards the end of the eighteenth century, sold it to the British Museum, where it still remains. Up till now we have had the Latin, French, and English translations of the *Pistis Sophia*, by Schwartze, Amélineau, and Mead (published in 1851, 1895, and 1896 respectively). Dr. Schmidt, who has carefully examined the original, now presents it to scholars for the first time in a German dress. The Codex, which has been copied from an older MS. by two hands, he is inclined to assign to the fifth century. The title, *Pistis Sophia*, although retained for the sake of convenience, is pronounced a misnomer; a preferable designation would be Τεύχη τοῦ Σωτῆρος The work itself, which is a translation from a Greek original, used to be attributed to Valentinus, but this view is now largely abandoned. The place and date of the writing are next examined.

The Books of *Jeû*, that mysterious being, 'the overseer of the Light,' is derived from the Codex Brucianus, named after its discoverer, the famous traveller, James Bruce. This MS. passed in 1842, by purchase, to the Bodleian Library in Oxford. These books, whose contents are so curious and possessed of so much interest to the student of Early Church History, are dated by Dr. Schmidt as early as the first half of the third century. He would assign much the same date to the untitled and anonymous writing (referred to above), which, like the other two, had its birthplace in Egypt.

The translation of these three Gnostic works, which occupies 367 pages, is followed by three very carefully prepared Indexes: (1) an Index of

Passages cited from (*a*) the O.T., (*b*) the N.T., (*c*) extra-canonical writings; (2) an Index of Greek terms; (3) an Index of Names and Subjects. These Indexes will greatly augment the value and facilitate the use of this interesting volume of a magnificent series.

Apostolic Arithmetic.

A PAULINE WORD-STUDY.

By the Rev. W. H. Griffith Thomas, B.D., Principal of Wycliffe Hall, Oxford.

One of the characteristic words of the Apostle Paul is λογίζομαι. It occurs twenty-nine times (apart from Old Testament quotations) in his Epistles (eleven times in Ro 4 alone), and only three times elsewhere in the New Testament. The root meaning under all its applications is 'to reckon.' It is 'a metaphor from accounts,' and implies a setting down on the credit or debit side (Sanday and Headlam on Ro 4^3). St. Paul uses it in several connexions to illustrate and enforce the arithmetic of Christian truth and of its opposites.

I. The Arithmetic of Human Sin.

Ro 2^3: 'But dost thou reckon this (λογίζῃ), O man, that thou wilt entirely escape (ἐκ) the judgement of God?'

The Apostle points out to the self-righteous and proud Jew that his method of calculation is inaccurate, and therefore misleading, and that if he continues to reckon by this computation the result will be disastrous. Inaccurate arithmetic is fatal, whether in the commerce of earth or of heaven.

II. The Arithmetic of Sovereign Grace.

Ro 4^3: 'Abraham believed God, and it was reckoned (ἐλογίσθη) to him unto righteousness.'

Ro 4^5: 'His faith is being reckoned (λογίζεται) unto righteousness.'

Ro 4^6: 'The blessedness of the man to whom God is reckoning (λογίζεται) righteousness apart from works.'

Ro 4^8: 'Blessed is the man the Lord will by no means reckon (οὐ μὴ λογίσηται).'

Ro 4^9: 'Faith was reckoned (ἐλογίσθη) to Abraham unto righteousness.'

Ro 4^{11}: 'With a view to the reckoning (τὸ λογισθῆναι) to them the righteousness.'

Ro 4^{22}: 'Wherefore (*i.e.* because "strong in faith," v.^{21}) it was reckoned (ἐλογίσθη) to him unto righteousness.'

Ro 4^{24}: 'On account of us, to whom it is about to be continually reckoned (λογίζεσθαι).'

2 Co 5^{19}: 'God was in Christ reconciling the world to Himself, not reckoning (λογιζόμενος) to them their trespasses.'

The references above to Abraham show that God 'placed to his credit' the attitude of faith in Himself. This response of the soul (ἐπίστευσε τῷ Θεῷ) was accepted with a view (εἰς) to his becoming possessed of that righteousness which God alone can bestow on guilty man. God's condescending acceptance of faith in Him as the channel of righteousness is an act of sovereign grace. He 'puts this to our credit' in the book of His mercy and grace. He does not wish (μή, 2 Co 5^{19}) to reckon our trespasses and put *them* to our account, but wills rather to reckon our faith (Ro 4). Only Divine grace could do this.

Most modern writers render εἰς δικαιοσύνην as though it were equivalent to ὡς or ἀντί, as though God reckoned Abraham's faith *as* righteousness, *i.e.* as its equivalent. But righteousness, properly speaking, is the actual fulfilment of Divine requirement, and not the mere promise and potency of it. Faith cannot be the equivalent of righteousness in this sense, and it would be a far too serious modification, or, rather, transformation, of the Pauline Gospel to say that God sees in our faith the germ of what we shall become, and therefore justifies us by anticipation. Haldane's view seems, on the whole, the best, that εἰς should be interpreted as in Ro 1^{16} 3^{22} and 10^{10}, and rendered by an ellipse: *with a view to the receiving of righteousness* (cf. Note in Orr's *Christian View* on 'The Germ-Theory of Justification.'

III. The Arithmetic of Inscrutable Wisdom.

Ro 9^8: 'That is, the children of the flesh, these are not children of God; but the children

of the promise are being reckoned (λογίζεται) with a view to (εἰς) seed.'

God's Divine Purpose determined that Abraham's heir should be Isaac, not Ishmael, and that the line of inheritance should descend through Jacob, not Esau. From first to last the provision, course, and movement of blessing was to be Divine, not human. 'Not of works, but of him who calleth' (Ro 9^{11}). Why this choice was made of Isaac and Jacob rather than of Ishmael and Esau, we know not, except that it magnifies the grace and power of God as against natural order and natural rights. God's perfect wisdom so willed it, and that is the fundamental cause and explanation. He still determines that His spiritual blessings should run along lines of spiritual kinship, not of fleshly descent, and the children of the promise (not of the flesh) are still being reckoned with a view to the possession of a spiritual seed, even those who believe and serve God.

IV. The Arithmetic of Absolute Justice.

Ro 2^{26}: 'If, therefore, the circumcision guard the righteous enactments of the law, will not his uncircumcision be reckoned (λογισθήσεται) with a view to (εἰς) circumcision?'

Ro 4^{4}: 'Now, to him who is working the hire is not reckoned (λογίζεται) according to grace, but according to debt.

God is no man's debtor, and all His dealings are according to strict and perfect justice. The uncircumcized Gentile, living up to the full measure of His light, shall be regarded as among the privileged children of Israel. And if it were possible for a man to work for his own salvation, it would be reckoned to his credit as rightfully due to him. No one will be able to say hereafter that God was anything but absolutely just and true in all His dealings. 'Shall not the Judge of all the earth do right?'

V. The Arithmetic of Simple Faith.

1. *For Justification.*

Ro 3^{28}: 'For we are reckoning (λογιζόμεθα) that a man is being justified (δικαιοῦσθαι) by faith, apart from works of law.'

Here we find the believer beginning to reckon ('we'). He has been taught by God's method of reckoning (Ro 4^{5}), and now commences to use the reckoning of trust in God. He learns from God what faith is and does, and, reckoning on that, he dares to take God at His word, and adopt a similar method of spiritual arithmetic.

2. *For Sanctification.*

Ro 6^{11}: 'So also do ye keep on reckoning (λογίζεσθε) yourselves, on the one hand, to be dead men to sin, but, on the other hand, living to God in Christ Jesus.'

Faith is not only an act for Justification; it is an attitude for Sanctification. It is not according to New Testament teaching to say that we are justified by faith and sanctified by works. We have Justification and Sanctification by faith in the One Lord Jesus Christ. In the passage now before us the believer is consequently exhorted to keep the account (λογίζεσθε) of his Christian life and standing. He is to reckon himself dead to sin and alive to God. And all this is a question not of mere emotions or variable feelings, but of solid spiritual mathematics, of calm, quiet reckoning. It is a rational calculation based on facts. What a power this would be to us if we used it constantly, and just simply reckoned quietly, definitely, certainly that in Christ we are at once dead to sin and living to God. Our judicial position with God would thus be realized as the fount and source of spiritual power in daily life. As Vaughan paraphrases it (*Romans*, p. 123): 'Regard yourselves as included in Christ, in His death and in His life. Be, in relation to all sin, as impassive, as insensible, as immovable as is He who has already died. Be, in relation to God, as full of vigour and vitality as is He who is already risen.'

VI. The Arithmetic of Deep Humility.

2 Co 3^{5}: 'Not that from ourselves we are competent to reckon (λογίσασθαι) anything as from ourselves, but our competency is from God.'

2 Co 12^{6}: 'Lest anyone should reckon (λογίσηται) with reference to (εἰς) me, beyond what he seeth me or heareth from me.'

The Apostle's arithmetic affects the whole of his Christian life, and not merely his position and standing with God. In his work for God he is but the instrument; God is the great Agent. As a Servant of Christ, Paul cannot originate anything (ὡς ἐξ ἑαυτῶν); everything proceeds from God ($3^{3.4.6}$). This is not only his own view of himself (3^{5}), it is the one he wishes others to have of him (12^{6}). Everything concerning him is to be calculated (λογίζομαι) on a basis of fact, for he

shrinks, above all things, from a reputation that is not based on reality and not justified by personal character and power. What a test we have here for Christian life and work!

VII. The Arithmetic of Brotherly Love.

1 Co 13^5: 'Love does not reckon (λογίζεται) evil.'

2 Ti 4^{16}: 'All forsook me. May it not be reckoned (λογισθείη) to them.'

In these two utterances of the Apostle we have respectively the principle and the practice of brotherly love based on heavenly calculation. The world's arithmetic is very different; evil *is* reckoned there, and treachery is by no means overlooked. In Christianity, however, hatred and falseness do not enter into our calculation, and are to be ignored in the arithmetic of life. Love reckons many things, and takes into account quite a number of facts, but never places evil to the credit of anyone. This is Christianity.

VIII. The Arithmetic of Faithful Service.

1 Co 4^1: 'Thus let a man keep reckoning us (λογιζέσθω) as servants of Christ and stewards of the mysteries of God.'

1. Servants of Christ. Not of men, not of party, but in direct and sole relation to Christ.

2. Stewards of God's mysteries. Trusted and responsible servants charged with the revelation of His will to men.

We see here the true position of the ministry. In its limitations and duties it is a service, in its privileges and responsibilities it is a stewardship. The calculation asked for will always preserve the true balance and proportion, and prevent a great deal of inaccuracy as to the nature and powers of the Christian ministry.

IX. The Arithmetic of Unflinching Courage.

2 Co 10^2: 'The confidence with which I reckon (λογίζομαι) to dare against certain who are reckoning (λογιζομένους) us as walking according to flesh.'

2 Co 10^7: 'If any man has confidence in himself that he is Christ's, let him reckon (λογιζέσθω) this *per contra* (πάλιν) from himself, that according as he himself is Christ's so also are we.'

2 Co 10^{11}: 'Let such a one reckon this (λογιζέσθω), that such as we are by word through letters when absent, such also we (will be) in deed when present.'

2 Co 11^5: 'For I reckon (λογίζομαι) that I am nothing lacking compared with those superlative apostles.'

These passages give the strong and severe language of a man whose character and authority have been impugned. He is jealous for the honour of his Master and his Master's cause. He flings back the accusations with scorn, and shows by irrefutable proofs Whose he is, Whom he serves, and by Whose authority he lives and works. His courage is based on cool calculation. He knows what and where he is, and he challenges his opponents to calculate the problem for themselves by similar spiritual arithmetic. Charges of the kind they were hurling at him can only be met by quiet mathematical reckoning. To this he invites them, and as he does so, we see the perfect confidence of the man; he is so sure of his ground, and knows that the reckoning will work out right.

X. The Arithmetic of Consistent Living.

Phil 4^8: 'Whatsoever things are true, whatsoever things are honourable, . . . keep reckoning these things (λογίζεσθε), Ellicott, "use your faculties on them." Bengel: "*horum rationem habete.*"'

"These things" do not, as a rule, enter into the calculation of the men of the world. To Paul, however, they were things to be reckoned, estimated, and valued. 'Reckon them.' See what their value is. Calculate what they are, and what they will bring in as factors of life. Take them into account and use them as part of the arithmetic of daily living. They will not be found wanting.

XI. The Arithmetic of Spiritual Progress.

Phil 3^{13}: 'I do not yet reckon (λογίζομαι) that I myself have laid hold, but . . . I pursue . . .'

The arithmetical factors of Paul's spiritual life were so sure that he felt perfectly certain of their validity and how far they would take him. Whatever he had accomplished by means of them thus far, he knew well that there were still victories to be won and heights to be attained. His sums were not all done: 'I do not yet reckon that I have grasped' everything. So he pressed forward, know-

ing that by the faithful use of the same spiritual arithmetic, would come the same power and blessing in the future.

XII. The Arithmetic of Steadfast Hope.

Ro 8[18]: 'For I am reckoning (λογίζομαι) that the sufferings of this present season are not worthy to be compared with the coming glory to be revealed towards us.'

The Apostle is here putting down in two parallel columns the great facts, experiences, and hopes of present sufferings and future glory. On the one side he puts down a long list: tribulation, persecution, and other sorrows (Ro 8[35]). As he writes down the various elements of his past and present experiences the list grows longer and longer until he can say, 'we were reckoned as sheep for slaughter' (v.[36]). Then he commences his balance-sheet, and on the other side he places Christ and all the present grace and future glory stored up in Him (Ro 8[19-39]). Then he adds up his two columns of figures, and the result is overwhelming in its proof of the smallness of the amount of suffering compared with the huge total of glories to be revealed. This is the true arithmetic of life, the mathematics that takes every factor into account, that works by the law of spiritual 'proportion,' and whose conclusion is thus based on the certainty of spiritual law.

N.B.—Assuming Hebrews to be Pauline, He 11[19] comes in here: 'Having reckoned (λογισάμενος) that even out of dead people God was able to raise him.' This was a marvellous feat of spiritual arithmetic, for there had never been a previous experience of anyone else doing the same sum!

The Apostle urges us to be 'imitators of him' (1 Co 11[1]). It will be well for us to do so among other things in regard to our spiritual arithmetical calculations. If the accurate keeping of accounts is a mark of true life and a test of genuine character in things temporal, much more are the methods of spiritual calculation laid down by the Apostle a proof positive of a sound, strong, and vigorous Christian life.

Recent Biblical and Oriental Archaeology.

By Professor A. H. Sayce, LL.D., Oxford.

The Kasdim.

Who were the Kasdim of the Old Testament? The question is not so superfluous as it looks; for though Kasdim in the plural denotes the Babylonians, Kesed in the singular was an Aramæan (Gn 22[22]), and neither the one nor the other has been found in the cuneiform inscriptions. Various attempts have been made by Assyriologists to explain the name, since it was first discovered that the Kaldâ or Chaldæans with whom the Kasdim had been identified were an Aramæan tribe in the marshes south of Babylonia, and that though *sd* might become *ld* in Assyrian, the converse change could not take place. Nearly forty years ago I suggested that the name represented the Assyrian *Kasidi* or 'conquerors,' and for a long while this was the accepted explanation of it. But as our knowledge of Babylonian history progressed, the explanation was shown to be impossible, and other suggestions were accordingly put forward. One of them was that Kesed or Kasdim was Kardu, an abbreviated form of Kar-Duniyas, a name given to northern Babylonia after the Kassite conquest; another, that Kasdim was derived in some way from Kassu, 'Kassite,' itself. Then I pointed out that Kasda actually occurs as the name of a district adjoining Babylonia (*W.A.I.* iii. 66. 31), and *Kasdû* as a word signifying 'the earth' (81. 2-4, 287). But nothing of this was free from objections.

At last, however, a satisfactory explanation of the name can be offered, which I gather from a note in his recently published *Grundriss der Geographie und Geschichte des alten Orients* (p. 187, n. 4) has already occurred to Professor Hommel. Babylonia was called by the Sumerians the Edin or 'Plain' (Ass. *tsêru*), a word which was borrowed by the Semitic Babylonians under the form of Edinnu. It came to signify 'the country' as opposed to 'the city,' and is the term used in the phrase, 'the beasts of the field.' Thus in an inscription of Entemena, king of Lagas (B.C. 4000), the *edin Lagas* is the district or territory of Lagas.

The *edin* was bounded by the *gu* or 'bank' of the Euphrates or Tigris, *Kisad* in Semitic Babylonian; Entemena, for example, describes the canal which separated the territory of Lagas (*Tells*) from that of Jokha as extending from 'the Great River'—apparently the Euphrates—'to Gu-Edin,' 'the Bank of the Plain,' which later on in the same inscription (Col 5^9) is defined as the bank of the Tigris. Similarly Khammu-rabi in one of his letters speaks of 'the bank of the river of Eden' (*Kisad nâr Edinna*). The cultivated land of Babylonia, it will be seen, was thus divided between the Eden or Plain, and the Kisad or River-bank.

Kisad is the Hebrew Kesed; and since the Aramæan tribes lived on the banks of the Euphrates and its tributaries, according to the Assyrian inscriptions, we can understand how Kesed came to be the uncle of Aram. Arphaxad, which Schrader has long since shown to be 'the boundary (ارفة) of Kesed,' and thus the equivalent of the Sumerian Edin, naturally represents the Babylonians, while for those who dwelt westward of the Euphrates—Ebir-nâri, 'beyond the river,' as it was called in later days—the inhabitants of the Kisad or River-bank would give their name to the rest of the native population of the Babylonian plain. Indeed, Babylon was built on the Kisad rather than in the Edin, and so, too, was 'Ur of the Chaldees," מְתֶג הָאַמָּה (2 S 8^1).

The expression 'Metheg-ammah' has long puzzled the commentators. Some time back I pointed out that it is Assyrian, and was the name given to the coast-road of Palestine which had fallen into the hands of the Philistines after the expulsion of the Egyptians, and the possession of which gave David the military control of the country. It is, in fact, the Assyrian *metiq ammati*, or, as it would be written in the Babylonian of the Tel el-Amarna tablets, *metig ammati*, 'the high road of the coast-land.' The Sumerian equivalent would have been *Kharran Sarsar* (*W.A.I.* v. 18. 32), and Sarsar was a Sumerian title of 'the land of the Amorites.' *Ammati* was a rare word, confined, so far as we know, to poetry, and it was, I believe, derived from the borrowed Hittite *amma*, 'land.' Amma, written Am and Ammi in the Tel el-Amarna tablets, denotes northern Syria in the Hittite texts.

But whatever be the derivation of *ammati*, the interesting point is that we have a Hebraized Assyrian phrase in the fragment of David's annals preserved in 2 S 8. Were the annals written in Assyrian and in cuneiform characters like the pre-Israelitish literature and correspondence of Canaan? We have lately learnt from Mr. M'Alister's excavations that Assyrian was still used at Gezer in the reign of Manasseh. Or was *metiq ammati* a technical phrase which survived only in the military language of the country? At all events, the fact that *ammati* has been changed into האמה, unless due to copyists, goes to show that the phrase was still understood when 2 S 8 was written.

The actual annals of David and Solomon, with the events arranged in years as in the annals of the Babylonian and Assyrian kings or of the king of Gebal in the Golénischeff papyrus, must have perished before the compilation of the Books of Samuel, and only fragments of them are preserved. Hence it is that the beginning of the war with Hadadezer is narrated in a later chapter (10), and that it is only with Solomon's successor Rehoboam that the exact length of the kings' reigns comes to be known. The sole explanation of this can be that the royal annals had been destroyed when Jerusalem was sacked by Shishak in the fifth year of Rehoboam—the year, in fact, in which the exact chronology of the kings of Israel and Judah first begins.

The war with Hadadezer gave David the control of Western Asia as far as the banks of the Euphrates. The decisive battle took place when Hadadezer was on the march 'to restore his boundary-stela at the Euphrates,' where he had set it up in imitation of Thothmes III., who had erected similar 'boundary-stelæ' at the same place. From chap. 10 it would appear that Ammon was tributary to Hadadezer, like the rest of the country northward of Moab and Israel; David, accordingly, crossed the Jordan into Ammon, and there pursued the Syrians along the road which leads through Damascus and Homs to the north. This brought him to Aleppo, the Khalman or 'land of Khalma' of the Assyrian inscriptions, and the district south-westward of Carchemish, whose inhabitants are called Akhlamê in the Assyrian texts, Khalammê on the Hittite monuments. In Khalma or Khalma-n we have plainly the Helam of 2 S 10^{16}, to which the Aramæans from the eastern side of the Euphrates had succeeded in

making their way. In Josephus the name (which has been transformed into that of a person) appears as Khalaman (cf. the Sept. Χαλαμάκ for Heb. חלאמה.

The epoch of Hadadezer coincides with that of the Assyrian king Assur-irbi, who, as we learn from Shalmaneser II., lost Syria, 'the king of the land of Aram' having captured Pethor and Mutkinu, which commanded the passage of the Euphrates and the high road to the Mediterranean. For about a century Assyria was thus shut off from Syria, where, accordingly, David and Solomon were allowed full freedom of action. 'The king of the land of Aram,' who had driven the Assyrians back from the Euphrates, was probably Hadadezer. With his overthrow all Aram west of the Euphrates passed into the hands of David; Hamath naturally became tributary, and it is not surprising that Solomon in the earlier part of his reign should have built forts there (2 Ch $8^{3.4}$, where the Chronicler seems to imply that he had suppressed a rebellion in 'Hamath of Zobah'; cf. 1 K $11^{24.25}$). At all events the battle of Helam and the subsequent reduction of Damascus brought Syria under Israelitish supremacy, and extended the boundaries of David's empire to Tiphsah on the Euphrates (1 K 4^{24}). North of that came the Hittites, whom David took care not to disturb.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XXXI. 3.

'The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.'—R.V.

EXPOSITION.

'The Lord appeared of old unto me.'—The Church of the faithful Israel is the speaker. 'From afar' (so we ought to render, rather than 'of old') she sees Jehovah, with the eye of faith, approaching to redeem her; comp. Is 40^{10} 59^{20} (only that in these passages it is to Jerusalem, and not to Babylon, that Jehovah 'comes' as the Redeemer); also the promise in Ch 30^{10}, 'I will save thee from afar,' and Ch 51^{50} (Septuagint reads, 'unto him'; but an abrupt change of person is not uncommon in Hebrew).—CHEYNE.

'Saying, Yea, I have loved thee.'—'Saying' is inserted to make the connexion plainer. The genius of Hebrew does not require such a distinct indication of a change of speakers as our Western languages. For other instances of this, see Gn 4^{25} 26^{7} 32^{31}, 1 K 20^{34}.—CHEYNE.

'Therefore with lovingkindness have I drawn thee.'—Some translators render, *I have preserved* (or *respited*) *thee*; others, *I have continued my lovingkindness to thee*, as in Ps 36^{10} 109^{12}; but the LXX, Vulg., and Luther agree with the English Version, and it finds sufficient support in the meaning of the Hebrew verb and in the parallel of Hos 11^{4}.—PLUMPTRE.

THE SERMON.

Lovingkindness.

By the Very Rev. John Tulloch, D.D., LL.D.

To every thoughtful and awakened mind the most vital of all questions is, 'Am I an object of Divine care?' When clouds are all around our lives we fail to see the Divine love shining behind. At such moments, when all is dark and we feel ourselves the sport of an unknown fate, there is wonderful power to soothe and enlighten in the old words of Scripture. 'I have loved thee with an everlasting love' comes like fragrant balm upon our smitten heart, and awakens the slumbering chords of faith and hope.

Let us look at the different aspects of these words.

i. *Divine love is a fact.*—There can be no doubt about the teaching of Scripture on this subject. The God of the Bible is a God of love, He is a Father in heaven. We are like sheep, constantly wandering; but He is the good Shepherd who spends His time looking after the sheep and bringing back the strayed ones. The fact of Divine love is the very core of the Gospel, though it is sometimes hard for us to realize it. It encounters two obstacles within us—our fear and our pride. Many of us realize our sin so strongly that we can more readily believe that God is angry with us than that God loves us. We fail to distinguish between the sin and the sinner. But still more of us are kept from God by our self-sufficiency. We feel as if the powers of nature were strong in us; we trust in God's good nature

and think He will overlook our sin. If this is our position, let us remember the words of the apostle: 'If we say we have no sin, we deceive ourselves, and the truth is not in us.'

ii. God not only loves us, *He loves us everlastingly*. In our times of misery and black despair, God, as a power of love, may seem far from us; but the voice of God is not still because we do not hear it, nor the love of God gone because we do not feel it. But our saying this does not make it true to those who experience only bitterness and not love. That is so, for spiritual realities cannot be handled like physical realities. We cannot distribute the Bread of Life to famishing souls as we distribute the bread that perisheth to hungry mouths. We can only say, 'Try God.' He did not afflict us willingly.

> All sorrow is a gift; and every trouble
> That the heart of man has, an opportunity.

iii. *I have loved thee.*—God's love is not impersonal, it is individual. It embraces all, but it individualizes all. How personal always was the ministry of our Lord! 'Come unto me,' 'Take up my cross,' 'Simon, son of Jonas, lovest thou me?' Shall we not reply to Him who first loved us—shall we not say, in answer to the Divine love in our hearts, 'Lord, Thou knowest all things: *Thou knowest that I love Thee*'?

How God Reveals Himself.

By William Macintosh, M.A., Ph.D.

What is the secret of the Bible's greatness? It is admitted that the Bible has a wonderful fascination for men. It is not only a literature in itself, but it creates a fresh literature around it every year, thus adding to the intellectual wealth of the world. Of the many volumes that have been written about it, not one has been found that can supersede it. At the present day it commands the highest intellect of the noblest men without losing its power over the humblest. To mark the unique position that it occupies, it has been called the Bible, that is, 'The Book.' It is pre-eminently *the* Book, because it professes to be a revelation from God. But other books have professed this also. The Mohammedan has his 'Koran'; the Buddhist his 'Tripitika'; the Hindus their 'Vedas'; the Parsis their 'Zend-Avesta'; and the Chinese their 'Great King'; but compared to all these the Bible is like Mount Everest towering above the surrounding hills.

Wherein lies the secret of the perennial vitality, strength, and greatness of the Bible? Is it because of its *originality*? Its explanation of the creation of the world and man, of the mystery of evil, and the wonderful plan of salvation is certainly unique. Its originality is great, but mere originality is not sufficient to account for its power. Is it, then, because it is *true* and all other religious books are false? Nay, for the others contain truth also—truth which certainly comes from God.

What, then, differentiates our Bible from all other bibles? We believe it is the fact that it *proclaims the love of God*. Both Old and New Testaments agree in proclaiming a religion of love. We open the 'Great King,' and we only find the word 'morality'; we open the 'Koran,' and we find only 'Islam'—submission. We expect to find higher precepts in the Greek religion, but it may be summed up in the word 'morality.' But are there not deities of love in classic mythology—Eros and Venus and Cupid? No, these are deities of lust, not of love. Only in the Bible, only in the Christian religion, do we find God revealed as a God of love, and therein lies the secret of the Bible's greatness. On God's side we have, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' Our part lies in fulfilling the command, 'Little children, love one another.'

Illustrations.

An Everlasting Love.—In a recent visit to the Falls of Niagara I heard the following story of a Red Indian's surpassing love:—

Long years before the white men had occupied America, the Indian dwellers near the Falls and around the great lakes looked with such awe and wonder on the mighty cataract, with its resistless rapids and thundering waters, that they worshipped it as a kind of deity, and offered every year a sacrifice to propitiate the Spirit of the Falls. The victim was the fairest maid who had just reached the age of womanhood that could be found among all the Indian tribes. She was required when the great annual festival had come round, and the full moon was shining on the surging waters, to enter a white canoe, laden with fruits and flowers, and paddling out into the middle of the rapids, be swept over the Falls, never to be seen again. [It is interesting to note that bodies swept over the American side of the Falls are never recovered, being most probably ground to fragments on the ragged rocks beneath.] Among the Seneca Indians was a warrior chief, stern and implacable to his foes; but in his wigwam always tender and gentle towards his only child, a

lovely girl, whose mother was dead. She was the light of his home, the very idol of his heart; but when she reached the age of womanhood, the priests unhesitatingly declared that she was the fairest maid in all the country round, and must needs be offered to the Spirit of the Falls. The brave chieftain recognized the justice of the choice, though it was tearing the very fibres of his heart; yet, with the stoicism so characteristic of American Indians, he completely concealed his anguish. When the festal—the fatal—day arrived, the tribes assembled in their thousands, and when the moon shone out upon the rapids the valiant maid stepped lightly into the white canoe and paddled bravely down the rushing waters. Then suddenly another white canoe was seen to leave the river's brink, and in it the awe-stricken multitude recognized the Seneca chief himself, paddling with swift and mighty strokes to overtake his child. Speedily their eyes met: there was one long gaze of perfect love; and together they were swept over the thundering precipice. The chieftain loved his daughter too well to leave her to enter the unseen world alone.

Surely in this fatherly love, stronger than death, which many waters could not quench, nor the floods of Niagara drown, we see a reflexion of that mightier love of the Eternal Father, the God of all the FAMILIES of the earth, who so loved the world that He spared not His only-begotten Son, but gave Him to redeem perishing humanity. In the Cross of Jesus we see love that surpasseth knowledge: love that is infinite: love that is everlasting.—JOHN DOUGLAS.

Midland Baptist College.

DURING the American Civil War there came a time when General Sherman, in order to carry out his plan of attack, needed reinforcements at a certain place. The only means of securing these was by sending a messenger who had to pass through the enemy's lines. Success depended on momentary action. A railroad ran through a ravine, on either side of which the enemy was strongly fortified. As his means of transit, the messenger was to take control of an engine hauling a number of passenger cars, to act as a decoy to the enemy. General Sherman, reviewing his forces, called for a volunteer. Deathlike stillness reigned. He repeated his request—when a young drummer of sixteen years stepped out of the ranks, and saluting his commander, said, 'I'll go, sir!'

Sherman hesitated. Could one so young be expected to discharge so hazardous a task! But the pale-faced youth repeated his offer, and stood awaiting his orders. Receiving these, he mounted the engine, opened its throttle and went steaming through the ravine, 'mid showers of bullet, shot, and shell. The smokestack of the engine was knocked off. The cars were riddled and splintered, but he bore bravely onward, reached his destination, and delivered his message. After the contest, the day following, Sherman inquired after the youth, who had been found bleeding by the side of the battered old engine, which he was stroking and patting as one would a pet, and saying, 'You did it—you did it!'

The general's thanks were conveyed to him, and a cheque for five hundred dollars, which latter he refused. This was reported to Sherman, who ordered the youth to be brought to his presence. 'Was not the sum large enough?' he half-rebukingly asked. 'Yes, sir,' was the prompt reply, 'but I didn't do it for money; I did it for love. When the war began, and President Lincoln called for volunteers, I was my mother's and sister's only support. This was the first occasion I had to show my love for my country. I didn't do it for money, sir, but for love—love of home and love of country.' So the Eternal God. His love constrains: 'We love Him because He first loved us.'

The margin of the Revisd Version gives what seems the true rendering of our text: 'I have loved thee with an everlasting love: therefore have I continued lovingkindness unto thee.' The truth taught here is *the faithfulness of God's love.* Nothing can weary it. Once He has set His love upon a soul, He will never let that soul go. Contrast the Stoic doctrine of friendship. 'In such a fashion,' says Seneca (*Ep.* ix.), 'is the wise man content with himself, not that he wishes to be without a friend, but that he can be. And when I say 'can be,' I mean this: He bears the loss with equanimity; without a friend, indeed, he will never be; he has it in his own power how soon he will repair it. Even as, if Phidias has lost a statue, he will forthwith make a second, so also will this artist in the making of friendship put another friend in the place of the lost one.' Not thus does God love. He has a father's heart, and every child has in it a place all his own. If one of His children be lost, his place remains vacant, and will never be filled till the lost one is restored. This faithful love of God is the kernel of the doctrine of Election, and the Perseverance of the Saints is its corollary.

'What began best, can't end worst,
Nor what God blessed once, prove accurst.'

'I have loved thee with an everlasting love': this is Election; 'therefore have I continued lovingkindness unto thee': this is the Perseverance of the Saints.

'IT will give a notion of my father's tenderness if I set down just one *tiniest* instance of his attention to me. The forenoon was oppressive. I was sitting under a tree trying to read, when he came up to me. There was a wooden gate, with open bars near. He went and set it wide open, saying, 'There, my love, you will fancy yourself cooler, if I leave the gate open.' Will you laugh at me for mentioning such a trifle? I think not; for it went deep to my heart, and I seemed to know God better for it ever after. A father is a great and marvellous truth, and one you can never get at the depth of, try how you may.'—GEORGE MACDONALD.

With Lovingkindness have I drawn thee.—God saves by the persistent power and coming of His love. His redemption of men is a heart-to-heart work. They are drawn by His love. That love alone can constrain guilt to retrace its steps to purity. They will tell you at Naples that when Italy was unified under Victor Emmanuel, theirs was the last province to accept the altered régime. They surrendered under protest, remaining for many years discontented and rebellious. But after the death of Victor Emmanuel, when Humbert, his son, had become the reigning sovereign, cholera broke out in the narrow and filthy streets of the city, and raged with awful effect. Every one who could left the place, whilst of those who remained

hundreds were dying daily. The king resolved to visit and render what help he might to the plague-stricken people. Deaf to all appeals dissuading him from his purpose, Humbert went, entered the homes where the disease was rampant, ministered to the patients in the hospital wards, cheering the dying with his kindly speech, putting his cool hands upon their aching brows, and commending them, as their eyes glazed in death, to the mercy of Heaven. Naples responded with a devotion that has never cooled. It was their king who came, who braved sickness and death to aid his suffering subjects. Just that is the secret of God's redeeming power. He is Himself the Burden-bearer, the Sin-bearer; and comes in the darkest hour, in the deepest shadow, that He may keep watch above His own. He is with His people always, and nothing can separate them from His unchanging love. Go where they may, suffer what they may, His love glows upon their pathway like a burning sun, and cheers their hearts like the coming of a friend.

I REMEMBER, when a boy, hearing a preacher tell of a brother preacher in Scotland, who wanted to illustrate the difference between kindness and lovingkindness. He had chosen a text in which "lovingkindness" was the principal word. The suitable illustration would not come, and almost in despair, he rose from his desk, and started to stroll in the direction of a granite quarry by the sea. He came upon a number of men who were engaged in blasting operations. The fuse had been laid and lighted, and the men had withdrawn to a place of safety. Presently, to their horror, they saw a child, from one of the cottages near by, running towards the place of peril. The quarrymen shouted and wildly waved her back, but the child neither saw nor heard. By and by, the mother, attracted by the shouting, emerged from the cottage door, and taking in the situation at a glance, ran and hastily drew her child away from the scene of danger. 'Ah!' thought the preacher, 'here is my illustration. The quarrymen were kind. They knew the danger, and commanded and directed the child to retrace her steps with all possible speed. But it was lovingkindness that led that mother to risk her own life, that the life of her child might be saved.' Even so, God's dealings with Israel and with us are but expressions of the mother-love (the loving-kindness) that dwells in the heart of the Eternal.

Edgbaston. J. NAPIER MILNE.

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The Masai and their Primitive Traditions.

BY PROFESSOR THE REV. GEORGE G. CAMERON, D.D., ABERDEEN.

CAPTAIN MERKER'S book on the Masai has caused some stir in the archæological world.[1] The author is an officer in German East Africa. While discharging his official duties he has been able to collect a good deal of interesting information regarding the Masai,—a pastoral race whose habitat is the steppes of German and British East Africa. The volume in which this information is given to the public exhibits the industry and critical acumen which we expect to find in German works of this kind. And, as in other German books on kindred subjects, speculation is prominent,—assumptions are made for which reasonable proof is required,—and conclusions are stated which can scarcely be accepted without further investigation and corroborative evidence.

The chief interest of the book is connected with the primitive traditions of the Masai. These so closely resemble the early narratives in the Book of Genesis that some explanation of the likeness must be given.

In order to appreciate Captain Merker's view of the Masai traditions, it is necessary to keep before the mind his conjectural (it can scarcely be called anything else) reading of the primitive history of the people. He holds that the Masai are Semites, and that their original home was North Arabia. (At present Arabia is a favourite *terra a qua* for many things.) There seems no reason to doubt that under the pressure of famine or otherwise, Semitic emigrants from Arabia made their way into Africa, especially from South Arabia to the opposite coasts of East Africa. The Himyarites (Redmen) from Yemen appear to have entered Africa at an early period,—probably crossing near the southern extremity of the Red Sea, and it is possible—indeed, probable—that some of these pushed their way into the hinterlands,—

[1] *Die Masai, Ethnographische Monographie eines Ostafrikanischen Semitenvolkes.* Von M. Merker. Berlin, 1904.

as the Mohammedan Arabs appear to have done at a later period. Accordingly, if the Masai are really Semitic emigrants, and not aboriginal Hamites (who appear to have been found as far south as the Equator), they may very well have come from Arabia. In accordance with Masai tradition, it is supposed that three different hosts of emigrants—considerably separated in point of time—forced their way from North Arabia to the steppes about the Equator in East Africa. Here they settled; the district suited them as a nomadic people. First came El dorobbo (in the Bantu dialect Wandorobbo). After a time, the length of which is unknown, El kuafi (Bantu, Wakuafi), from the same home, forced a settlement in the district occupied by the Wandorobbo. These, in turn, had to yield to the Masai proper, who led a third invasion from the same quarter, and established themselves in the equatorial region already occupied by their countrymen.

According to Captain Merker, the Masai entered Africa from the north, and forced their way up the Nile to the region in which they are now found. He thinks that the direct passage across the Red Sea was impossible on account of the size of the herds of cattle with which the emigrants would be accompanied. This is one of the assumptions of the book. That a host of Nomadic Arabs with their flocks and herds,—sufficiently powerful to overthrow any force with which the rulers of Egypt might attempt to arrest their progress,—marched successfully from Suez to the Equator, seems to require some proof. But no proof is to be given. In the Egyptian records, so far as these are known, no reference occurs to such an invasion. To a German critic this creates no difficulty. The passage of the Masai is assigned to prehistoric times,—in other words, to a date prior to, say, 4000 B.C. In this connexion, the prehistoric period corresponds to the post-exilic period in critical discussions regarding the books of the Old Testament. Any event that cannot be satisfactorily placed within historical times may be assigned, with comparative safety, to prehistoric days. If a mistake is made, it is impossible to prove it. In the present case, it occurs to one to ask whether the rich lands of the Nile delta offered no inducement to these victorious nomads from Arabia to stay where kindred Semites afterwards—in the days of Jacob and Joseph—found a congenial home. That will probably be regarded as an irrelevant question. In any case no answer is available.

Upon the whole, while Captain Merker is entitled to every credit for the patience with which he has collected the traditions of the Masai, and the ability with which he supports the views he founds on them, his account of the migration of this Arabian tribe, from their home in Arabia to the Equator, can scarcely be said to be convincing. The question still remains, whether these Masai do not belong to the aboriginal Hamites.

For O.T. critical investigation the importance of Captain Merker's views is obvious. The Masai are supposed to arrive in the neighbourhood of the Equator not later than 4000 B.C. According to our present information, that is a millennium and a half before Babylonian influence began to act on the ancestors of Israel, to whom we owe the early narratives of the O.T. Accordingly, if these narratives, and the primitive traditions of the Masai are in substantial agreement, the view (popular at present) that the traditions recorded in the early chapters of Genesis are of Babylonian origin must be reconsidered. For this reason—though there were no other—the early history of the Masai should rest on something more satisfactory than an assumption.

The purpose of this paper excludes any detailed reference to the social, economic, and family life of the Masai, as described by Captain Merker. But the place assigned to the great family of *Smiths* must be noticed. Among the Masai, smiths were pariahs. They were tolerated simply because they were needed. The Masai were a pastoral people; and the steppes about the Equator in East Africa supplied good pasture for their flocks. But rinderpest has been for ages a scourge in that district. When the herds of the Masai were decimated by disease, they invaded a neighbouring negro territory, and repaired their losses through the spoils of war. But a warlike people, called on to make frequent invasions of this kind, required implements of war. These were made by the blacksmiths. Hence, for the sake of their craft, the latter were tolerated, though as a class their place in the social scale was the lowest. The trade of the smith was handed down from father to son. A member of the Smith caste could not raise himself to a higher class by giving up his trade. One born in a Smith family remained for ever a member of the Smith caste.

The hospitality of a smith was scarcely claimed even in a case of necessity; and the rites of hospitality were proportionally limited towards a smith. In a case of war, smiths might not tent among the other warriors. They must march to the battle by themselves, and as they formed a comparatively small portion of the army, their share of the booty was proportionally small, and was often appropriated by the other warriors. It is scarcely necessary to add that intermarriages between Smiths and members of the other classes of the community — if not absolutely forbidden — were practically under the ban; if such a marriage took place, the belief was that calamity would certainly follow it. Other points of interest are mentioned by Captain Merker, but enough has been stated to show the position of the smith among the Masai. But how came such an estimate to be formed of a tradesman so important as the smith? The answer is supplied by Gn 9^6: 'Whoso sheddeth man's blood, by man shall his blood be shed.' This prohibition of murder is common to the O.T. and to the Masai traditions. The taking of human life was counted by God so grave a crime that nothing less than the life of the criminal was regarded as an adequate punishment. The weapons through which human blood was shed, and members of the race were done to death, were manufactured by the smiths. The violation of one of the most sacred ordinances directly imposed on the race by God was effected through the instrumentality of the smiths. Accordingly, the latter fell under the divine anger, were regarded as a class to be avoided, and formed an unclean caste. Anything got from them was unclean, and was smeared with fat, in order to remove the uncleanness. For the same reason the hands that touched anything not yet rendered clean were smeared with fat.

The first smith mentioned in the Bible is Tubal-Cain (Gn 4^{22}). The meaning of Tubal is doubtful. Most probably it refers to metals, or metal-working. Captain Merker finds among the Somalis, Abyssinians, and Gallas three different words, more or less similar in sound to Tubal, each of which means smith. The second part of the compound name, Cain (notwithstanding the derivation suggested in Gn 4^1, from קוה, which does not suit) comes directly from a root קין, which, in Arabic, means to act as a smith (قين = smith). In this sense the verb is not found in the O.T. But the noun קין, a spear (2 S 21^{16}), may be taken as showing that such a signification was attached to the root. The point is that Cain may be explained in the sense of smith. (Cf. the Masai expression for Smith, Ol kononi (= קינן, Gn 5^9.)).

With one important exception, the Cain of the O.T. corresponds fairly well to the first smith among the Masai. The O.T. Cain was the first murderer. But according to our author a nature-people would not dream of assigning murder to the eldest son of the first human pair. That would interfere too seriously with the growth of the race. The legend in which this crime is assigned to the first-born of mankind must be of comparatively late origin. In the Masai tradition the first murder was committed in the days of Tumbainot (= O.T. Noah), and was the immediate occasion of the Flood. And Captain Merker thinks that this view is in accordance with the teaching of P (the latest pentateuchal document). It is in P that death is prescribed as the punishment of murder (Gn 9^6 as above). The prescription appears as one of the ordinances for the new life of the race after the destruction by the Flood. The inference is that the crime denounced, if not the main cause of the Flood, at least entered prominently into the circumstances which brought that judgment on the race. In support of this view it is argued that according to J (the earliest document) the motive of the Flood is the general wickedness into which the race had fallen (cf. Gn 6^{5-7}). It might fairly be argued that a general charge of this kind would be more likely to appear in the late than in the early document. But so far as murder is concerned, that crime had already been assigned by J to the first-born of the race (Gn 4), and could not be presented, many generations later, as the main cause of the Flood. (It may be noted, in regard to this line of argument, that, with the exception of the reference to violence in v.^{11}, the language in which P prepares for the Flood, differs little in substance from the corresponding language in J (cf. Gn 6^{11-13} and 6^{5-7}).

Apart from this the O.T. Cain resembles the first smith among the Masai. Both were agriculturists and lived apart from their people under divine condemnation.[1]

[1] In this connexion, it may be noted that a reed-splinter, and not a metal knife, is used among the Masai to cut the

Here we encounter a historical question of some interest to the biblical student. If the word Cain means smith, the Kenites (קיני: the English scription is apt to mislead) mean smiths. And Captain Merker regards the Kenites of the Bible as the descendants of those who were smiths in Israel when the Israelites were still nomads. The estimation in which smiths are believed to have been held by all primitive Semitic nomads is supposed to be reflected in such passages as Gn 15^{19}, Nu 24^{22}. In the former, the Kenites are the first of the tribes whose territories are assigned in promise to the seed of Abraham. In the latter, the Kenites are associated with the Amalekites in the ruin predicted by Balaam.

But in the early history of Israel the Kenites have an honourable place. If the narrative may be trusted, the father-in-law of Moses, the priest of Midian, was a Kenite (cf. Ex 3^{1} 4^{18} 18^{1}, Nu 10^{29} with Jg 1^{16} 4^{11}). It is impossible to determine the exact connexion between the Kenites and the Midianites when Moses appears on the scene. If the Kenites were the descendants of the smiths of the Nomad Israelites, it may be that a Kenite had risen to a place in Midian corresponding to that filled by Joseph in Egypt. Nothing can be settled with our present information. What seems clear (assuming the trustworthiness of the record) is that, at the time of the Exodus, Kenites were located in the north-west of the Arabian Peninsula—a district to which has been assigned a prominent place in recent discussions on the Old Testament. Whether there were other reasons or not, the marriage of Moses to a Kenite sufficed to secure a measure of influence to the Kenites in the history of Israel at the Exodus and in the period immediately following. Kenites joined the tribe of Judah, and obtained a settlement in the territories assigned to that tribe (Jg 1^{16}). They appear to have spread out among the tribes in the neighbourhood of Judah. Saul found them in some number among the Amalekites when he went to destroy that tribe, and, remembering the old friendly relationship, warned them of what was about to happen, and furnished them with the opportunity of escaping the impending judgment (1 S 15^{6}). When David was living in exile among the Philistines he mentions the Kenites among the tribes whose territories he invaded and plundered (1 S 27^{10}, cf. 30^{29}). In the days of the Judges, Heber, one of the tribe, migrated northwards, and settled in the neighbourhood of Kedesh of Naphtali, where the friendship for Israel was shown by the murder of Sisera (Jg $4^{11ff.}$). The friendly relations subsisting between the two peoples are indisputable. But if the Kenites were the descendants of the smiths, and really formed a Smith caste—in other words, a caste of pariahs—this relationship requires explanation. The marriage of Moses cannot quite account for it. If the ancient Semitic feeling regarding the smiths subsisted in Israel till the time of the Exodus, the marriage of Moses to a member of the Smith caste would rather have involved the loss of any influence he might otherwise have exercised over the affairs of his people. It is obvious that a sentiment of a very different kind was cherished towards the Kenites by the Israelites who left Egypt under Moses. This Captain Merker admits, and he accounts for it as follows:—

A nomadic people had to move from place to place according to the condition of the pasture. But the Smiths had few cattle; and when a district was suitable to their trade, supplying them with necessary materials (charcoal, etc.), the lack of pasture which compelled their fellow-tribesmen to move would not seriously affect them; and while some of them would probably accompany the tribe, others would remain. These would have to enter into relations with some neighbouring agricultural tribe, or would themselves become agriculturists, till the soil so far as that was necessary, and settle in the district. This would involve at least a partial separation from the tribe. War or famine or rinderpest would drive the main tribe farther afield, and make the separation more complete—in some cases permanent. In this way smiths would fall away from their own people, and form colonies by themselves, or mix with the tribes in whose neighbourhood they settled. If their character was strong enough, or their influence powerful enough, they might gain the ascendancy over the tribes among whom they settled. It may be that something like this happened when, through the pressure of famine, the Israelites went down to

umbilical cord at birth. And with this may be compared the use of sharp stones (flints?) for circumcision among the Israelites (Ex 4^{25} צר, Jos $5^{3.4}$ חרבות צרים),—and of unhewn stones—stones on which no metal tool was used—for the construction of an altar for Jehovah's sacrifices (Ex 20^{25}, Dt 27^{5}, Jos 8^{31}).

Egypt. When they returned to Canaan they found in the north of the Arabian Peninsula and in the south of Palestine the descendants of the smiths of their old nomadic days, organized and occupying a prominent place in the districts in which they were settled. A residence of several centuries in Egypt modified many things. The primitive view of the smith disappeared. Even if the Kenites of the Exodus period were the descendants of the smiths of nomadic times, they were regarded as not unworthy of Israel's friendship, or of marriage into Israel's families.

With reference to the wide distribution of the Kenites, as in the O.T. narratives, Captain Merker's view, if it appears well founded otherwise, is not improbable. In the fierce fighting times of these early records, weapons of war were in continual demand. And no class would be more likely to be carried captive by a successful invader, and no captives would be more highly prized, than the smiths, the makers of so many of the weapons required in war. (Cf. 1 S 13^{19}, where the Philistines are represented as having carried off all the smiths of the Israelites; and 2 K 24^{14}, where, along with the king, and the princes, and the mighty men of Judah, Nebuchadnezzar is reported to have carried away all the smiths. It may be noted, however, that the word translated smith in these passages is not קיני.)

The relations of the Kenites to the Israelites of the Exodus period are matters of history. For the connexion between the Israelites and the Kenites on the one side, and the Masai on the other, prehistoric tradition must be consulted. According to this tradition, as reported by Captain Merker, the Masai and the Israelites sprung from the same people—the Amai. In the course of time this people was divided, and the history of the division closely resembles that of the Smiths as given above. Hence the interest and value of the discussion regarding the Smiths. Through the ravages of cattle-plague a number of the people were reduced to comparative poverty. Hence arose two classes—the rich and the poor. The former, with their flocks, left the home where the plague had done such damage to their fellow-tribesmen. Fresh outbreaks of the plague extended the distress,—added to the number of the poor,—and effected a more complete separation from the more fortunate members of the tribe. The distance to which the latter removed was often too great for tribal communications, or the maintenance of the old tribal relations.

Those thus reduced to comparative poverty bore the name 'L Amerak, or Ameroi. It fell to them to follow a course similar to that pursued by the Smiths as already reported. They were obliged to procure supplies for the maintenance of their families from the agricultural tribes settled in their neighbourhood. After a time many of them abandoned their nomadic life, and settled in the original home as agriculturists. And as the Smiths had followed a similar course, the name 'L Amerak appears, in course of time, to have been applied to them.

On the point thus raised the conclusion is that of the Amai, a portion remained and settled in the old home in North Arabia, under the name of Ameroi; another portion, whose wealth had not been seriously impaired, left the plague-stricken district, and, under the name Masai, migrated to Egypt, and made their way to the equatorial regions, where their descendants are still found.

Among the Ameroi there arose a man of great influence, named Ol Eberet, whose forefathers had been reduced to so poor a condition that they had to support themselves from the produce of the chase. Ol Eberet was the founder of the tribe El Eberet, of whom one part migrated with the Masai, while the other remained in the original home. This Ol Eberet Captain Merker identifies with Eber of the Old Testament narratives, the forefather of the Hebrews (cf. Gn $10^{21ff.}$). In connexion with this matter there is an interesting point of contact between the Old Testament narrative and the Masai tradition—if the latter has been correctly reported by Captain Merker. The separation of the Masai (according to their tradition) from the Ameroi and El Eberet who remained in the old home, took place in the days of Gereua, the son of Ol Eberet. According to Gn 10^{25} the earth was divided, and the separation of the races occurred in the days of Peleg, the son of Eber. The inference suggested is that the migration of the Masai into Egypt is synchronous with the dispersion of the human race reported in Gn $11^{1ff.}$, and that the tradition of the Masai and the narrative in Genesis have a common origin. Accordingly, the Amai are the ancestral people from whom sprung the Masai, Ameroi, and El Eberet. In the opinion of Captain Merker, the Ameroi

that remained in the fatherland are the Amorites —and the El Eberet the Hebrews—of the Old Testament. If this view is well founded the alliance between Abraham and the Amorites (Gn 14^{13}) is easily understood. Both were Semites from the same stock. So also were the Masai. But the course of time and the events of history have brought considerable changes. The true descendants of the original nomadic Semites are found in the Masai. When the Hebrews gave up their nomadic life, and settled as agriculturists, a process of intermixture with neighbouring races set in, which gradually modified their Semitic characteristics. The true Semite is no longer to be found among the Jews.

Captain Merker tells us that the Masai are reticent regarding their early traditions, and that he had to wait patiently and walk warily for years before he gained their confidence, and received the information which he has given to the world. Is it possible that there is a mistake somewhere, that the traditions published in this volume were not brought from North Arabia to Central Africa by a host of nomadic Semites in prehistoric times? It may be counted heresy to suggest that a German critic may be mistaken in his reasonings and conclusions. The case presented by Captain Merker is so exceptional that it would be unworthy of scientific criticism to accept his conclusions without further investigation. Are these Masai the lineal descendants of nomadic Semites who, sometime before 4000 B.C., left North Arabia and pushed their way up the Nile to the equatorial regions of East Africa? That is a fundamental question, and a good deal will depend on the answer to it. If Captain Merker's volume draws the attention of biblical students to that question, and makes them forget for a time the connexion between Arabia and ancient Babylonia, it will serve a useful purpose.

A concluding paper will describe the Masai traditions.

At the Literary Table.

GREGORY THE GREAT.

GREGORY THE GREAT: HIS PLACE IN HISTORY AND THOUGHT. By F. Homes Dudden, B.D., Fellow of Lincoln College, Oxford. (*Longmans*. 2 vols. 30s. net.)

FASHION rules in the writing of history as in other human interests. Yesterday history was the biography of great men; the infinitely little have their opportunity to-day; to-morrow they will be once more ignored and history will move down the ages leaping and bounding from one outstanding figure to another. Mr. Homes Dudden is a writer for to-morrow. He has written the history of Gregory the Great. He has written it fully, exhaustively. He has written it for our time once for all. He believes that it is our business to study the great men and movements of the past. He believes that their study gives us all that we could get from the study of insignificant men and things, and much more. It is better, he believes, to know the personalities of the past and to leave the crowd to oblivion.

His book is a critical study of Gregory. Not that it is unpopular. If popularity means pleasure in the reading, it is popular enough. But you do not think of that. You notice that Mr. Dudden has read the original sources, and has made himself acquainted with the circumstances and surroundings of the life of Gregory the Great, so that he has been able to form his own judgments, departing occasionally from the judgments of other historians, without the suspicion of presumption, well-nigh without the fear of error.

He believes in his subject. Gregory is a true man, almost a hero for his historian, who feels that his life is worth writing even at so great a length as this. But he is no hero of the immaculate order. When Mr. Dudden comes to the final estimate of Gregory's worth, he remarks that 'the ideal of saintliness ever eludes even those who most fervently aspire to realize it,' and he faithfully records those failings which remain as blots on Gregory's character. He mentions his treatment of Desiderius, the learned and virtuous Bishop of Vienne. 'Desiderius applied to the Pope for the pallium, pleading the ancient privileges of his Church. Gregory, however, who had made no difficulty about conferring the distinction on the

influential courtier Syagrius, shrank from thus honouring Desiderius, who was bitterly hated by Queen Brunichildis. For the Bishop of Vienne had played towards the queen the part of John the Baptist, and boldly denounced her incestuous marriage with Merovech; for which cause he was persecuted by her with implacable resentment. Hence the request of this worthy but unpopular man placed Gregory in an awkward position. He did not like to refuse outright, and yet he dared not, by complying, risk the loss of the queen's goodwill.' There is nothing indeed which brings out more clearly Mr. Dudden's capacity for the work he undertook than the way in which he makes Gregory's greatness rise before us, as a building rises from under the hand of a master-builder, while never subordinating the facts of history to the demands of art.

When we consider what were the elements of his greatness we find it difficult to single them out, and have to say to ourselves that, being a man, he was greater than the elements which made him great. We may remember his treatment of the Jews. It is not a little remarkable, as Mr. Dudden says, that 'at a time when the hand of every man was against them, when any ardent prelate felt himself safe in attacking them, when the secular powers, if they did not actually join in the persecution, at least rarely took steps to prevent it, the Jews found a resolute champion and defender in Pope Gregory the Great.' And yet, even in his treatment of the Jews, he was a man, and a man of his time. If he did not persecute them he endeavoured to compass their conversion by bribery, and when a Jew was found guilty of misdemeanour Gregory upheld the government in exacting the severest possible punishment. Gregory was called 'the Great.' There is nothing wonderful in that. The wonder is that after Mr. Dudden's research and resolute truthfulness we call him 'the Great' still. For we do not now call Herod 'the Great,' nor even Alexander the Macedonian.

It is a full, rich book. It is a study both of Gregory and of his times. When we reach the chapter on Gregory's missionary labours we obtain a complete history of the introduction of Christianity into England under Augustine, and of Augustine's subsequent life there. And not only that. Upon the baptism of King Ethelbert, Mr. Dudden says: 'It is not without a pathetic significance that one week after Ethelbert's baptism, which marked the triumph of the Roman missionaries in the south, there passed away, in the northern island of Iona, the fine old Irish missionary and saint, Columba.' Whereupon he takes time to tell once more the pathetic story of the last day of Columba's life. And he does it well. We do not grudge him the digression.

He tells all his stories well. And so, since it is time we had let him speak a little for himself, we shall end this inadequate notice of a great book by quoting his account of that celebrated incident in the life of Gregory, his meeting with the English slave-boys in the Roman market-place. It will stand without disparagement even beside the account which J. R. Green has given us. Gregory was not yet Pope, as some of our popular historians tell us. He was Abbat of St. Andrew's Monastery in Rome.

'In our remote island of the northern sea much fighting had been going on. Aella, king of Northumbrian Deira, had been struggling successfully to establish his supremacy over the neighbouring Bernicians. In these wars many captives had been taken on both sides, who, according to the usage of the country, were either killed or sold into slavery. Thus it chanced that some time between the years 586 and 588, some English boys, subjects of Aella,—three in number, according to the Canterbury tradition,—were publicly offered for sale by some Jew merchant in the market-place at Rome. It happened that on that day Abbat Gregory, with a few of his monks, was passing through the Forum, and was struck with admiration on beholding the white skin and golden hair of the handsome slaves. He stopped and asked the slave-dealer whence they came. The Jew replied that they had been brought from Britain, where all the people had fair complexions like them. On further interrogation he added that they were pagans. Gregory sighed deeply and exclaimed, "Alas! alas! that beings with such bright faces should be slaves of the prince of darkness! that with outward form so lovely the mind should be sick and void of inward grace!" Then followed the famous dialogue. "What is the name of their nation?" "Angles." "Good!" quoth the abbat; "they have the faces of angels and should be co-heirs with the angels in heaven. From what province do they come?" "From Deira." "De-ira! Yea, verily; they shall be saved from God's ire and

called to the mercy of Christ. How call you the king of that country?" "Aella." "Then must Alleluia be sung in Aella's land."'

ANDREW MARVELL.

ENGLISH MEN OF LETTERS: ANDREW MARVELL. By Augustine Birrell. (*Macmillan.* 2s. net.)

There is no doubt that Andrew Marvell is worthy of a place among the English Men of Letters. If he has been long in obtaining it, that is not due to doubt of his right; it is due, as Mr. Birrell puts it, to his lack of personal vanity. 'The man Andrew Marvell remains undiscovered. He rarely comes to the surface. Though both an author and a member of Parliament, not a trace of personal vanity is noticeable, and vanity is a quality of great assistance to the biographer.'

But Andrew Marvell has found his place at last, and his biographer. It is surely an honour to Andrew Marvell to have his biography written by the Right Hon. the Secretary for Education. No doubt; but the honour to him and the pleasure to us is that it is written by Augustine Birrell.

For it does not matter much whether a biography of Andrew Marvell can be written now or not. Or only this much, that it is better if it cannot be written. For, since a book has to be made, and made of a certain size, to range with other books of this delightful series, the less of Andrew Marvell there is to put into it the more there must be of Augustine Birrell.

So when we are looking for Andrew Marvell in the book we come very often upon Augustine Birrell, and we are right content. Who was Andrew Marvell? He was 'the last member of the House of Commons who was content to take wages from, instead of contributing to the support of, his constituents.' Or, again, who was his father? The Bishop of Oxford wrote contemptuously of Andrew Marvell as 'an hunger-starved whelp of a country vicar.' Whereupon Augustine Birrell says: 'The best argument for a married clergy is to be found, for Englishmen at all events, in the sixty-seven volumes of the *Dictionary of National Biography*, where are recorded the services rendered to religion, philosophy, poetry, justice, and the empire by the "whelps" of many a country vicar. Parsons' wives may sometimes be trying and hard to explain, but an England without the sons of her clergy would be shorn of half her glory.'

Nor does it matter what question we ask. Every question is answered in words which have 'a fine relish to the ear,' to use Mr. Birrell's own quotation of a phrase of Charles Lamb's. The biography of Andrew Marvell is not without its meaning, but the pleasure of it comes from the biographer.

CAMBRIDGE THEOLOGICAL ESSAYS.

ESSAYS ON SOME THEOLOGICAL QUESTIONS OF THE DAY. By Members of the University of Cambridge. (*Macmillan.* 12s. net.)

One of the Essays in this important volume has already been referred to—Dr. Askwith's, on 'Sin, and the Need of Atonement.' That essay declared quite plainly that the Cambridge Essays are no more 'orthodox' than those which have come from Oxford—no more orthodox than *Lux Mundi* or *Contentio Veritatis*. And this in itself is a significant thing. If orthodoxy is to be defined, with Professor Willis Beecher, as the opinions of fifty years ago, then neither in Oxford nor in Cambridge has Theology been at a standstill. The men who are reckoned fittest in both Universities to express the mind of the University have all, without a single exception, moved utterly away from the traditions of their fathers. It is not merely that they have made progress, it is that they have a different conception of the Bible, and therefore of all branches of theological study. If there is a difference between Oxford and Cambridge, it is not in their relative heterodoxy, it is that the Oxford men are more individual, and dare to rejoice (though with a little trembling) in their heterodoxy; the Cambridge writers stand closer together, and they refuse to see that anybody is even astonished.

What are the Essays and who are the men? Professor Swete writes none of the papers, but he introduces the book, and his words are weighty. The men and their topics are—(1) 'The Christian standpoint,' by Dr. W. Cunningham, Vicar of Great St. Mary's; (2) 'The Being of God, in the Light of Physical Science,' by Mr. F. R. Tennant, late Chaplain and Student in Philosophy, Rector of Hockwold; (3) 'The Being of God, in the Light of Philosophy,' by Dr. A. Caldecott, late Fellow and Dean of St. John's College, Rector of Frating;

(4) 'Man's Origin, and his Place in Nature,' by W. L. H. Duckworth, Fellow of Jesus College; (5) 'Sin, and the Need of Atonement,' by Dr. E. H. Askwith, Chaplain of Trinity College; (6) 'The Idea of Revelation, in the Light of Modern Knowledge and Research, by Dr. J. M. Wilson, sometime Fellow of St. John's College, Canon of Worcester; (7) 'Prayer, in Relation to the Idea of Law,' by Dr. A. W. Robinson, Jesus College, Vicar of All Hallows, Barking; (8) 'The Spiritual and Historical Evidence for Miracles,' by Dr. J. O. F. Murray, late Fellow and Dean of Emmanuel College, Warden of St. Augustine's College, Canterbury; (9) 'The Permanent Value of the Old Testament,' by Dr. W. Emery Barnes, Fellow of Peterhouse, Hulsean Professor of Divinity; (10) 'The Gospels in the Light of Historical Criticism,' by Dr. F. H. Chase, late President of Queens' College, Bishop of Ely; (11) 'Christ in the New Testament, the Primitive Portrait,' by Dr. A. J. Mason, Master of Pembroke College; (12) 'Christ in the Church, the Testimony of History,' by Dr. F. J. Foakes-Jackson, Fellow and Dean of Jesus College, Canon of Peterborough; (13) 'Christian Doctrines and their Ethical Significance,' by Mr. J. F. Bethune-Baker, Fellow and Dean of Pembroke College; (14) 'The Christian Ideal and the Christian Hope,' by Dr. H. M. Butler, Master of Trinity College.

And that catalogue must be left for a little to make its own impression. There is matter in the Essays for more thought, and perhaps a little more reviewing.

LORD TENNYSON'S LIFE.

TENNYSON: A MEMOIR. By Hallam, Lord Tennyson. (*Macmillan.* 6s.)

The late Duke of Argyll, in a letter to the present Lord Tennyson, mentions a discussion that took place in his own house. The question was raised whether it is possible for any generation to predict, with even tolerable accuracy, how far any poet, however popular in his own time, would maintain at all a corresponding place in the estimate of future ages. Among those who took part in the discussion were the late Lord Aberdeen, Mr. Gladstone, Sir George Cornwall Lewis, and Lord Clarendon. They were in agreement that on such a question it was impossible to foretell the verdict of the future. The Duke of Argyll, however, did not hesitate afterwards to assert his assured confidence in the immortality of Alfred Tennyson. 'It seems to me,' he wrote, 'that, for example, *In Memoriam* can never die until our existing world has passed away. Sorrow is always at home here. And sorrow has never had such a voice to express all its moods, whether terrible or tender.' Perhaps the question does not concern the present generation. There is a new poet-laureate and another Lord Tennyson, but the late poet-laureate has had no successor, nor is there any appearance of the poet worthy to wear his mantle.

A new and cheaper edition of *Tennyson's Life* by his son is to be welcomed; for it is a story really worthy of being told at length, and of being read by all sorts and conditions of men and women. There are no sensational disclosures, and no piquant correspondence. A not unfamiliar portrait of the poet represented him as a brusque and even bearish personage, who did not welcome the stranger within his gates. It is a very different portrait that is presented in this volume, and we do not doubt that it is true to life. In his home in the Isle of Wight, and later at Aldworth, on the Surrey heights, he lived what seems to have been an idyllic home-life, surrounded by sincere and frankly admiring friends, and delighting in the heavens above and in the earth beneath.

He had his early struggles to get a hearing, and the critics were his thorn in the flesh. He suffered two grievous bereavements—the loss of his dearest friend, Arthur Hallam, and the death of his son Lionel. But he triumphed over the critics, and *In Memoriam* is his triumphant victory over grief and bereavement, and his full assurance in the immortality of the soul. Lord Tennyson sets forth very fully and frankly his father's religious convictions in the chapter dealing with this poem. He was a student of the Bible, and hoped it would be more and more studied by all ranks of people, and expounded simply by their teachers. He would not formulate his creed, but he hated unfaith, and could not endure 'that men should sacrifice everything at the cold altar of what, with their imperfect knowledge, they choose to call truth and reason.' He emphasized his belief in what he called the Eternal Truths; in an Omnipotent, Omnipresent, and All-loving God, who has revealed Himself through the human attribute of the highest self-sacrificing love; in the freedom of the human will, and in the immortality of the

soul. It is a strenuous life that is here depicted, for Tennyson wrote poetry from the age of eight till the age of eighty.

THE IDEALS OF THE CHURCH.

THE CONFLICT OF IDEALS IN THE CHURCH OF ENGLAND. By W. J. Knox Little, M.A., Canon of Worcester. (*Pitman.* 10s. 6d.)

In this volume Canon Knox Little describes the various movements which are going on in the Church of England. He hates movement. 'Activity' is his word for it, and activity is a hateful, horrid thing to him. Does he desire inactivity, then? It cannot be said that he does. When he goes back to the beginning of the movements which he describes, he says that during the ascendancy of the Whigs 'Convocation was suppressed from 1717 until 1850. Religious activity was carefully discouraged by the Bishops, who were in fact the creatures of a Whig ministry. Religion and morality sank, of course, to a very low ebb.' What does he approve of, then? It is easier to say what he disapproves of.

For, though Canon Knox Little calls himself a Catholic, he is really a Protestant. He protests against most of the men and all the movements of his time. And he has a vigorous manner of doing it. He protests against High Churchmen and Low Churchmen, against Broad Churchmen and Narrow Churchmen; he protests against Heads of Houses, Journalists, and Judges; he protests against the Layman, and he protests against the Bishop; he protests very strongly against Protestantism.

Listen to him on laymen: 'There are schemes for "A National Church Council," to include the "intelligent" and (apparently) infallible laity' (p. vii). 'To listen to some of our modern Bishops, one might be led to suppose that a "layman" *as such* possesses a kind of Divine inspiration withheld from the clergy, and is able instinctively to treat of all subjects' (p. 120). 'All the claptrap about "the lay mind"' (p. 125).

But the chief object of his protesting is the Bishop. 'No one can read Episcopal "charges" without noticing how very much the members of the Right Rev. Bench are "all at sea"' (p. vi). 'Some of the Bishops discountenance some heresy or some "practice" which they are conscientiously opposed to, while preserving and teaching some equally doubtful "practice" or doctrine towards which they are individually favourable. Others assume a papal air (which never sits well on an Anglican prelate), and say, "it will not be permitted" — and "nobody seems one penny the worse"' (p. vii). He denounces 'Episcopalatry' —a fine word, which he is fond of. And he tells the whole Bench their plain place and duty: 'The Bishops are "overseers" to see that Catholic doctrine and Catholic practice prevail, but they are as much servants of the Catholic Church as the most undistinguished country clergyman, and these opinions, directions, and rulings are worth less than nothing when they part from the consent of the Catholic Church.'

The only person and the only opinions from which Canon Knox Little is not a protestant are himself and his opinions. What shall we say to him? He describes Henry VIII. (quoting Bishop Stubbs) in this way: 'A strong, high-spirited, ruthless, disappointed, solitary creature; a thing to hate, or to pity, or to smile at, or to shudder at, but not to judge.' Shall we dare to transfer the description? No, some of the adjectives are inapplicable.

THE RIDDLE OF THE UNIVERSE.

HAECKEL'S MONISM FALSE. By Frank Ballard, B.D., B.Sc. (*Kelly.* 5s. net.)

There is no man living who can handle the outrageous unbeliever so satisfactorily as Mr. Frank Ballard. His *Miracles of Unbelief* has had a great circulation, a proof that he can write for the people. But he is as scholarly as he is popular. It is the combination of those two gifts, so rare in men, so happily found in him, that makes him irresistible.

In this volume he handles Haeckel. We have recently been assured that 'Haeckel does not count.' He does not count among the well informed. But Haeckel has been translated into English. His chief book has been most admirably translated by Mr. Joseph M'Cabe, under a catching (though unwarranted) title, 'The Riddle of the Universe,' and it has been selling by the hundred thousand. In England Haeckel does count. Among the half-educated young men of England he will likely count for many days. So Mr. Ballard is necessary. Just such a popular exposi-

tion of Haeckel as this will best meet the popular interest in him.

A popular exposition we call the book. For Mr. Ballard is always careful to let Haeckel and his translator speak for themselves. He never misrepresents. He has too high a sense of the task before him, too keen a conception of the issues involved, to rest content with the merely temporary advantage which such a method of controversy would give him. Yet he spares not. The exposition is the most crushing exposure.

Notes on Books.

Who's Who for 1906 (A. & C. Black; 7s. 6d. net) is a much thicker volume than *Who's Who for* 1905. It runs to nearly two thousand pages, and contains a great many additional biographies. This is right. The more the better. Even yet the list is not complete. But in saying so we do not mean to find fault. The book is the very best of its kind now published, and we know no editor anywhere who gives himself to his work more conscientiously or more capably. What we say is for the purpose of proving our interest and appreciation. The more *Who's Who* is criticized the better book it will become.

But we have discovered almost nothing as yet. Dr. Rendel Harris is spoken of as Professor of Theology at Leyden, 1903–4. Was he there? He was elected to the Chair in succession to Van Manen, but declined it. Then Mr. Kirsopp Lake was chosen.

The 'recreations' are sometimes daringly humorous. One will do. Mr. J. Romilly Allen, F.S.A., says his recreation is 'collecting strange oaths on golf links wherewith to address scorching cyclists in a suitable manner when occasion requires.'

Who's Who Year-Book for 1906 (1s. net) is also somewhat enlarged. It is just about all that is required for literary information. Among the 'Peculiarly Pronounced Proper Names' might have been given 'Inge,' pronounced as 'ing.'

'Last Sunday I directed our thoughts to the great historic fact of the Ascension, and I did so from the standpoint of the old Venetians, who realized, as no other people of that time seem to have done, its supreme importance—depicting it in beauty of line and figure and colour, and in fulness of detail, in the main central cupola of St. Mark's Church; and making its commemoration on Ascension Day, and the days immediately succeeding it, the most important religious and civil festival of the year.' That is Dr. Alexander Robertson's method in his new volume entitled *Venetian Sermons* (George Allen; 10s. 6d. net). It is not the first time that St. Mark's Church has been used to furnish a preacher with his texts. Dr. Horton's 'Cartoons of St. Mark's' was a bold pioneer. Dr. Robertson is, however, independent of Dr. Horton. And has he not himself already written 'The Bible of St. Mark's'? He knows Venice sufficiently himself, and he is a sufficiently original preacher. What an opportunity it gives a man, to live in Venice as he has lived in it, to know it, and to love it. And he has not missed his opportunity. These 'stories' have furnished him with sermons indeed.

The publisher has done his part well. The volume is extremely handsome; and it contains some seventy or eighty full-page photographs. If the original hearers could examine the antiquities of Venice for themselves, the readers of the book can do the next best thing, and study the pictures along with the text.

Law's *Serious Call* for 6d.! Mr. Allenson is the publisher. To him Dr. Whyte writes and says: 'It was a red-letter day in my life when I first opened William Law, and I feel his hand on my heart, and on my mind, and on my conscience, and on my whole inner man, literally every day I live.'

Messrs. George Bell & Sons are making for themselves a new name by their various series of books on painters, musicians, and the like. Among the rest there is a 'Miniature Series of Great Writers,' to which Mr. G. C. Williamson, Litt.D., has contributed the volume on *Milton* (1s. net). It is full of matter, and all seems accurate and informing. But Mr. Williamson has not yet got the use of his pen.

In the presence of that keen interest which the readers of THE EXPOSITORY TIMES are taking in the conduct of public worship, it is opportune to receive a new edition of *Euchologion, A Book of Common Order*, edited by Dr. Sprott (Blackwood; 4s. 6d. net). It is published for the Church

Service Society, and is the last of the volumes of liturgy which the Society determined to issue in illustration of the worship of the Church of Scotland since the Reformation.

Professor A. S. Geden, of Richmond Wesleyan College, has written No. 10 of the 'Bible House Papers,' published by the British and Foreign Bible Society. It is a translation and explanation of the *Massoretic Notes* (1s. net), which are contained in the Society's edition of the Hebrew Bible. The paper is an indispensable accompaniment of all copies of that Bible. In scholarship and practical usefulness it is above reproach.

The volume of *Young People* for 1905 has been published (Burroughs; 2s.). It is still edited by the Rev. Ernest F. H. Capey. It is still the best of the denominational magazines for boys and girls.

The Cambridge University Press has begun to issue a series of *Cambridge English Classics*. The first volume (we think it is the first) contains Bunyan's 'Life and Death of Mr. Badman' and 'The Holy War.' Together they make a thick volume (4s. 6d. net), though without notes, the idea of the series being to furnish accurate texts according to the original editions. The editor of this volume is the Rev. John Brown, D.D.

A curiously absorbing book, entitled *A Coat of Many Colours*, has been published by Messrs. Chapman & Hall. It has been written by the author of *Honoria's Patchwork*, which may help some to understand its influence. The influence is partly literary, for there is that flavour of choice language which always pleases. It is also ethical. It touches our life as it now is, and reveals its responsibilities. It is also spiritual. There is at least an occasional glimpse of the unseen. And yet it is all quite homely. Its secret is manifold.

The whole story of the work done in the offices of the Church Missionary Society is told by Irene H. Barnes under the title *In Salisbury Square*. The book is illustrated, but secretaries are the photographer's despair.

The volume of *Morning Rays* for 1905 (1s. net) and the first part of an enlarged series for 1906 (1d.) have come together. The editor deserves his success (Publication Offices of the Church of Scotland).

Last month we had Professor Orr's Lectures on the L. P. Stone Foundation at Princeton Theological Seminary. This month we have Professor Willis J. Beecher's. Dr. Orr was orthodox, and so is Dr. Beecher. But there is a difference. For Dr. Beecher's subject is the Old Testament. 'The presentation,' he says, 'is essentially a restatement of the Christian tradition that was supreme fifty years ago.' But no sooner has he said that than he qualifies it, adding, 'but a restatement with differences so numerous and important that it will probably be regarded, by men who do not think things through, as an attack on that tradition.' For Dr. Beecher's subject is the Old Testament, and he has not been asleep for fifty years.

His title is *The Prophets and the Promise* (Crowell; $2 net). For it is no mere introduction to the Old Testament that he writes. His topic is that which gives the Old Testament its value for religion, the Promise of a Redeemer, and the men who found that Promise in their hearts and shared it with the world. The lecture method gives him freedom. It gives him also the sense of human interest. So from first to last he is alive and entertaining. It would not be easy to find a book which so heroically retains both the fact and the virtue of a promised Messiah along with a loyal observance of the historical method in the study of prophecy.

Much interested in Mysticism as we all are in these days, and anxious as we are to be more interested, we read everything that is written about Catherine of Siena. So we shall read the very thoughtful introduction which Miss Scudder has written to this translation of Catherine's letters. But it is always better that we should read Catherine herself. And here she is, the very soul of her poured out without restraint in her correspondence. The title is *Saint Catherine of Siena as seen in Her Letters* (Dent; 6s. net). The translation is right well done. For Miss Scudder knows both the language and the subject. Read the letters. They give entrance into the unseen. They are of this world, most searching and practical; they are of the world to come, most imaginative, most spiritual.

'He who would worthily write the Life of Jesus Christ must have a pen dipped in the imaginative sympathy of a poet, in the prophet's fire, in the artist's charm and grace, and in the reverence and purity of the saint.' So says Principal Stewart, and the thing could not be better said. Has he fulfilled his ideal? He would thank no one for saying so. But it must be said that for the busy multitude there is no recent *Life of Christ* to be compared with the little book which he has written. He deals both with the external things and with the internal, both with criticism and with Christ. He seizes the essential things, he thinks clearly, and he expresses himself with simplicity. His judgments are always well formed. He is acquainted with the right literature, and he knows how to use it (Dent; 9d. net).

It was surely a very trying task that was set Mr. G. L. Hurst when he was asked by Messrs. Dent to give an account of all the *Sacred Literature* in the world within the space of a 'Temple Primer' (1s. net). What it cost him he does not say. But what he has done is done faithfully and accurately —a really wonderful piece of work for one man to accomplish.

'Every form of prayer should combine simplicity with depth, and sententious brevity with fervour.' So says W. K. in the *Preface to Prayers* (Dent; 2s. net), and an earnest effort is made in the book to reach the ideal. There are three sections—(1) Ancient Mediæval and Early Modern Prayers; (2) Anglican Collects; (3) Modern Prayers.

Professor G. A. Barton, of Bryn Mawr College, is one of the most accomplished Semitic scholars of our day. When he went to make *A Year's Wanderings in Bible Lands*, he went well equipped to profit by his journey. Now this charming book, published by Messrs. Ferris & Leach of Philadelphia, allows us to enter into the inheritance. It is a traveller's diary in form, but it is made exceptional by the touch of the scholar's hand on every page. The illustrations are also above the average. And they are chosen to illustrate just the things which a student wishes illustrated.

An unpretentious volume of *Sermons by Unitarian Ministers* (1s. net) is published by Mr. Philip Green. There are twelve ministers and an editor. Each minister was asked to select for publication 'a sermon which he had found inspiring and helpful in the ordinary work of the ministry.' The men seem to have been well chosen, and they seem to have chosen their sermons well. One striking thing to be seen in every one of them is the predominance of the evangelical note. Is that, then, the note which these prominent Unitarian ministers find most inspiring and helpful in the ordinary work of the ministry? They say so. They themselves have made the selection.

Messrs. Hodder & Stoughton have published *The Prophet of the Poor* (6s.) at a good time. It is the life-story of General Booth. It is written by Mr. Thomas F. G. Coates. It is a good book, besides being opportune. Mr. Coates is an old biographical hand. He knows the things to take in and the things to leave out, and he has not lost his enthusiasm, while he has gained in experience. What is the lesson which the life of General Booth teaches most openly? It is, 'Whatsoever thy hand findeth to do, do it with thy might.' One letter is signed, 'YOURS OUT-AND-OUT IN THE WAR, —WILLIAM BOOTH.' He never ceases to urge the necessity of out-and-outness; he never ceases to remind us that in this matter the men of this generation are wiser than the children of light. Well, he has won his long campaign. A general they have called him. To-day he carries a general's laurels. No general of the prince of war is more in public favour than this general of the Prince of Peace.

Messrs. Hodder & Stoughton have issued other three volumes of Dr. Moffatt's *Literary Illustrations of the Bible* (1s. 6d. net, each). They are St. Luke, Romans, and Revelation. On Ro 8^{28} take this—

'And methought that beauty and terror are only one, not two;
And the world has room for love, and death, and thunder, and dew;
And all the sinews of hell slumber in summer air;
And the face of God is a rock, but the face of the rock is fair.'—R. L. STEVENSON.

Mr. R. W. Hunter's is the *Pastor's Diary* to buy (2s. net).

Messrs. T. C. and E. C. Jack have on issue a series of shilling volumes of science. 'The Shilling Scientific Series' is the title. The volume on

Psychology and the one on *Sociology* have been written by Mr. C. W. Saleeby, M.D., who is thoroughly alive to all the modern aspects of all the old problems which these titles recall. He writes in a fine swinging style, and has a mind to utter. For the end in view—first aid to the uninitiated—the books are excellent.

A History of English Philanthropy (King; 7s. 6d. net) is a taking title. For there is a general notion amongst us that English philanthropy is something to be proud of, and therefore pleasant to read about. In reality it is nothing of the kind. It is something to be heartily ashamed of. But when we have been enticed to the reading of this book by the promise of flattery to our pride, we shall read it to the end through the deep sense of being sharers in the inhumanity of man to man in the England of the past, which it reveals. It is not all inhumanity of course. The very object of the book is to tell the other story. But the story of England's philanthropy cannot be told without revealing the necessity for it, without making it a history of progress from the dungeon darkness of barbarity to something like the light of civilization in our treatment of the criminal and the poor, both of whom we have always with us.

The book is written by Mr. B. Kirkman Gray, whose knowledge of the subject is intimate and sympathetic, and whose aim is not to write rhetoric, but to let the facts speak for themselves. Negatively it is, as we have said, a story of shame. But if the mistakes and omissions can be forgotten, there is much pleasure to be found in the association into which we are brought with the best men and the best measures which our country has known. For there is no alloy here of ecclesiastical ambition or theological bigotry.

Mr. Gray carries the story down from the dissolution of the monasteries to the taking of the first census. It was on the 31st of December 1800 that the royal assent was given to the Act authorizing the taking of the first census of the English people. Let us take the book and the story it tells and make them stepping-stones to higher things.

Mr. Thomas Law, of the Memorial Hall, has done a clever thing in getting Gipsy Smith to publish a volume of addresses. They stand by themselves, the personal note is so incessant and so acceptable, the truth is so triumphant and so authoritative, the humanity is so genial and so divine. The title chosen is, *As Jesus Passed By*.

A book has been published by Messrs. Longmans which will appeal to very many earnest men to-day. Its theme is the old one, 'What must I do to be saved?' But its method is modern. Not that the Rev. B. W. Maturin would reject the apostolic way of salvation, 'Believe on the Lord Jesus Christ,' but that he interprets that way in terms of modern thought. The book is called *Self-Knowledge and Self-Discipline* (5s. net). It is unmerciful to the self-indulgent; to the easy believer in a Lord Jesus Christ as one who 'has done it, done it all.' And yet there is no asceticism in it, no suffering for suffering's sake. That is exposed and condemned rather. Men say that Ethics and Religion have ofttimes no connexion. The Christian religion, as this searching writer shows, has discovered Ethics. He that hath seen Christ hath seen both the Father and himself.

The editors of the Oxford Library of Practical Theology have been wonderfully well directed both in the choice of their topics and in the selection of their men. The subject of the new volume is *Our Lord's Resurrection* (Longmans; 5s.). The author is the Rev. W. J. Sparrow Simpson, Chaplain of St. Mary's Hospital, Ilford. Mr. Simpson has no hesitation in holding to the fact of the resurrection, but it would be offensive to call him a traditionalist. He investigates for himself the whole subject from the beginning. Moreover, he knows the difficulties, for he has been reading the recent literature. And when he comes to an orthodox conclusion he clearly shows that he has not come to it simply because it is orthodox. But he does not spend himself entirely upon criticism; he gives much space to the power of the resurrection. He brings the external facts into fruitful association with the purposes of God and the aspirations of men.

Messrs. Macniven & Wallace have published a new edition of *John Knox*, by the late Rev. R. W. Barber. It is unbound, beautifully printed, and illustrated by Mr. C. H. Mackie.

An attractive little 'Keswick' book is written

by the Rev. J. Stuart Holden, M.A., and published by Messrs. Marshall Brothers. Its title is *Fulness of Life*.

Miss Annie W. Marston has written a biography of her sister, the late Mrs. Polhill, of the China Inland Mission, calling it *With the King* (Marshall Brothers; 3s. 6d. net). The biography is rather an autobiography. It will take its place, not among the famous literary autobiographies, but among the things that will hasten the coming of His feet.

Triumphant Evangelism is the title which Mr. J. Kennedy Maclean gives to his narrative of the recent mission in Great Britain and Ireland of Dr. Torrey and Mr. Alexander. The volume is a handsome one, well filled with portraits and illustrations, and it is written in a glowing, eulogistic, frankly 'triumphant' strain (Marshall Brothers; 3s. 6d. net).

More courageous, for, oh, how much greater are the difficulties, is Mr. Samuel Wilkinson's account of evangelical work among the Jews in Russia, to which he gives the title of *In the Land of the North* (Marshall Brothers; 3s. 6d. net). It is also a well-illustrated volume, and it touches altogether a deeper note.

Messrs. Marshall Brothers have also issued a series of Bible Readings by the Rev. Hubert Brooke, M.A., entitled *The Great High Priest* (1s. net); and *St. Mark's Gospel* in 'Our Bible Hour' Series, by the Rev. F. S. Webster, M.A. (1s. net).

There is a fine portrait of Canon Liddon as frontispiece to the new volume of Messrs. Mowbray's 'Leaders of the Church.' And the volume itself (*Dr. Liddon.* 3s. 6d. net) is good discriminating biography, the work of Mr. G. W. E. Russell. Not one of the ecclesiastical great ones of the end of the century needs a new biography more than Liddon. For he was the darling of the crowd, not of the mafficking crowd, but of the serious, responsible crowd of all ages and denominations, who filled St. Paul's to hear him, as St. Paul's has never again been filled; and yet no popular low-priced Life of Liddon has been available for the religious crowd to read until now. Mr. Russell has kept the multitude in mind.

Messrs. Mowbray have also published a small volume of *Sketches of Kafir Life* (2s. 6d. net), by the Rev. Godfrey Callaway (*venerabile nomen* in this matter). The Coadjutor-Bishop of Capetown introduces it, and says: 'I do not know of any other book that has so truly caught the spirit of Kafir life. As you read you are conscious that the atmosphere of the veld is all about you, and the wonderful spell that South African life exercises is upon you.'

There are few studies more delicate than the study of proper names. And it cannot be claimed for Mrs. L. D. Jeffreys that, in her *Ancient Hebrew Names* (Nisbet; 2s. 6d. net), she has escaped all its snares. But there is much pleasant reading in the book, and perhaps just as much accurate information as our knowledge at present makes possible. Professor Sayce writes a generous introduction.

Messrs. Passmore & Alabaster are the publishers of *Talks on Free Church Principles*, addressed to the Young People of Nonconformity, by John W. Ewing, M.A., B.D. It is a book for the present time, and even Governments may have to reckon with it.

They have also issued *A Primer on Baptism*, by the Rev. Alfred North.

We have received from Messrs. Passmore & Alabaster, further: (1) 'Spurgeon's Illustrated Almanack' for 1906 (1d.); (2) Spurgeon's sermon for the first week of the year, 'His Great Love' (1d.); (3) *The Sword and the Trowel* for January (3d.); (4) *C. H. Spurgeon's Prayers* (2s. 6d.); and (5) the annual volume for 1905 of the *Metropolitan Tabernacle Pulpit* (5s. net).

They are all, but one, old friends, and tried. The Almanack wisely walks in the old paths. The new volume of Sermons is just as good as ever and the expositions which follow each sermon have all the unction of the great preacher at his edifying best. The new friend is the volume of 'Prayers.' It is edited by Mr. Dinsdale Young. Apart from the value of the prayers, which is considerable, for they are free and yet devout, there is the interest in a side of Spurgeon's work not so easily got at and yet very momentous in the whole impression.

Which is the most useful book that has ever been written on the Life of Christ? Every *worker*

on the Life of Christ answers, 'The Life of our Lord upon the Earth,' by Dr. Samuel Andrews. In all the up-to-date lists of books for the study of the Life of Christ, Andrews is placed first.

Messrs. Putnam have just published a new book by Dr. Andrews. Its title is *Man and the Incarnation* (6s. net). And its subject is 'Man's Place in the Universe as determined by his Relations to the Incarnate Son.' It is a companion and complement to the 'Life of our Lord upon the Earth.' Not that it describes the Life of our Lord before He came to the earth or after He left it. It is not an extension of the former book, it is its interpretation. That described the life which the Son of God lived upon the earth, this describes the Son of God. It is to the former book as the Fourth Gospel is to the Synoptics. And the same finished accuracy of statement which charms every student of the Life upon the Earth, charms every reader of this more spiritually imaginative book.

The Bishop of Stepney has found a market for his *Thoughts on the Miracles of Jesus*, and now he publishes a companion volume on the Parables (*Thoughts on Some of the Parables of Jesus*, by Cosmo Gordon Lang, D.D. Pitman; 6s.). There is nothing else you can do with the Parables in the way of interpretation but put down 'thoughts' about them. And one man's thoughts are different from another man's, so that there is always room for a new book. For the Parables are inexhaustible, and even incomprehensible at present. We seem to be getting nothing out of them except nibbles of thought. Dr. Lang is not so interested in interpretation, however, as in life, and he succeeds in saying some wise things without going beyond his depth.

We had forgotten that Hellenic Greece was not yet included in 'The Story of the Nations.' That it is included now gives one the opportunity of saying that, unlike the way with books in a series generally, the best of the series has been left to the end, the best both in subject and in treatment. The author is Mr. E. S. Shuckburgh, Litt.D., late Fellow of Emmanuel College, Cambridge, and Lecturer in Ancient History in University College, London. He carries the history from the coming of the Hellenes to the death of Augustus. Before beginning the volume he seems to have considered what was the aim of the series in which it should take its place. He writes for the man in the street. There are books enow for the student. There are books for him through all the years of his life of study. Dr. Shuckburgh does not compete with these books. There are books also for the library. Dr. Shuckburgh does not compete with them. In plain English, and with personal enthusiasm, he tells in one moderate volume the whole story of the most wonderful people, but one, that has lived on earth, in such a way that the plain man of business can enjoy it (*Greece*. Fisher Unwin; 5s.).

By 'Early Christian Literature' we do not usually understand the writings of the New Testament, so that Professor von Soden's new book is likely to suffer by being called *The History of Early Christian Literature* (Williams & Norgate; 5s.). It is really an Introduction to the New Testament. Perhaps the title was chosen in order to show that the book is meant for light reading rather than for hard study. Perhaps the omission of an index is due to the same intention. But the truth is that scarcely any of the volumes of the Crown Theological Library have an index, which is a more serious matter than the editors seem to realize. Baron von Soden is, of course, out of touch with the consensus of opinion in this country. But if people want to know quickly what a German critic who is not outrageously advanced believes about the making of the New Testament, this is the book for the purpose.

Dr. Charles H. H. Wright is able to boast that he wrote the last scholarly defence of the unity of Isaiah which will ever be written. This was in the second edition of Smith's *Dictionary of the Bible*. His boasting need not end there. Now he has written the last scholarly defence of the historicity of Daniel—*Daniel and His Prophecies* (Williams & Norgate; 7s. 6d.). For there is no doubt of Dr. Wright's position, and there is no question of his scholarship.

How does he state his case? Very temperately, and therefore very cleverly. Indeed, he is particularly severe on the defenders of Daniel who use intemperate language. The Rev. John Urquhart and Sir Robert Anderson will rush to this book as to a bulwark of their faith, but they will come away with red faces.

He is quite temperate. But he has no new

arguments and no new encouragement for the old ones. That he presents a persuasive case can scarcely be granted him. But it is wonderful how adroitly he balances himself on the stepping-stones and lets the roaring flood go by. The stepping-stones are names and numbers, of which anything can be made in heaven or on earth or under the earth. The roaring flood is the whole historical attitude of the book. You may wrestle with Darius and play upon the Greek instruments of music till the crack of doom, but what have you gained or got, when all the while Daniel is a psychological monstrosity, and the Book of Daniel historically impossible?

The Reading of Scripture in Public Worship.

I.

The Points in Question.

THE points raised in Mr. Taylor's paper are of importance, both for the intelligent reading of the Scripture lessons in time of common worship, and also for the mode in which these lessons are selected. The prevailing practice seems to be that of choosing lessons that seem directly to bear on the sermon. One chapter being taken because it contains the text, and the other because it stands in some relation more or less close. Much may be said for the practice. If combined with a discriminating selection of the items of praise, and if the chapters have a real connexion with the theme or themes of the sermon, then there is obtained a unity of effect which gives the whole service a special character and value. The unity of effect is most satisfying when the occasion calls for a special tone or direction to worship—such as a communion service, a national thanksgiving, a volunteer church parade, a funeral service. It may be doubted, however, whether at the ordinary and regular services the practice is wholly to be commended. For one thing, it leads to a casual, incoherent selection of the lessons, which gives continuity neither to the lessons themselves, nor to the teaching derived from them. For another thing, it ends, especially with the Old Testament, in a very narrow range of reading. Any one following the practice of casual selection, and noting for a year the chapters chosen, will be surprised to find that he has run in a groove, from which he has read publicly in the Old Testament only, some Psalms, some chapters of Isaiah, and perhaps not more than ten chapters taken elsewhere; while in the New Testament, his somewhat wider range has still left half of the books unvisited. As a matter of principle, also, the practice subordinates everything to the sermon. That might not matter if, throughout the year, the subjects of preaching were chosen on some system and order—which they very seldom are—or so arranged as to present the fundamentals of the Christian faith, which is not always the case. To sum up, the exclusive use of what are called 'appropriate' lessons in time of worship, has brought the Scriptures into a position of unworthy subordination in the service, and has led to the reading of them in a perfunctory, unintelligent manner. If the Scriptures are to hold their right place in public worship, the lessons from them should be chosen on some system of selection: they should not be tedious in length; they should be read with articulation and emphasis which would carry their meaning home to the congregation. A congregation accustomed to such careful selection and intelligent reading will resent the inarticulate, monotonous gabble which is so often reserved for the Scripture lessons.

There is considerable field for discussion when one looks for a guiding principle in selecting the lessons. In the Church of England, in the Roman, Lutheran, and Greek, the selection has been made by authority and is binding on individual ministers. In all Presbyterian Churches ministers are free, and, if they are to be systematic, must adopt some principle. Mr. Taylor calls attention to what may be named the *historical* method by which, in the prayer-book of the Church Service Society, the lessons in the morning are taken from the historical books of the Old and New Testaments, while in the evening they are chosen in the Prophetical Books and the Epistles. The principle is good in its way; though its working out by the Church Service Society is far from satisfactory. In 'the

sixth edition, carefully revised,' the lessons which are selected for a two years' course are lengthy beyond all reason; they are arranged in the consecution of the books simply; they give scant heed to that cause of difficulty which must be recognized, namely, that many passages in the Prophetic Books and Epistles are for varying reasons unintelligible without close and serious study. The principle, again, on which the selection has been made for the Church of England seems on the whole to be *doctrinal*, *i.e.* it secures attention to the scriptural basis of the body of doctrine in the standards. In that view the selection is on the whole good, though the lessons are sometimes unwisely long, and the doctrinal aim is not always so clear as it might be.

It seems to me that a Presbyterian minister may very well hold by his liberty, and, while arranging his lessons for the year, should not fix them for every year. Some may like to have the following suggestions brought before their mind. (1) Whether they are kept as holy days or not, the seasons of Christmas, Good Friday, Easter, Ascension, and Whitsunday should be taken as occasions for drawing attention to doctrines fundamental in our Christian religion—the doctrines of the Incarnation, the Atonement, the Resurrection, the Trinity, etc. Not that these doctrines should only be taught at such seasons, but that they should never fail of their place in the year's round of pulpit instruction. To such seasons, hallowed by centuries of Christian tradition, many will desire to add the occasions of the Beginning or Ending of a year, of a Harvest Thanksgiving, of a Flower Service, of a Children's Sunday, of a Missionary Festival, or the like. For all these seasons and occasions, 'appropriate' lessons ought to be chosen, and in natural consequence these lessons would guide the choice of a text and of the items of praise. In this way the needs of ten or twelve Sundays would be met. (2) For the other Sundays of the year, the selection might and should be varied from year to year, following the principle of consecution, or of history, or of teaching, as may seem best for edification. The endeavour should be to bring the congregation, in the course of two or three years, into contact with the entire body of Scripture. Whatever the principle of choice, the lessons should be moderate in length; they should be read with clear articulation, with endeavour to convey their meaning, with a sense of their value. They will then cease to be considered, as still they often are considered, 'off-puttings of time.' (3) Some examples may add point to the suggestions. They apply to a congregation where regularly there are at least two weekly services, but at the evening service only one lesson is read. In all cases the readings were not consecutive, but selected, with a view to the teaching to be founded on them.

I. Morning.—1 and 2 S, 1 and 2 K, Ezr, Neh, Est, Is; 1 and 2 Co, Gal, Eph, Ph, Col, He.

Evening.—Great passages such as He 11^{1-16}, Eph 6^{10-24}, Jn 3^{1-17} 11^{17-45}, Lk 10^{25-42}, Mt 5^{1-20}; Ps 25, 34, 43, etc.

II. Morning.—Dn, the Twelve Prophets, Gn, Job; and Ja, 1 and 2 P, 1 and 2 Jn, the Pastoral Epistles, Ac, Rev.

Evening.—The Synoptic Gospels, in the consecution of a harmony.

III. Morning.—Job, Ezk, Dn, Pr, Prophetical Books; and Synoptic Gospels.

Evening.—The Pauline Epistles and the Acts of the Apostles.

DAVID HUNTER.

Galashiels.

II.

Should we use a Table of Lessons?

I have perused with much interest the excellent article contributed to the October number of THE EXPOSITORY TIMES by the Rev. W. Taylor of Montrose; and whilst agreeing with much that he says, I must frankly confess I do not see eye to eye with him in attaching so great importance to a Table of Scriptural Lessons for use at our public worship. I am rather of opinion that the portions of holy writ read at our Church services should be connected with, and leading up to, the sermon or address. The reasons which constrain me to hold such an opinion are these: (1) The whole service should be as simple and as coherent as possible. (2) The use of those portions of Scripture from which the text and subject of the discourse are to be taken naturally creates an interest and expectancy in the hearer of great value to the preacher. (3) The employment of a Table of Lessons having no necessary connexion with the preacher's message, tends, or may tend, to distract the attention of the worshipper when that same message comes to be delivered. (4) The preached Word is the great means which the Holy Ghost

employs to make the written Word full of life and meaning, and hence the necessity of a definite and recognized connexion between the two in our public worship. DAVID A. ROLLO.

Buccleuch Parish Church, Edinburgh.

Seeing that the circumstances now are different from what they were at the time when the Directory was composed, there is hardly the same necessity as there was then for the consecutive reading of Scripture in public worship. I have been chairman of a School Board, with the exception of a year or two, since the passing of the Education Act of 1872, and have, at the request of the Board, annually examined the scholars in Bible knowledge, and I know that they have been taken through the Bible systematically, and that, even with the comparatively limited time at the disposal of the teachers, the results of these examinations have uniformly proved satisfactory. In my Sunday schools and Bible classes I have been accustomed to go through the Bible in the same way; and I think it not improbable that many ministers could bear similar testimony. WM. JOHNSTON.

Ormiston.

I greatly respect the Directory. But its framers would have us follow its spirit rather than its words. In their day comparatively few could read, and many might owe their consecutive knowledge of the contents of the Bible to the pulpit reading.

Kilbride Manse, Broadford, Skye. D. LAMONT.

I am very strongly of opinion that the reading of Scripture in church should be regulated in accordance with the principles laid down in the First Book of Discipline and the Westminster Directory. These principles are carried out in detail in the lectionaries of the Church of England, and in the book prepared by the Church Service Society. The Directory requires the reading of a portion of the Psalms, as well as a chapter from each Testament, at every service; and this should never be omitted, except where a portion of the Psalter is chanted. Further, I am of opinion that, as a rule, the subjects of sermon or lecture should be taken from one of the lessons read. If one observes the chief features of the Christian Year, and has the Communion four times annually, and obeys the usual recommendation to preach on the Harvest, Missions, Children's Day, Christian Unity, Temperance, etc., for about twenty Sundays of the year special lessons are required, and the most suitable are indicated in the English Prayer-Book and in the Euchologion. For the other Sundays a lectionary should be followed.

Among the advantages of taking this course, the following may be mentioned:—(1) It helps to make the people acquainted with the whole body of Scripture, without which they cannot be well-informed or well-balanced Christians. (2) It prevents waste of time in searching for texts and subjects. (3) It ensures a greater variety of interesting themes for the pulpit. (4) It gives a minister greater freedom in preaching on certain subjects which are apt to be overlooked, to feel that he and his flock are occupied with these subjects in common with the whole Christian world, or the greater part of it—such subjects, *e.g.*, as the Trinity and the doctrine of Angels. (5) It is a safeguard against the temptation to preach ourselves instead of 'Christ the Lord.' (6) It is in accordance with the rules of the Church, and ministers may expect a blessing in obedience to 'those who are over them in the Lord.'

Among other pastoral counsels, St. Paul exhorts Timothy 'to give attendance to reading,' and this includes, perhaps refers exclusively, to the reading of Scripture in public worship. The subject is one of the greatest importance, and those who have it in their power should make themselves acquainted with the practices followed both in Jewish and in Christian times. GEORGE W. SPROTT.

North Berwick.

III.

Should there be Unity or Variety in the Parts of Public Worship?

It seems to me neither necessary nor desirable that there should *always* be a close connexion between the sermon and the passages of Scripture read. There would be a distinct monotony in the service if all the hymns were of one type, *e.g.* all hymns of faith, or of repentance. The true unity of public worship is reached when various Christian emotions and aspirations are expressed by appropriate praise. So it is not desirable that the text should always be taken from either of the lessons. The beauty of the service may lie in its diversity, the Scripture readings conveying their own truth, and the sermon dealing with some other

aspect of God's Word. For my own part, I use the lectionary of the Euchologion, and print the lessons in the parish magazine (issued every second month). I find that there are some of the congregation who are unable to get to service, but read the selected chapters in their own homes. There is much happiness in the thought that they are joining in our worship, that though absent in the body they are present in the spirit on the Lord's day. W. A. MOWAT.

Balmaghie.

It cannot be denied that it is an advantage when the whole service forms a unity, *i.e.* when the praise list, the lessons, and the sermon are all suitable to one another.

Mr. Taylor says that it is sometimes difficult to find suitable passages. That is hardly an argument against the method. We do not want the *easiest* form of service, but the *best.* Again, he says it is sometimes impossible. It must surely be a strangely unscriptural discourse to which at least two suitable references cannot be found in the Bible. JOHN PATERSON.

Fullarton Manse, Irvine.

Under the system advocated by Mr. Taylor, I have listened to a worthy divine read right through the fifth chapter of Genesis, to the amazement and amusement, but not to the edification, of the congregation. I believe that concentration of attention along one particular line of thought, as far as possible, in prayer, lessons, and sermon is the most beneficial form of service for any congregation.

Turriff. E. SHERWOOD GUNSON.

My own view, and I hold it strongly, is that the Bible should be read systematically in the services of the Church. Regarding the Bible as the Word of God, the necessity must be realized of reading it, and if the reading be not done systematically, the great danger is that a very large portion of it is never read. A few choice chapters out of Isaiah and Jeremiah are the only portions of the Old Testament read to many a congregation. Those who read chapters bearing upon the subject of the sermon do so on the plea that *consistency* in the service is desirable. I think consistency is undesirable, for gathered in the church are all sorts and conditions of people, and you do not meet the mood or the need of all by directing the thought into one particular channel, and only one, and by making every part of the service emphasize the special truth dealt with in the sermon.

Juniper Green. CHARLES M. SHORT.

I prefer a lectionary. It gives variety to the service. This, of course, is what the advocates of suitable passages do not want. Their aim is to get a unity of thought through it all. Now, I believe this idea applies truly to the sermon. It should be, as far as possible, a work of art—making one deep dominant impression. But I do not know that variety is objectionable in the other items. People in their secular entertainments certainly like changes, and, perhaps, if I may use the expression, a mixed programme is an advantage, and avoids monotony. However, I hardly think the use of chosen passages produces on our hearers the effect of monotony. No matter how suitable a minister thinks his chosen passages, the congregation is not in the 'know,' and they fail to appreciate their appropriateness. J. G. LYON.

Carmylie.

My view of a service is that of having *unity in variety.* Prayers, psalms and hymns, readings and sermon, should have one thread of meaning and feeling running throughout all that is said and sung. A tabulated course of Bible reading prevents the realization of unity in variety, unless it be the unity which connects all things sacred and holy with each other, no matter how we throw them together.

Unity in variety is secured by selecting passages of Scripture which chime with the sermon. The sense of the sermon given under the presidency of Ezra dealt with the Scripture which had been read. The sermon, long or short, given by Jesus in the synagogue of Nazareth, related directly to the portion of Scripture which He had selected from the Book of Isaiah.

The consecutive reading of the Bible, in order that it may be read through periodically, is not called for in these days when Bibles are in every home, and when all can read for themselves. Selection of the most devotional and inspired parts, consonant with the sermon, is, I think, the most edifying method. ROBT. J. KYD.

Stevenston.

Contributions and Comments.

The Atonement and the Parable of the Prodigal Son.

In the current number of The Expository Times reference is made to a volume of 'Essays and Addresses,' by the late J. W. Rowntree, and to his remarks on the bearing of the Parable of the Prodigal Son upon the doctrine of the forgiveness of sins. As the editorial comment says well, in these remarks there is nothing new; we are only hearing again for the hundredth time, that since, in that parable, 'there is no talk of a ransom, of an account balanced between love and justice, of the need of punishment, or of a substitute on whom the punishment may fall,' these doctrines cannot be of the essence of the Gospel, and only obscure its simplicity as an exhibition or proclamation of Divine Love.

It is curious that defenders of the Atonement so constantly imagine themselves compelled to answer the question how the entire absence from this parable of any allusion to the need of propitiation can be reconciled with the clear statements elsewhere of the imperative need of a Mediator and an Atoning Death. The answers usually given amount virtually to this, that 'the parable is theologically incomplete,' and that 'a parable is not meant to tell us everything.'

But what if such a question does not need to be raised at all? What if the whole apparent inconsistency is due to a false reading of the parable itself? It is always taken for granted, not only by the assailants of the doctrine of Atonement, but by its defenders as well, that the 'father' in the parable is *God*, and that it was meant to show *the terms on which God can forgive* and welcome back a sinner. If these two assumptions are right, it is certainly very difficult to harmonise the parable with the idea of the need of a sacrificial atonement before sin can be forgiven. It has, however, for long years been my conviction that the 'father' in the parable is just *Christ Himself*, the Son of Man in His capacity of a Seeker of the lost, and rejoicing when the faintest indication is given that the lost are feeling their need of Him. The opening verses of the chapter in Luke seem to make this clear. The three parables of the Lost Sheep, Lost Coin, and Lost Son were manifestly, on the face of them, Christ's apologia as against the sneers of the Pharisees and Scribes expressed in the taunt, 'This man receiveth sinners and eateth with them.' They were meant to justify Himself for doing the very thing they scorned Him for. They were not an exposition of doctrine, but rather a vindication of procedure. They did not profess to be a statement of the terms on which God pardons sinful men. They simply state and justify the rule that guided Himself, *as the Son of Man*, in seeking the lost. For all that the actual record says, He may have been talking or have meant to talk, to that crowd of 'publicans and sinners' about His own position as the God-sent Redeemer of the lost. He may have already spoken to them, or, but for this interruption, would have gone on to speak to them, as He did to Nicodemus, about the Father's love in the gift of His Son, and about that Son's atoning death. There is nothing unreasonable in this supposition—rather the reverse. But then, that was not the point of these parables, which were addressed, not to the crowd of eager listeners, but to the supercilious Pharisees who so rudely interrupted Him, and ridiculed His speaking to the crowd at all.

Now, the 'shepherd' in the first parable, seeking the lost sheep, was undoubtedly meant to be *Himself*. The 'woman' in the second parable, seeking the lost coin, was also assuredly *Himself*. Why should not the 'father' in the third parable, welcoming the lost son, also be *Himself*? If so, there was not only no necessity for introducing the idea of an atonement, but the introduction of it would have been going wide of the one point He had in view, which was not to explain God, but *to justify Himself*. And further, if it be thought strange that the Atonement is not mentioned in the third of the three connected parables, why does the objector not say that it is equally strange that it is omitted from the first and the second? In the cases of the Lost Sheep and Lost Coin there was obviously no place whatever for atonement before recovery and in order to it. To have introduced it there would have been altogether bizarre, quite as much so as Melancthon's finding the Atonement in the 'fatted calf' of the third parable. Why, then, should its absence from the third be thought strange, seeing that the purpose of all the parables was one and the same, namely, to vindicate Himself as the Son of Man for going as He did with a heart of love to draw to Himself the very worst of sinners? They were not a theological exposition so much as an apologetic defence.

Geo. H. Knight.

Garelochhead.

Entre Nous.

MESSRS. T. & T. CLARK are about to publish Dr. Moulton's *Prolegomena to a Grammar of the New Testament*. It is the most important work on the New Testament which has been produced in this country since his father's edition of Winer came out, and it marks a revolution in New Testament study.

Dr. Forrest's new book is also announced by the same publishers as nearly ready. Its title is *The Authority of Christ*, the most important topic for the present time.

The Palestine Exploration Fund.—Colonel Sir Charles Moore Watson, R.E., K.C.M.G., C.B., M.A., has been elected Chairman of the Committee of the Palestine Exploration Fund, in room of the late Major-General Sir Charles W. Wilson.

The Fund and the Vatican.—The largest sale of the publications of the Palestine Exploration Fund during the last quarter of 1905 was for the Vatican Library. It included the most recent of all, *The Painted Tombs at Marissa*.

Professor Schürer reviews this book in the *Theologische Literaturzeitung*. He says one important fact has been made out by the study of these tombs. It is that Hellenism reached Idumæa by the end of the third and the beginning of the second century before Christ.

Professor Takakusu.—Professor Takakusu, M.A., D.Litt., Dr.Phil., of the University of Tokyo, writes on 'Japan, Old and New,' in the *London Quarterly* for January. He sketches the history of civilization in Japan, and then he touches on its religion. The religion of Japan is a family religion. That is its strength; that is its difficulty. The head of the family is revered in life and worshipped after death. Is there no god, then? Yes, the dead emperor is god. For the family idea is worked out into the clan, and passes from the clan into the nation. As the father of the family becomes the family god, so the head of the nation becomes the national god.

That is Shinto. But Shinto is no longer a force in Japan. Ceremonially it is not. But every new religion—Confucian, Buddhist, or Christian—as it came, while strong enough to obliterate Shinto, has had to bow before the essential idea of Shinto. And that idea to-day stands facing the missionary. Is there anything which we ourselves have been slower to see than the attitude of Christ to the family? The family, the clan, the nation, God—so the world has evolved. Christ comes and says, 'In heaven they neither marry nor are given in marriage.' It cuts at the root the evil that is in that evolution. But we have not seen it.

The Great Text Commentary.—The best illustration this month has been found by the Rev. John Douglas, Midland Baptist College, Nottingham, to whom a volume has been sent of the 'International Theological Library.' A volume of the 'Scholar as Preacher' series has also been sent to the Rev. J. Napier Milne, Edgbaston, Birmingham.

Illustrations of the Great Text for March must be received by the 6th of February. The text is Jer 31^{31-34}.

The Great Text for April is Jer 36^{22-24}. A copy of Jordan's *Comparative Religion* or Ferries' *Growth of Christian Faith* will be given for the best illustration, and a copy of Adamson's *Christian Doctrine of the Lord's Supper* for the second best, if worth publishing.

The Great Texts of St. Mark.—The following have been selected as Great Texts in St. Mark's Gospel:—1^{1}, $1^{12.13}$, 1^{15}, 2^{27}, $3^{28.29}$, 4^{26-29}, 5^{19}, 6^{3}, 6^{31}, 7^{37}, $8^{36.37}$, 9^{24}, $9^{49.50}$, 10^{21}, 11^{13}, 11^{24}, $12^{43.44}$, 13^{35-37}, 14^{8}, 14^{22-25}, 14^{26}, 15^{21}, 15^{34}, 16^{15}, 16^{19}.

Illustrations are invited for those texts. The source of the illustration should always be stated, if it is not from the writer's own experience. Illustrations may be sent for any number of the texts, but they must all be received at St. Cyrus, Montrose, Scotland, by the last day of February. The Editor will have the right to publish any of the illustrations. For the best illustration of each text, if it is worth publishing, a choice may be made of any volume of 'The International Critical Commentary,' or any volume of 'The International Theological Library,' or any two volumes of 'The Scholar as Preacher' series (including Inge's *Faith and Knowledge*, Hastings Rashdall's *Christus in Ecclesia*, Zahn's *Bread and Salt from the Word of God*, and Gwatkin's *The Eye for Spiritual Things*).

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

What ails the modern Jew at Saul of Tarsus? The modern educated and advanced Jew, we mean. They accept Jesus of Nazareth. Not, of course, as the Christ. But as a good Jew. As, on the whole, the best Jew they have had. And they are not a little proud of Him. But Saul of Tarsus is perhaps more of an offence to-day than ever he was.

We remember the article on Jesus of Nazareth in the *Jewish Encyclopedia*. There is an article in the new volume on Saul of Tarsus. The writers are not the same, but they belong to the same school. Yet the articles are utterly different in their attitude. It is not the acceptance of Jesus as Messiah. It is not, we fear, even that His love has at last compelled a long-delayed return. For in this very volume there is an article on Simon Peter. It is by the same writer as the article on Saul of Tarsus. But its tone is quite different. Peter rouses none of the fierce antagonism which Paul does. What ails the modern Jew at Saul of Tarsus?

They believe that he was the author of the separation of Christianity from Judaism. That is the offence. The very first sentence of Dr. Kohler's article is this: 'Saul of Tarsus was the actual founder of the Christian Church as opposed to Judaism.' They believe that Jesus did not contemplate such a separation. He came to the lost sheep of the house of Israel. He confined Himself to them, and He meant His followers to do the same. But Saul broke away from Jesus, and from all the disciples of Jesus, who knew what His purpose was and tried to fulfil it. But for Saul of Tarsus the Christian Church would never have separated itself from the Jewish Synagogue, and the Jews would have escaped the long centuries of Christian persecution. The modern Jews accept Jesus the Jewish reformer, but they reject the Apostle to the Gentiles.

How did Saul of Tarsus become the Apostle to the Gentiles? It was due, says Rabbi Kohler, to his upbringing. He was a Hellenist from the beginning. He was born of Jewish parents, but that is all we can say for him. He claims to be of the tribe of Benjamin. If the passage is genuine, says Dr. Kohler, it is a false claim, for there were no pedigrees of this kind in existence at that time. Probably it is a mere guess, due to the similarity of his name to that of the first king of Israel, who did belong to the tribe of Benjamin. He calls himself 'a Hebrew of the Hebrews.' Dr. Kohler is not quite sure what that phrase means. If it means more than that he was a Jew by birth, it is false, for everything that he did and every

word that he wrote go to show that he was entirely a Hellenist in thought and sentiment. He is familiar with the Hellenistic literature, such as the Book of Wisdom. When he quotes the Old Testament he quotes from the Greek Version, not the Hebrew. The most characteristic things in his theology, such as the groaning of the creation for liberation from the prison-house of the body, because the body is intrinsically evil, and the distinction between an earthly and a heavenly Adam, show the influence of the theosophic or gnostic lore of Alexandria. Paul separated Christianity from Judaism, says Rabbi Kohler, because, unlike Jesus, he never was a Jew at heart.

The conclusion is wonderful. How does Rabbi Kohler reach it? By the application to the writings of St. Paul of a critical method which would do credit to a van Manen. At the very beginning of the article we come upon the phrase, 'if any of the Epistles that bear his name are really his.' We afterwards see that some of them are his, or at least portions of some of them. But Dr. Kohler lays down no principles for the selection or rejection of Epistles, and we can discover none in his article. Whatever would prove Paul a good Jew, or indeed whatever would prove him good, seems to be rejected; whatever brings him into touch with the hated Hellenist, or shows him 'of a fiery temper, impulsive and impassioned in the extreme, of ever-changing moods, now exulting in boundless joy, and now sorely depressed and gloomy,'—that seems to be accepted.

St. Paul's offence is that he separated Christianity from Judaism. And the separation is the more deplorable that it was really quite needless and presumptuous. For what was its purpose? It was to admit the Gentiles to a share of the blessings which belonged to the children of Abraham. But Rabbi Kohler claims that Judaism was prepared already to admit the Gentiles to an enjoyment of its privileges, and in actual fact it was the number of proselytes that made it possible for Paul to establish Christianity among the Gentiles in the cities which he visited. Why was Paul not content with that? Apparently because the uncircumcised proselyte remained an outsider. Paul determined that those who became converted to the Church from among the Gentiles should rank equally with its Jewish members, and that every mark of distinction between Jew and Gentile should be wiped out. This, says Rabbi Kohler, was the question at issue between the disciples of Jesus and those of Paul. 'Paul fashioned a Christ of his own, a Church of his own, and a system of belief of his own; and because there were many mythological and gnostic elements in his theology which appealed more to the non-Jew than to the Jew, he won the heathen world to his belief.'

Is Rabbi Kohler right? He says that Paul was a Hellenist and not a good Hebrew at heart. The evidence must answer that. And in the evidence there is this, that he was ready to become anathema from Christ for his brethren's sake, his kinsmen according to the flesh. He also says that Paul's sole purpose was to bring in the Gentiles into full enjoyment of the privileges of the Jews. Is Rabbi Kohler right in that? In that he is utterly wrong. Paul's purpose was to bring both Jews and Gentiles into the obedience of Christ. Rabbi Kohler has forgotten one thing. He has forgotten that Christ Jesus came into the world to *save sinners*, and that Paul had discovered that.

What becomes of men after death? The question will soon be up again, for it never lies asleep very long. It will be up again, for it has not yet been answered, and every generation must make an effort to answer it. It will be up again to trouble us, but not in the very form in which it troubled the generation to which Samuel Cox wrote and Farrar preached, for every time that it comes up it leaves some things settled, and moves a little nearer the answer. When it comes up next, it is the opinion of Professor Deussen of

Kiel that it will come as a definite choice between three competing solutions, annihilation, eternal retribution, and transmigration. And before it goes to sleep again, Professor Deussen believes that the choice may fall upon transmigration.

Messrs. T. & T. Clark have published an English translation of Deussen's *Philosophy of the Upanishads* (8vo, 10s. 6d.). It is a volume of extraordinary ability. For Professor Deussen is easily first in this study at the present day. And the translation, which is made by Professor Geden of the Wesleyan College in Richmond, is faithful to the original without compelling the English tongue to clothe itself in the idiom of Germany. It is such an introduction to the study of the Religion and Philosophy of India as English readers have long been seeking. Indeed, just when the suggestion of an English translation was made to Professor Deussen, he received from India a wonderful request from natives who could read no German that his 'Upanishads' might be translated into English. They wanted it because to every Indian Brahman to-day the Upanishads are what the New Testament is to the Christian. And for that reason we want it also.

Well, what becomes of men after death? It is in the fourth part of the system of the Upanishads that the question is raised, since the fourth part deals with 'Eschatology, or the Doctrine of Transmigration and Emancipation, including the Way thither.' If the question is of interest to us, it is of even more interest to the Indian. For it leads to that doctrine which in Indian thought is the most original and influential, which has held the foremost place from Upanishad times till now, and which still exercises the greatest practical influence, the doctrine of the transmigration of the soul. Man is like a plant. He springs up, develops, and returns to the earth. But as the seed of the plant survives, so also at death man's works remain and bring forth a new existence. As every seed brings forth a plant after its own kind, so every new existence is in exact correspondence with the character of the life that preceded it.

'In Jaipur,' says Professor Deussen, 'I met in December 1892 an old Pandit almost naked, who approached me groping his way. They told me that he was totally blind. Not knowing that he had been blind from birth, I sympathized with him, and asked by what unfortunate accident he had lost his sight. Immediately, and without showing any sign whatever of bitterness, the answer was ready to his lips, "by some crime committed in a former birth."'

We are reminded at once of the man blind from his birth whom Jesus and His disciples saw as they passed by (Jn 9^2). We are reminded of the question which the disciples put to Jesus, Who did sin, this man or his parents, that he was born blind? If they had asked the man himself, what answer would he have given? It is possible that he would have blamed his parents. For the Jews were familiar with the fact that the Lord their God was a jealous God, visiting the iniquities of the fathers upon the children. It is possible that he would have blamed himself. For belief in the pre-existence of souls had already found its way into popular Judaism. But if he had been an Indian it is certain that he would have blamed himself and himself alone, and 'without bitterness.'

Why did the blind man in Jaipur show no sign whatever of bitterness? Because he believed that for being born blind he was himself entirely to blame. He believed that the life which he was then living, with all its sufferings, was the inevitable consequence of the actions of a former life. The belief, says Professor Deussen, has a double advantage. It affords a real consolation for the miseries of existence, and it is a powerful incentive to right conduct. On the occurrence of every affliction the sufferer asks serenely, what crime have I committed in a former birth? And he immediately adds, I will sin no more lest I bring

upon myself grievous suffering in a life to come.

It has a double advantage. But is it true? No, says Professor Deussen, it is not true. Yet, as an answer to the question, What becomes of men after death?.he claims that transmigration is nearer the truth than any other answer that has been given. He claims that it is nearer than annihilation, and nearer than eternal retribution in heaven and hell.

It is nearer than annihilation. For, says Professor Deussen, annihilation is in conflict, not only with a man's self-love, but also with the innate certainty that his being is not subject to dissolution. And it is nearer than eternal retribution. For the belief that eternal reward or punishment follows upon an existence so brief and liable to error as this is, an existence so exposed to all the accidents of upbringing and environment, appears to Dr. Deussen to be condemned at once by the unparalleled disproportion in which cause and effect would stand to one another.

Why, then, is transmigration not true? It is not true simply because no answer can be true. Properly speaking, says Professor Deussen, the question, what becomes of us after death, is inadmissible. No one can give us the full and correct answer, and if any one could, we should be quite unable to understand it. For it would presuppose an intuition of things apart from space, time, and causality, to which, as forms of perception, our knowledge is for ever limited. Transmigration is not the full and correct answer. But if we determine to do violence to truth and to conceive in terms of space that which is without space, the timeless in terms of time, the causeless from the point of view of causality, then to the question, what becomes of us after death, Dr. Deussen would say that the answer is transmigration.

There is an article in the *Hibbert Journal* for the current quarter by Principal Iverach, of Aberdeen, with the title 'Christ and Cæsar.'

Dr. Iverach holds that never yet has it been satisfactorily explained why Christianity was persistently persecuted by the Roman emperors, while all other religions were left alone. It was not that the Christians were wealthy, like the Jews in the Middle Ages, for they were not. It was not that they were bad citizens, for they were not. It was not that they neglected the worship of the gods, for the Jews did the same. It was not even that they refused to worship the emperor, for the Jews also acknowledged only the one living and true God. The offence was one of salvation. There was a conflict of rival saviours. The Christians were persecuted because they rejected the Saviour Cæsar and accepted the Saviour Christ.

For the Roman emperor was a Saviour to his people. This was the light in which the best of the emperors desired always to be regarded. And the best emperors were the worst persecutors. This was the light in which his people did actually regard the emperor, especially the people of those Eastern provinces in which the Christians were most numerous. He had come to save them, not from their sins, but from their oppressors. They were not so much troubled about sin; they were greatly troubled about taxation. Before the emperor came they were ruled by provincial governors, who sought these distant provincial governments mainly in order to repair their fortunes, wasted by the luxuriance and extravagance of Rome. When the Empire was established, many of these provinces were taken over by the emperor himself, and were ruled by officers who were directly responsible to him alone. Formerly they had been plundered, racked by extortion, ruined through greed and rapine. Now they were ruled justly; and if ever an unjust deed was done, the victim knew that he had always an appeal to Cæsar. The emperor was great and good. First they welcomed, and then they worshipped him, as Saviour.

All, except the Christians. Perhaps the Jews could not call the emperor God any more than the Christians. That did not so much matter. They could hail him as Saviour. The Christians could not do that. If they had one God, the Lord, they had also one Saviour, Jesus Christ. And if there was any difference, it was easier for them to call Cæsar God than to call him Saviour.

It was a conflict between rival Saviours. How different was their theory of salvation. How different were the Saviours themselves. But the emperors could not see the difference. They were determined that above all other things they should be hailed as Saviour wherever they went. It was the one unmistakable test of loyalty which they looked for. And the Christians could not meet it. And so, while all other religions escaped, the grim order was ever anew sent forth, 'The Christians to the lions.'

Dr. Moulton has published the first volume of his *Grammar of New Testament Greek*, containing the Prolegomena (T. & T. Clark; 8vo, 8s. net). Let us take a note of the date. In all future work on the New Testament it will be referred to as the close of one epoch of New Testament study and the opening of another.

As recently as 1895 Dr. Moulton defined the language of the New Testament as '*Hebraic* Greek, *Colloquial* Greek, and *Late* Greek.' He is compelled now to make a change in that definition. For Hebraic he substitutes *common*. And he says: 'The disappearance of that word *Hebraic* from its prominent place in our delineation of New Testament language marks a change in our conceptions of the subject, nothing less than revolutionary. Nor is it a revolution in theory alone. It touches exegesis at innumerable points. It demands large modifications in our very best grammars, and an overhauling of our best and most trusted commentaries.'

What has brought about the change? It is the discovery of Greek papyri. Let it rather be said it is their study. For the discovery of Greek papyri is nothing new. What is new is their scientific study and its application to the language of the New Testament. 'They were studied,' says Dr. Moulton, 'by a young investigator of genius, at that time known only by one small treatise on the Pauline formula *In Christ*, which to those who read it now shows abundantly the powers that were to achieve such splendid pioneer work within three or four years.' The young investigator of genius was called Deissmann.

Deissmann's *Bibelstudien* appeared in 1895, his *Neue Bibelstudien* in 1897. An authorized translation of the two volumes together, incorporating Deissmann's own most recent changes and additions, appeared in English, with the title of *Bible Studies*, in 1901. Hitherto the Greek of the New Testament had stood by itself. It differed from classical Greek. It differed from Hellenistic Greek, that is to say, from the language of men like Plutarch and Arrian, who followed the classical period. So it received a name of its own. It was called Hebraic or Judaic, or most frequently Biblical Greek. For it was supposed to be largely due to translation from the Hebrew of the Old Testament, or else to writers who wrote in Greek but thought in Hebrew. Some spoke of it fondly as the 'language of the Holy Ghost,' and were pleased to think that it had never been profaned by common use.

There is no Biblical Greek now. Deissmann has shown that the language of the New Testament is simply the Greek language as it was spoken in the first century. As it was spoken, not as it was written. The language of Plutarch and of Arrian is first-century Greek as it was written by men who had the classical writers as their models and made much account of style. In the papyri men had no time to purify their style by the canons of Attic taste, or they had no inclination. They wrote as they spoke. In the New Testament also the writers for the most part were men of the common people

with a message to deliver, and they had neither time nor inclination to imitate the ancient authors.

'I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance' (Lk 15^7). In his comment on this passage Dr. Plummer bids us note the confidence with which Jesus speaks of what takes place in heaven. It is well worth noting. He does not often tell us what takes place in heaven. But we see that He could tell us more if He would. For whatever He tells us He always tells with confidence.

What does He tell us about heaven? He tells us that the will of the Father is done in heaven; that they neither marry nor are given in marriage there; that the angels of the little ones always behold the Father's face; and now, that there is joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance.

It is information about heaven in every case. We did not know these things about heaven. We never could have known them if He had not told us. It is interesting and sometimes startling information. But the most amazing thing that He has told us about heaven is this, that there is joy there over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance.

Is it good then to be a sinner? 'O felix culpa!' cried Augustine. Was Augustine right? Is it not good at least *to have been* a sinner? Is it not better, if we may parody the late laureate's language, to have sinned and repented than never to have sinned at all? Does our Lord mean that?

He does not mean that. We say nothing in judgment of Augustine; but if our Lord had meant that, He would have condemned Himself, and made God a liar. Let us understand what our Lord means.

The words arose out of an occasion. When He came to earth He found the people sharply separated into two classes, the righteous and the sinners. The righteous were right, right for earth, and right for heaven; the sinners were lost irretrievably. He began to work among the sinners. For He was a physician, and, as He said, 'They that are whole need not the physician, but they that are sick.' But the righteous were offended. The sinners were not worth it. Besides, it would do them no good. 'This people that knoweth not the law is accursed.' More than that, He was joining together that which God had separated, the ceremonially clean with the unclean. 'Now,' says Luke, 'all the publicans and sinners were drawing near unto him for to hear him; and both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them.'

It was an occasion of the utmost consequence. For this was just what He had come to do, and they were challenging His conduct. He reasoned with them. And He told them three parables on end. Is it not the only occasion upon which He spoke three parables for one purpose? Did He ever speak even two on any other occasion? The point of each of the parables is exactly the same. You do it yourselves, He said, and the angels do it in heaven.

He said that they did it themselves. 'What man of you having an hundred sheep?' 'Or what woman having ten pieces of silver?' A hundred sheep, and one of them is lost. Why, when you find it, you make more ado about that sheep than about the ninety and nine that were not lost. It is not its value. Every one of the ninety and nine is just as valuable. It is the fact that it was lost. 'What man of you doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing.

And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.'

What man of you? Or what woman? Some one has made the discovery somewhere that the ten pieces of silver are the woman's bridal necklace, or something of that sort, and to lose one of them is to lose her place in her husband's regard. But it is not necessary, and it is not the point. She has lost one of them, that is the point. And that lost coin costs her more thought than all the rest, simply because it is lost; and gives her more joy when it is recovered, simply because it is recovered. You do it yourselves, He said; and they could not but feel the force of His argument.

And the angels do it in heaven. It is a wonderful revelation of the ways of the angels in heaven. And, no doubt, the angels' ways are the ways also of the redeemed. Clearly there is no more monotony in heaven than there is upon the earth. White robes and palms and the everlasting song? No doubt; but there is also knowledge of what is doing upon earth, and an interest in it. And now and again a great shout breaks through the monotonous joy of heaven, as it breaks through the monotonous misery of earth, when one sinner repenteth.

What is the cause of it? Is it because the sinner was lost? No, that is the cause of the anguish. That is the cause of the going after him and the seeking. And there is no joy in the seeking. Felix culpa? Listen for a moment: 'Oh, my Father, if it be possible, let this cup pass from me.' And listen again: 'My God, my God, why hast thou forsaken me?' No, no; there is no joy in the seeking. Man's sin is never anything but evil.

Joy comes at last. And it is 'more joy.' But the joy is not greater on account of the loss. The monotony of joy is broken in upon by a shout. But the joy is not in proportion to the agony that went before it. If the even way of the angels' joy in heaven is broken by a shout of joy over one sinner that repenteth, it is not because that even way was already broken by the discovery that one was lost, and by the thought of the dark night which the Redeemer had to pass through. That may be our way, but it is not the angels' way. For to God and the angels loss is only evil and agony, and there is nothing to make up for it.

It is 'more joy' in comparison with the joy over the righteous that need no repentance. Who are they? They are standing in the presence of Jesus at the moment. They have just been murmuring that He received sinners. They listen to Him as now He paints their picture in the character of the elder brother. They see themselves jealous over the joy of the Father. They hear themselves saying, 'This thy son, which hath devoured thy living with harlots.' There is no joy in the presence of the angels of God over them, for they also are sinners, but without the repentance.

So if there is joy in heaven, the even joy of daily familiarity, it is not joy over the ninety and nine which went not astray; it is joy over those who had formerly gone astray, but now were restored and reckoned among the Redeemed. And if the even joy of heaven is broken by a shout, it is because another has been added to their number.

The New Biblical Papyri at Heidelberg.

By Professor Dr. theol. Adolf Deissmann, of the University of Heidelberg.

On the 27th of November 1900 the Imperial German Vice-Consul, Herr Dr. Reinhardt of Cairo, who was at the time on furlough in Germany, wrote to the Director of our University Library that he had seen a Greek papyrus manuscript at Herr Theodor Graf's in Paris, which contained portions of the Old Testament, belonging to the fifth century after Christ, and showing very important differences from the Septuagint text. He asked Herr Graf to let him take the manuscript to Germany to give the authorities there the opportunity of buying it.

Our University Library had already at that time been indebted to Dr. Reinhardt for his help in acquiring the highly valuable collection of Egyptian papyri in the Greek, Demotic, Coptic, Hebrew, Arabic, Latin, and Persian languages—a collection through which Heidelberg has been advanced to a place in the list of scientific institutions which possess papyri.

Papyri! Perhaps it will not be unwelcome if, before I say anything more, I give quite a short general account of the character and importance of these new finds as a whole.[1] Already in the eighteenth century, but especially in the ninth and tenth decades of the nineteenth century, there reached European museums ancient papyrus leaves, which were found in Egypt. It had long been known that the papyrus plant was used in antiquity to make leaves to bear writing; but that hundreds, or rather thousands, of inscribed papyrus leaves of the period from the fourth century before Christ down to the end of the tenth century after Christ would come into our hands in the original, was never dreamt of by the founders of modern archæology. We have to thank the undecaying durability of what is apparently so fragile a material and the dry climate of Egypt that in the ruins of old cities, especially among the old refuse, the places for deposits of rubbish, and also in graves countless masses of valuable leaves are preserved. In recent times rich papyrus finds have been obtained especially by systematic excavations, and no one can say what surprises the future still has in store for us. Quite a number of scientific subjects have through these finds received a new lease of life—the science of language, the study of antiquity in the widest sense, of law, of domestic economy, of the history of culture, and, not least, that of theology also. In the first place, highly important fragments of ancient, among them Christian, literary texts, which were lost, have been recovered; but also thousands of non-literary texts, for example, official documents of the most various character, wills, marriage contracts, leases, records of legal proceedings, day-books of officials, private letters, lists, speeches for the prosecution, etc., have been made accessible, which place the investigator not before a secondary or tertiary tradition of antiquity, but before antiquity itself. Every one of these leaves presents more or less living pictures, especially of the ordinary or more elementary writings of the Egyptian culture of an entire millennium. The needs and desires of these men, their action and work, their eating and drinking, their tillage and planting, their death and their burial,—of all these things these original leaves, which for the most part can be dated to a day, have a story to tell; and they tell also of the religious tempers of these men. This last fact is enough to make the study of the papyri interesting to the theologian; he learns here to know the men to whom Christianity, with its world-mission, turned. But the chief importance of the papyri for the theologian depends on another fact. I am not now thinking of the discovery of new early Christian literary texts, especially Biblical texts; of these we shall speak later. I am thinking now rather of the circumstance that in the *language* of the Greek papyrus documents there is offered to us an extraordinary source of valuable material for the investigation of the language of the Greek Bible. It has been proved that the translators of the Old Testament into Greek, and that the apostles and authors of the New Testament, got, not indeed, their central thoughts from the circles of the papyrus writers, but that they, on the whole, used the same Greek speech of ordinary life, which is found in the contemporary Greek texts of Egypt; and we have begun in Germany and England to

[1] Compare my article 'Papyri' in *The Encyclopædia Biblica*, vol. iii. (London, 1902), and the article 'Papyri,' by Kenyon, in Hastings' *Dictionary of the Bible*, Extra Vol.

work systematically through these papyrus texts for the explanation of the language of the Greek Bible.

While my above statement will be readily understood, that our library is *indebted* to Dr. Reinhardt for helping the purchase of our great collection of papyri, and that we owe him our sincere thanks, we must also consider it as a great service of our never-to-be-forgotten Karl Zangemeister, that he made the acquirement of this collection possible by his special knowledge and his energy.

In the Biblical papyrus manuscript, which Dr. Reinhardt offered us in his letter of 27th November 1900, Zangemeister at once took a lively interest. Although the price demanded by Herr Graf, the well-known possessor of the mummy portraits, was exceedingly high, still we believed that we ought to have one look at the codex. And so Dr. Reinhardt sent it in a box to Heidelberg, sealed with a high declaration of value, and here the contents of the torn brown leaves of ancient date were subjected to a rapid preliminary examination.

This examination gave the following results :—

1. Twenty-seven more or less well-preserved papyrus leaves, inscribed on both sides, contained in uncial writing most of the Septuagint text of the prophets Zechariah and Malachi.

2. These leaves are not really fragments of an old *roll*, but of an old *codex*, *i.e.* of a book, which was technically prepared like our books, and so in leaves ; remains of the old cover of the book were still distinctly preserved.

3. A part of these leaves was briefly discussed in September of the year 1892, at the ninth International Congress of Orientalists in London, by the chaplain of the British Embassy in Vienna, Rev. W. H. Hechler, and two pages of the codex were at the time facsimiled in the *Times*, and appeared later also in the *Transactions* of the London Congress. Hechler set a very high value on the leaves, and was of opinion that they belonged to the third century A.D.

4. One of the facsimiled pages named appeared then in the year 1893 in the German family magazine *Daheim*, by a singular misunderstanding, under the title 'A Leaf of the Newly Found Apocryphal Gospel of Peter'—an error which was afterwards corrected by *Daheim*.

5. As to the age of the leaves, Mr. F. G. Kenyon, of the British Museum, judging by the script of the above-named facsimile of the *Times* and the *Transactions*, conjectured that they belonged to the seventh century, though he added a query ; and Herr Ulrich Wilcken in Halle a. S., our greatest German papyrologist, whose opinion we immediately asked by letter, thought (likewise with reserve) of the sixth or seventh century A.D.

6. The form of the text showed (in disagreement with the account in Dr. Reinhardt's letter) already in the cursory examination a whole number of peculiarities, which together made possible the opinion that the present fragments descended from a type of Septuagint text which is not a common one, but which shows the greatest relationship with the valuable palimpsest of the Prophets at Grotta Ferrata (Γ).

Through these discoveries of the preliminary testing only the following result was attained :—

The proposal could be put at once in our Papyrus Commission, which meets on such occasions, to recommend to the Grand Ducal Ministry the acquirement of these Biblical fragments, both as an addition to our papyrus collection in general, and also on account of the intrinsic value which the fragments have for Biblical science.

It was possible then to offer a distinctly lower price, as we were now concerned really with fragments, which for the expert were not absolutely new (Mr. Hechler had already seen and briefly described a part), as further the age of the leaves was not at all so great as Herr Graf had thought, and as finally the condition of the fragments was not at all so good, as we on the receipt of the first letter had thought,—all circumstances, which tended, not indeed to destroy the intrinsic value of the leaves, but of course to reduce their commercial value.

The Papyrus Commission unanimously agreed to the proposal above named, although in those days, as it happened, the opinion was held in no mean quarters, that such manuscripts should belong not to the smaller and medium-sized libraries, but to the very large libraries, to Berlin, Paris, London, and Rome, that centralization was in this matter the only right course. I myself cannot support this opinion. Why should not a library of moderate size, with the brilliant tradition of our Palatina, strive to become once more a great one, by a systematic enrichment of its manuscript resources? And why should we, with all our German Biblical science, allow so venerable a relic of the Bible to go past us? No ; he should buy such treasures

who has the opportunity *and* the means, for his gain as well as for his scientific development. From the ideal standpoint, the most correct course would certainly be to leave these treasures to Egypt; for they represent its spiritual past. But in the meantime we Europeans are still in a somewhat better position to value these things, to fix their scientific value and to preserve them, than the Fellahin, who see in the old leaves only objects of commerce. And so with a good conscience we recommended the acquirement of the Septuagint leaves, which were offered us not indeed by the finder, but at second-hand or third-hand, and thanks to the intelligent sympathy and the good offices of His Excellency, the then Minister of State, Dr. Nokk, and also to the good offices of Herr Theodor Graf, our library finally obtained the fragments on very favourable conditions.[1]

What happened afterwards? I purposely relate somewhat minutely the externals, which are connected with the acquirement and treatment of such a treasure, because to me the glance into any workshop is often more interesting than the glance at the completed work itself.

The first thing to do was to construct them provisionally. Papyrus is indeed, as was said above, an excellent and durable material; but from the effects of our northern climate these brown children of the south must be protected as far as possible. So once more the codex, which had already become separated into its single leaves, was taken up leaf by leaf, and each leaf by itself was carefully dusted with a fine paint brush (of this dust a word more afterwards), then, again, each leaf was laid between two smooth plates of glass, which, at the edge, were lightly united with paste. Only four leaves hung together in pairs. These were naturally not cut apart, but were laid between two large plates of glass exactly as they hung together. Such folds as occurred in the leaves were smoothed where possible, and such fragments of leaves as had come off were restored to their original places. Even before its Heidelberg days the papyrus had been in the hands of a European artificer in paste, who had worked with much glue and little tact and put fragments in the wrong place, as was afterwards proved. Finally each 'glassed' leaf received its provisional number, and then at length it was possible to think of the definite scientific study of the new possession.

This scientific study is now completed.

As volume i. of the 'Veröffentlichungen aus der Heidelberger Papyrus-Sammlung' [Publications of the Heidelberg Papyrus Collection], the following work, prepared by me, is now published: *Die Septuaginta-Papyri und andere altchristliche Texte der Heidelberger Papyrus-Sammlung*, with sixty photographic plates, Heidelberg, Carl Winter's Universitätsbuchhandlung, 1905 (price, bound, 26 shillings). The volume contains, in addition to the edition of the Septuagint codex, the text of and commentary on the following pieces:—

A Graeco-Coptic parchment leaf with Exodus, chap. 15, of the seventh century A.D.

A fragment of parchment with Mark, chap. 6, of the sixth century A.D.

A fragment of parchment with Acts, chap. 28, and James, chap. 1, of the fifth century A.D.

A leaf of papyrus with the fragment of an Onomasticon sacrum, of the third or fourth century A.D.

An early Christian private letter on papyrus of the middle of the fourth century.

All the texts are represented in photographic facsimile in the original size.

The study of the Septuagint codex represents the chief content of the publication; on the discoveries contained in it let me make some communications.

First of all, something has been proved about the history of the codex, or, rather I should say, about its fate. Herr Theodor Graf acquired it with other Greek, Demotic, Arabic, and Coptic papyri, at Cairo in the year 1889; so far as could be learnt from the Arab traders, all these pieces came from the Faiyûm. There is no reason to doubt the correctness of this statement about their origin. For even if we had not been told by the dealers that the fragments belonged to the Faiyûm, their Egyptian origin, at least, would have been evident to us from other indications. In the first place, it is *a priori* probable that a papyrus codex offered for sale in Egypt also belongs to Egypt; but, in the second place, our Codex bears a distinct mark of its origin in the remains of its binding. The still existing binding-string is in the self-same place, where once it touched the folds

[1] It is with sorrowful regret, on the appearance of the edition, that reference must be made to the fact that all the gentlemen named by me, who did good service in the acquirement of the codex, have died in the interval—Zangemeister, Nokk, Reinhardt, and Graf.

of the innermost double-leaf, covered with small strips of parchment, clearly for the purpose of protecting the leaf from being cut through by the binding-strings. But these parchment strips are the remains of a torn Coptic (and therefore certainly Egyptian) manuscript, the careful script of which points to a great antiquity. For us these small strips, the dialect of which the well-known Berlin Coptologist Herr Carl Schmidt has recognized as Faiyûmic, are of inestimable value, as they prove the codex to be a genuine Egyptian one; for the assumption that the codex was written, say, in Asia Minor, bound up there or anywhere else with Coptic parchment strips, and after twelve hundred years recovered in the sands of Arabian Egypt, is so fantastic, that it must be immediately denied. We have, however, an even more interesting confirmation of the Egyptian origin of our Septuagint leaves: in the special form of the text which they represent. There exists in the Vatican library a manuscript known by the name Marchalianus (Q), which contains the Prophets in the Septuagint text, which was written in Egypt, and, according to the conjecture of the Italian scholar Ceriani, represents that form of text, which goes back to the Egyptian Biblical scholar Hesychius. We come back to this point later; meantime, it must be premised that the more minute testing of our Heidelberg Septuagint text has revealed its close relationship with, among others, the Marchalianus specially, and so with the probable Hesychius text, which is certainly Egyptian.

In every way it appears to me that the Egyptian origin of our fragments has been raised above all doubt. To know the origin for certain means a great deal in the case of a Septuagint codex. For the Septuagint text was not uniform in the different territories of the Christian Church, but had assumed different forms, exactly as, for example, Luther's translation of the Bible has experienced in the course of time, through the innumerable editions, all possible changes, so that thus the text of our new Luther Bibles no longer coincides with Luther's text itself; or as the text of our Church hymns also often reads differently, for example, in Baden from what it does in Mecklenburg. In several great Church districts of ancient Christendom eminent Biblical investigators endeavoured to establish a uniform Septuagint text, just as in our time the English translation of the Bible has been revised, or as the Eisenach Church Conference has produced a uniform revision of Luther's Bible, or as we have exerted ourselves in Germany, to create gradually a uniform text of the most important hymns. Among the Biblical scholars of the early Christendom, who exerted themselves on the Septuagint text, three men stand out prominently—Origen in the third century after Christ, Lucian the Martyr in the fourth century, and Hesychius, perhaps also a martyr, probably also in the fourth century. Editions of the Septuagint text by these three scholars existed, each with specialities and characteristics. These three editions, however, no longer exist in connected completeness, and it is itself one of the most important tasks of Septuagint investigation to reconstruct these three 'recensions' of the Septuagint by Origen, Lucian, and Hesychius. For only then, when we have these recensions, can we arrange the real original Greek text of the Septuagint. Of the three recensions named, only two had official recognition in definite regions of the Church; that of Lucian in Asia Minor, that of Hesychius in Egypt. It is therefore not improbable that manuscripts which were written in Asia Minor contained the text of Lucian, and that Egyptian manuscripts contained the text of Hesychius. Does the establishment of both recensions, then, appear to be quite a simple matter? Certainly, if we only knew what manuscripts sprang from Egypt and what from Asia Minor. We know the *provenance* of extremely few Septuagint manuscripts with certainty, and we are quite glad when we can recognize in a manuscript even a slight supposed trace of its origin. For example, the famous Bible Codex Vaticanus, the original home of which is unknown, has a leaf patched with papyrus. Papyrus; at this word we think at once of Egypt, but this trace would be hardly sufficient to enable us to localize the codex with certainty. In our case we are rid of all trouble and care in this important question; our codex *is* localized, and this fact by itself would suffice to secure it a great importance among the Septuagint manuscripts.

The most important question for the investigation of the Septuagint, that of the *origin* of the manuscript, was thus answered. For the equally important question as to its *age*, I was able to quote the opinions of two experts in this matter. Mr. Kenyon,[1] after a new examination, put the

[1] In a letter of 12th June 1905, Mr. Kenyon very kindly informed me that he had 'referred' simply 'by an oversight'

codex in the seventh, Herr Wilcken[1] in the sixth or seventh century after Christ; both scholars gave this opinion with reserve. Time will here solve what we cannot as yet state with certainty. For Greek palæography is at the present time in a transition stage. The enormous new material which the papyrus finds have especially contributed is not yet worked up; and, as Herr Wilcken wrote to me, it is just in the case of the style of writing of our manuscript, the so-called uncial writing, that it is especially difficult for us to infer the date from the character of the script. Further, the form of the whole manuscript, the codex form, does not permit a certain conclusion as to the age. We do not even know when the book-roll was ousted by the book-codex, and, even if we did know, we should always have to postulate an intermediate stage in time, in which the antiquated roll was still in use side by side with the now fashionable codex.

Still, in no case can the manuscript have been produced later than the seventh century after Christ. So we say with all reserve—the codex belongs to about the seventh century after Christ. What does that mean? It means, the codex belongs to the period immediately before Muhammed, or to the early period of Islam; to a time from which the Diocletian persecution of the Christians was only as far removed as the Thirty Years' War is from us; to a time from which Origen was only as far removed as Luther is from us; to a time from which the appearance of Jesus Christ was only as far removed as the Golden Bull or Magna Charta is from us; to a time which is separated from the days of the destruction of the kingdom of Israel (722 B.C.) perhaps by the same number of centuries which separate *us* from this *manuscript*. So they are old, very old fragments. We are face to face with at least thirteen centuries, if we study their characters. This great age is the second reason which ensures the high importance of our leaves.

Who wrote the manuscript we do not know, and yet we can at least say something of the writer. He was in general very careful. To be sure, there is no lack of clerical errors, omissions, and other mistakes (once the man has skipped an entire page, because he was misled by the similar ending of the preceding page into the mistake that he had already written the following page); but if we compare *his* mistakes with the mistakes of the famous Codex Sinaiticus, then the first place must easily be awarded to our scribe, and in the criticism of his actual mistakes the fair judge will not forget two points: first, that the fire of Egypt's sun burned on the brain of this active man when he wrote; and second, that it is in any case an uncommonly difficult thing to copy an uncial manuscript, without division of words and without punctuation, absolutely without mistakes. Further, after our scribe, another took up the manuscript and corrected it here and there. His corrections are clearly independent of the first writing. This corrector, however, has not corrected all the mistakes, not even all the most manifest errors, which ought to prove that the *writer* of the codex had in the eyes of the *corrector* in any case turned out a good piece of work. From the defectiveness of the corrections one ought perhaps to draw another conclusion: the codex was perhaps not written for a large church, in which learned ecclesiastics were to be found who upheld literal accuracy in their Church Bibles, but was rather intended for a village church, where, perhaps, there was not so much question of literal accuracy. For the value of the form of the text which the scribe used, it is naturally of no consequence whether the Bible he wrote was a costly valuable town Bible, or a plain village Bible.

Of the further fortunes of our codex in early times we can say, moreover, that it became through use and other occurrences worn out and in part destroyed. Just as in our church books through long usage (among other things also through the shaking hold of the beginner) single pages are often damaged or become loosened from the binding, so our codex also gradually became worn out. Originally it contained, perhaps, all the Prophets, or at least the Dodekapropheton of the O.T.; now there exist only the prophets Zechariah and Malachi (the greater part of each); but even within this remnant two leaves have become lost, whether only recently, before the purchase by Herr Graf, or already in early times, I do not know. There is also a further point. In addition to the scribe and the corrector and the persons who used the book, some one *else* has occupied himself with the codex, not to its advantage, namely, a book-worm (the word is to be understood in the zoological

to a facsimile in Grenfell and Hunt (I had mentioned the facsimile on page 6, note 5, of my edition).

[1] As mentioned already above.

sense), who is historically no longer to be discovered. With indefatigable zeal this anonymous being has completed his work of quiet voracity; the places of the papyrus which were free from ink appear withal to have agreed more with him than those written upon. But this apparently only destructive mischief done by worms has again also a great positive merit: the remarkable windings of the labyrinth made by the worm-eating on the single leaves are for the investigator very welcome indications of the original position of the leaves. And the way in which the leaves originally lay is for the ascertainment of the original number of lines in a preceding or succeeding leaf, now destroyed, of the greatest importance: the next leaf, if it is somewhat less destroyed, and if we know, through the worm, how it was situated with respect to the other leaf, gives us perhaps the desired information; for the number of lines in two consecutive pages is, as a rule, the same.

Besides readers' usage and the damage done by the worm, still a third factor has done injurious work on the writing. Our codex must once have lain in the earth. It bore, even when we received it, a distinct layer of that venerable dust upon it which is so well known to the connoisseur of papyri: the papyri are for the most part covered with this dust, because they for the most part have been dug out of the Egyptian soil, especially out of the rubbish hills beside the ancient towns. This dust can be almost entirely removed, but in our case that did not become necessary. Only the thickest dust had to be brushed away dry, and the lost characters then came to light in most cases, even if faint. There is great probability that our codex was not, for example, found at the uncovering of a grave, say in a closed sarcophagus, but that it was dug out of the dry rubbish-earth. It reached this rubbish-heap because it had been long ago thrown away as useless.

Can we bring all these experiences of our codex in ancient times into anything like a definite series? I believe we can, with a certain probability; the codex was written, was corrected, was used until it was worn out. Then it was next kept in a corner, perhaps, of the native church; here the hungry guardians of this corner lay in wait for the booty they had descried, and one day at a church cleaning the old worthless fragment was cast on the rubbish-heap by a modern sensible, cultured man. Then came one more sympathetic than men, the south wind, and brought its clouds of dust upon it, year by year, century by century, till a deep layer of sand and earth had formed itself about the cast-off fragments. Then an unknown man in our age burrowed in the rubbish, found the old leaves, perhaps made a good stroke of business with them, and, in any case, helped them on the way to Herr Graf, from whom they came by Vienna and Paris, and other cities, to Heidelberg.

In my narrative up to this point I have referred to two points, which constitute the high value of our fragments for science—

First, its Egyptian origin;

Second, its age.

In the third place comes their *extent*. Fragments of papyrus Bibles have been up to the present uncommonly rare. Already, in the fifth and sixth century after Christ, papyrus Bibles were not so commonly to be found in Egypt as people perhaps suppose. There exists at Oxford the inventory of an Egyptian village church of that period, from which we learn that this church possessed twenty-one parchment books, but only three papyrus books. It corresponds to this state of affairs that we to-day in our libraries possess only very small relics of papyrus Bibles; as far as I know, our *Heidelberg* codex is now, of all the Bible fragments on papyrus hitherto known, the largest in extent.

Fourthly, and lastly: the contents of our codex, its *type of text*, are of high scientific interest. As the result of the critical examination of the text the following is established:—

The Heidelberg codex is closely related to the group whose characteristic representatives are the manuscripts A, Q, 106, 49, 26, Γ, 233 (?), 198;[1] that is to say, to the group which, especially since the study of A. Ceriani,[2] has been commonly considered as the representative of the Hesychius text of the Prophets, with the exception of Ezekiel. For Isaiah, the Dublin palimpsest, which comes from Egypt, appeared to Ceriani[3] as confirmation of his hypothesis; for the Minor Prophets there has hitherto existed no certain Egyptian witness,

[1] The list can be extended further.

[2] *De Codice Marchaliano seu Vaticano Græco 2125 prophetarum phototypica arte repræsentato commentatio, Romæ, 1890*, p. 105 f., 115.

[3] *Op. cit.* p. 105.

but this has now appeared in the Heidelbergensis, which will henceforth, in every discussion about the Hesychius text, bear its weighty evidence.

In this connexion it is worthy of note that for the Minor Prophets the strong Hesychian tendency of $\aleph^{c.b}$ clearly reveals itself, less that of $\aleph^{c.a}$, still less that of $\aleph$ itself. Somewhat different observations can be made with reference to the hands that can be recognized in Q.

A new light falls also on the Coptic translations of the Minor Prophets. As far as I see, they all stand in very sharp contrast to the Hesychius text, represented by the Heidelbergensis, and this is especially true of the Bohairic version. Since Ceriani [1] it has become usual to speak of the Bohairic version as Hesychian; but for the Minor Prophets the opinion appears to me to be unavoidable that they, as well as the Sahidic and both the Achmimic versions, spring from pre-Hesychian originals, and that Hesychius did not trouble himself very much about the Copts. The instances of agreement—and they are not rare—between Hesychius and the Copts are easily explained by the circumstance that the translators as well as the reviser were essentially dependent on Egyptian Greek manuscripts.

Finally, it appears to me a peculiarity of the Heidelbergensis that it assimilates such passages as are cited in the New Testament, or are capable of a Christian meaning, as far as possible to their form in the New Testament text, or to the sphere of Christian thought. Of quite special interest is this phenomenon in the passage Zec 12^{10}, which I have tested thoroughly. As Heidelbergensis in the cases reviewed is accompanied by a more or less stately retinue of Hesychian witnesses, the tendency to Christian harmonization is probably a peculiarity of the Hesychian text in general. Psychologically such a harmonizing comes very naturally to a reviser who is preparing the text for practical use,—so naturally that we shall not be surprised if even witnesses to the Lucianic text have in some cases the Christian reading.

Christianizing tendencies in the Septuagint text do not, of course, emerge first in the revisers. It is the great importance of the Leipsic fragments of the Psalms [2] that they give us a glimpse of a yet older stage of Christian work on the Septuagint text and Christian influence on the Septuagint text. All further investigation of this section of the history of the Bible and of Christian piety which has been recognized by Heinrici in its importance must start from the Leipsic fragments of the Psalms; a further tract is lit up by the remains of an Egyptian village Bible, preserved to us in the Heidelberg fragments of the Prophets.

[1] *Op. cit.* p. 105.

[2] "Die Leipziger Papyrusfragmente der Psalmen," herausgegeben und untersucht von C. F. Georg Heinrici (*Beiträge zur Geschichte und Erklärung des Neuen Testamentes*, iv.), Leipzig, 1903.

The Masai and their Primitive Traditions.

By Professor the Rev. George G. Cameron, D.D., Aberdeen.

II.

In order that the question raised by Captain Merker may be easily understood, it may be desirable to transcribe, in brief form, the principal early traditions of the Masai as given by the German officer. Their resemblance to the early narratives of Genesis is, in some cases, sufficiently striking.

I. The Creation.

Originally, the earth was a dry desert in which a dragon had its abode. God descended from heaven, and fought and overcame the dragon. Through the blood of the slain dragon the earth-desert was fertilized, and on the spot where the dragon was slain arose Paradise. The earth was now free from danger; and God, by His creative word, called into existence sun, moon, stars, plants, animals, and last, the first human pair. The male—Maitumbe—was sent down from heaven; the female—Naiterogob—at God's command came forth from the heart of the earth. These two met in Paradise, whither God had brought Maitumbe. On the trees of Paradise hung the most precious

fruits. And God said to the pair: 'Of all these fruits you may eat; they are to be your food; but of the fruit of one tree which stands there' (pointing His hand in the direction), 'you shall not eat. This is My command.' The pair obeyed God; and while they did so they lived an idyllic life, free from care.

II. The Fall.

God was in the habit of visiting man in Paradise almost daily, descending from heaven by a ladder which was visible only at the time of the Divine visit. Man found great pleasure in this fellowship with God. But one day, when God came and summoned man, there was no response. The pair had hid themselves in a thicket. When God found them, and asked why they had hid themselves, Maitumbe replied: 'We are ashamed, because we have done wrong, and have not obeyed Thy command. We have eaten of the fruit of the tree of which Thou didst forbid us to eat. Naiterogob gave me of the fruit and prevailed on me to eat of it after she herself had eaten of it.' Then God asked Naiterogob why she had not obeyed and had eaten of the forbidden fruit. Her answer was: 'The three-headed serpent came to me, and said that if we ate of that fruit we should become equal to Thee. Thereupon I ate, and gave also to Maitumbe to eat thereof.' At this God was angry, and said to them, 'Since you have not obeyed My commandment, you must at once leave Paradise.' Then He turned to the serpent, and said, 'For punishment, you shall for ever have your dwelling in holes of the earth.' Having spoken thus, God at once departed, and returned to heaven. Maitumbe would have hastened after Him to supplicate forgiveness, but he at once encountered Kilegen, the morning-star (Lucifer), sent by God to drive man out of Paradise, and to stand as guardian over it.

From this time man was left by God to procure food for himself through his own labour. The place in which the guilty pair found themselves when they were expelled from Paradise was a steppe, without any fruit-trees. God had compassion on His suffering creatures, and, by means of a rope which reached from heaven to earth, He let down tame cattle, asses, and goats, the milk of which was to furnish food for man. As yet permission was not given to kill animals and eat their flesh.

III. The Permission to eat Flesh.

The narrative leading up to the granting of permission to use flesh for food contains some rather amusing passages. A great delicacy in Syria and other countries is the tail of the fat-tailed sheep.[1] This is how the fat-tail became known to man, and the first step was taken towards the use of the flesh of animals for human food. Some time after man was expelled from Paradise, a dog let drop from heaven the tail of a fat-tailed sheep. The sight of it greatly perplexed the human pair. They knew that it was a part of some animal, but not of any which they had yet seen. They entreated God to give them the animal. For a while He refused, because He knew that when men tasted this fat-tail they would soon wish to kill the sheep for the sake of it. After some time, however, He yielded to their importunity, and gave them the sheep. But the dog through which this trouble had arisen was banished from heaven to earth, and left to find a home and food for himself. Such, according to the Masai tradition, is the origin of the fat-tail.

As the human race multiplied, God saw that the milk of the animals granted to man did not supply sufficient food. Accordingly permission was given to tap the bodies of the animals, and to draw off and use a portion of their blood. This was to be done by a dart or arrow shot from a bow; but the animal must, on no account, be killed.

About this time there lived a very poor man whose food was chiefly the bark of trees or shrubs. Through his mode of life he acquired a knowledge of the healing properties of the bark of certain trees, and he became the first physician. One day his wife came to him and said, 'Our child is ill, bring me blood for his food.' This was done. Next day his wife came and said, 'My child is still ill, bring me fat.' He went and churned milk, and brought her butter. A third time his wife came with the same complaint, and asked him to bring her the marrow of the bones of an ox. 'But,' he replied, 'God has forbidden us to kill an animal. I will go to Him and ask

[1] Some of these tails are of great size, '. . . the fat of the rumps or tails of sheep, which are very large in the East; a small one weighing ten or twelve pounds, and some no less than threescore' (Sale's *Koran*, chap. vi. p. 114, n. London, 1734).

His permission.' (He is a very meek husband—this first physician. The bark of trees has not developed any strength of nerves or backbone. His wife (Sagati by name) gets her way, with what result we shall see.) The husband went straight to God and presented his request. 'No,' was the immediate reply; 'you are not to kill an animal.' With this answer he returned, to face Sagati as he best might. But on reaching his house he found that his strong-minded wife had taken into her own hands both God and husband, and had already caused an ox to be killed. Thereupon, the alarmed husband returned to God and reported what had been done. God was exceedingly angry, and ordered him to return and beat his wife. As he was about this unpleasant (?) task, the stick broke; on which the poor husband once more consulted God, and was ordered to remove from his kraal all who dwelt within it. This was done in the case of all save self-willed Sagati, who, with the sick child, persisted in remaining. Then God sent fire and burned up the kraal, and the disobedient wife and the unfortunate child shared the fate of their home. Then said God: 'Woman is wicked and does evil. First, it was a wife that ate of the forbidden fruit against My order. Now, a second time, it is a wife that disobeys My command. By way of punishment, the woman shall do the hard work, and the man shall beat the woman who does not obey him, or who does not do the hard work.' This is the explanation furnished by Masai tradition of the inferior—unseemly—position assigned to woman by Oriental nations. And the report has been given here partly to show this, but more particularly to direct the attention of the reader to the crude conception of God which runs through the narrative. How different a conception is suggested by the opening chapters of Genesis.

From this time permission was granted to kill male animals, so far as their flesh was necessary for food.

IV. The Flood.

Tumbainot closely resembles Noah. The Masai hero, however, had two wives—the second being the childless widow of a bosom friend. He had three sons by each wife. Like Noah he was a good man and enjoyed the favour of God. But the world was wicked. The human race was now numerous, but it had grown in wickedness as in numbers. Before the days of Tumbainot, no murder had been committed; but in his time this greatest of crimes was added to the sins of the race. This exhausted the patience of God, and He resolved to destroy the human race. But Tumbainot found favour in His sight, and was to be spared. Accordingly he was ordered by God to prepare an ark,—to enter it with his two wives, their six sons, and the wives of those sons,—and to take with him into the ark a certain number of animals of the different kinds. When these were brought into the ark, with a large supply of provisions, God sent a heavy and long-continued rain; a huge deluge arose, and all men and animals outside the ark were drowned. The ark itself floated on the waters of the Flood.

After a time Tumbainot looked, with anxious desire, for the cessation of the rain. Food was becoming scarce. At last the rain ceased. Tumbainot, desirous of knowing how the water stood, sent a dove out of the ark. It returned in the evening exhausted, and Tumbainot knew that the water was still too high to allow the dove to find a resting-place outside the ark. Some days later he sent out a vulture. But before sending it forth, he fastened a dart to one of the tail-feathers in such a way that if any prey appeared for the bird the dart would fix itself in the prey, as the vulture lighted on it and dragged the dart after it; and both feather and dart would be left behind when the bird forsook the prey. In the evening the vulture returned without the dart and the tail-feather to which it had been attached. Tumbainot knew that the bird of prey had found food, and that the waters of the Flood were drying up. By and by the water still further subsided, the ark grounded on the steppe, and men and animals disembarked. As Tumbainot was leaving the ark he noticed four rainbows, one in each of the four quarters of the heavens. And this was to him the proof that the anger of God was past.

V. Abraham, Isaac, and Jacob.

Certain of the Masai traditions reported by Captain Merker bear a close resemblance to the patriarchal narratives of Genesis. Naraba corresponds, in many respects, to Abraham. He received his name from a certain weakness of the limbs which prevented him from walking easily. He was a rich man, possessed large herds, and, on account of the infirmity just mentioned, he rode on an ass when he moved with his flocks from

place to place (cf. Gn 22^3). In order to guard against theft, he was in the habit of carefully looking over his herds every evening, when they came home from pasture. Through this practice he was led to the use of numbers and to the assigning of names to the numerals. And, as he was otherwise a man of ability and wisdom, this knowledge of figures procured for him the appointment to the office of Chancellor of the Exchequer to the ruler of the Masai.

When Naraba was well advanced in years, permission was granted to the Masai to have more than one wife. Naraba's wife had borne to him two children—a son and a daughter—but both had died young. The patriarch, in his old age, availed himself of the newly accorded privilege,—and by his second wife, had two children—also a son and a daughter. The son—Mutari by name—grew up and married. His wife gave birth to triplets; but at first only two children—both sons—were born. The third child, also a son, was born three months later, and received the name of the *Tarrier*. The firstborn was covered with hair and had a beard at birth, and was named accordingly, 'L ol Munjoi. The second son in course of time had a short beard. The third son had no beard. The two elder brothers were greatly attached to each other, and were generally found together.

One day Mutari fell seriously ill, and the two elder brothers went to a place of prayer in the neighbourhood, to entreat God that their father might recover. The youngest son did not go with them. During the absence of the two elder sons, Mutari became much worse; and feeling that he was about to die, he called for 'L ol Munjoi, his eldest son, in order to bless him and to make over to him the inheritance. When Ndarassi (the youngest son) heard his father's call, he hastily cut up the skin of a goat and fastened pieces of it on his arms, shoulders, and cheeks. Then he stepped into the dark hut where his father lay dying, and said, 'Father, you called me; here I am.' 'I called 'L ol Munjoi,' replied Mutari, 'but you, as I judge by your voice, are Ndarassi.' 'Nay, father,' replied Ndarassi, 'I am 'L ol Munjoi.' Thereupon Mutari called him to his side, and in the darkness moved his hands over him. When he felt the goat-skin he believed it was really 'L ol Munjoi, and he proceeded to give him instructions regarding the inheritance,—constituted him his heir, handed over to him the management of his estate, and admonished him to be good. Soon after the elder brothers returned, and 'L ol Munjoi went straight to the place where his father was lying. As he entered, Mutari said, ''L ol Munjoi, I am dying.' On which the son said, 'Father, bless me before you die.' The old man replied, 'I have just blessed you.' The son answered that he and his brother had just returned from praying for him. On which the father said, 'If you and your brother were not here, it must have been Ndarassi that I blessed.' And with these words he died. Ndarassi at once took possession of all his father's property, which should have gone to 'L ol Munjoi. The latter left the kraal, but soon returned with a considerable body of warriors to fight his treacherous brother. When Ndarassi heard this, he went to meet his brother, with a great profession of friendliness, and said, 'My brother! it is not my fault that our father blessed me instead of you. Perhaps his mind was no longer quite clear when he kept constantly calling for me. I went in to him because he called my name. Let us agree to be friends. With a view to this I have brought as a present for you, two oxen, two sheep, and two goats.' The false, flattering words of Ndarassi were too much for 'L ol Munjoi. The latter yielded, and the brothers entered into friendly relations.

The narrative just given is very like the history of Abraham, Isaac, and Jacob, as recorded in the O.T. In character and conduct Naraba resembles Abraham. The same remark applies to Mutari and Isaac. The latter appears in the O.T. narrative as a man of no great strength of character. He leans upon others. He follows the course of his father Abraham, when it is possible to ascertain it, and makes no attempt to mark out a line of action for himself. Mutari appears to have been a man of similar character. And what a Jacob Ndarassi makes! He has no trouble in supplanting the true heir. He appears to have gone farther in downright lying than Jacob; but essentially there is little to choose between them.

It may be noted that, in the Masai tradition, all the three brothers are shepherds. In the O.T. the elder brother is a hunter. And in this fact Captain Merker finds an explanation of the apparently lenient manner in which the base conduct of Jacob is dealt with. Attention has been called to the position assigned to smiths among the primitive Semites. Hunters—as being dependent on smiths for their tools—were associated with the latter in

the estimation of the community. And a piece of deceit on the part of a shepherd, in order to get the better of a hunter, would scarcely be regarded by a primitive Semite as involving guilt. In connexion with this point, the author reports a Masai legend to the following effect:—

In primitive times, when men were vegetarians, God summoned two brothers. He showed to them a shepherd's crook and a bow, and instructed them in the use of them. Then He ordered them to cover their eyes with their hands. When this was done, God held up the shepherd's crook, and asked which of them wished to have that which He was holding up. One of the two separating his fingers looked through, saw that it was the shepherd's crook, and immediately replied that he wished it. He became a shepherd. The other who kept his hand close over his eyes, and saw nothing, became a poor hunter.

(*To be continued.*)

At the Literary Table.

THE CHILDHOOD OF RELIGION.

1. The Childhood of Fiction: A Study of Folk Tales and Primitive Thought. By J. A. MacCulloch. (*John Murray.* 8vo, pp. xii, 509. 12s. net.)
2. The Secret of the Totem. By Andrew Lang. (*Longmans.* 8vo, pp. x, 215. 10s. 6d. net.)
3. Lectures on the Early History of the Kingship. By J. G. Frazer. (*Macmillan.* 8vo, pp. xi, 309. 8s. 6d. net.)

Folk tales are the wild flowers of literature, and as there are four ways of regarding wild flowers, so are there four ways of treating folk tales. The first way is the way of the men of business. They want to turn everything to profit. They ask of every study, what is the use of it?

> Their ambition's masterpiece
> Flies no thought higher than a fleece,
> Or how to pay their hinds, and clear
> All scores, and so to end the year.

The second way is the way of the man of science. His thirst is for knowledge. He has been accused, with some bitterness, but sometimes also with some justice, of 'botanizing on his mother's grave.' But his aim is higher than that of the man of business. The third way is the way of the imagination. It is the way of the poet. It is the way of Burns with the mountain daisy. There was no profit in the daisy, and it did not occur to him to vivisect it for the imperious purposes of science. It was a thing of beauty and a joy for ever. The last way is the way of the worshipper. It is Coleridge's way in the presence of Mont Blanc—

> O dread and silent mount! I gazed upon thee
> Till thou, still present to the bodily sense,
> Didst vanish from my thought: entranced in prayer
> I worshipped the Invisible alone.

Mr. MacCulloch's way with the fairy tales is the way of science. He searches for their origin. He traces their kinship all the world over. This is the fashionable way with the fairy tale at present, and we are getting a good deal of instruction and even a little entertainment out of it. But the man of science has not been allowed his way with the fairy tale without protest. Sir George Douglas has complained, even bitterly, of the scientific folk-lorist, and pleaded for the study of folk tales from the point of view of the story-teller pure and simple. Mr. MacCulloch has heard the complaint. And although he claims that his business is not with the mere enjoyment of literature, but with the study of it, in his heart he has much sympathy with Sir George Douglas, and from the beginning of his book to the end of it he shows himself still susceptible to the charm which overcame him in earliest years. Never once can the charge be laid against him of pulling his toy to pieces in order to see its mechanism. He claims, indeed, that the scientific study of folk-lore does not diminish our imaginative enjoyment of the fairy tale, but rather increases it. 'As grown men and women,' he says, 'we take up a volume of these tales, and perhaps, ingrates that we are, we are ashamed that they should still charm and please us. But we are inevitably drawn to study them; and then we are amazed, as an investigation of their contents reveals to us that such marvellous invention and execution, such tender and moving situations, such a world of

romance, should have been the work of men and ages so remote from us, so backward and barbarous, as we suppose. But so it is. The shuttle of fancy shot fast across the loom of thought, and wrought rich fabrics of imaginative art out of the things of everyday life. And if these tales contain, as was inevitable, wild passions, rough combats, brutal lusts, there exists side by side with them much that is tender and beautiful — rainbow-hued romance, love and heroism, sunshine and sparkling seas, and birds, and flowers. Those who can thus look on these tales as primitive literature will not look askance at us who seek to determine the stuff out of which they were woven, and who resolve their magical elements into once-living belief and custom. For such a method takes nothing from their value; it shows us early man as the idle child playing with the grim realities of life; it sends us back to the tales themselves with a new enthusiasm.'

Nor is Mr. MacCulloch altogether oblivious of the highest use that lies in the study of these wild flowers of literature. He is very careful never to drag in the moral and religious use. But his attitude to mythology revealed in the last sentence quoted from him,—that it is early man playing with the grim realities of life,—shows how conscious he is that the things of the spirit are never far away from the weird fancies of the mind. In the familiar fairy tale of 'Jack and the Beanstalk,' there is evidence, and Mr. MacCulloch does not miss it, of men 'seeking God, if haply they may feel after him and find him.' Once or twice he brings his folk tale into contact with the things which are contained in the Bible; then we see its religious bearing. One of the longest studies, and one of the strangest, is on 'the separable soul.' He gives examples from Australia, from Siam, from North America, and from many other places far and near, of the belief that the life is an entity which can be removed from the body and restored to it again. And he says, 'Possibly some such conception of the separable life was known to the early Hebrews, surviving in later times as a figure of speech, as where Abigail says to David that should any one seek his soul they will not find it, for it is "bound in the bundle of life with the Lord thy God," who, on the other hand, will sling out the souls of his enemies. It is evident,' says Mr. MacCulloch, 'that the underlying thought is the safety of the soul outside the body, so long as it is preserved in the bundle of life.'

Turning to Mr. Andrew Lang and *The Secret of the Totem*, we find ourselves more unmistakably in the region in which religion rules. For whatever be the origin of Totemism, to say that now at least it has no religious reference is either to abuse the word Religion, or else to misunderstand the meaning of Totemism. What is a totem? It is an animal used as the badge or symbol or name of a tribe or a portion of a tribe. Says Longfellow in 'Hiawatha'—

> And they painted on the grave-posts . . .
> Each his own ancestral totem,
> Each the symbol of his household;
> Figures of the Bear and Reindeer,
> Of the Turtle, Crane, and Beaver.

Mr. Lang quotes the definition of Max Müller. 'A totem,' said Max Müller, 'is (1) a clan mark, then (2) a clan name, then (3) the name of the ancestor of the clan, and lastly (4) the name of something worshipped by the clan.' And Mr. Lang accepts that definition, with the very important exception that, in his judgment, the clan name comes before the clan mark.

In short, this is the secret of the totem—it is a clan *name*. But if it is simply the name of the clan, why is it made the occasion for regulating the marriages of innumerable clans, of whole tribes and nations, and why are such inviolable religious sanctions attached to it? Mr. Lang replies by pointing to the mystery which attaches to the names of persons and things among primitive races in every part of the world. He quotes Professor Rhys to the effect that probably 'the whole Aryan family believed at one time, not only that the name was a part of the man, but that it was that part of him which is termed the soul, the breath of life, or whatever you may choose to define it as being.' 'Thus,' says Mr. Lang, 'the totem is the name, and the name is the soul, and the name and the soul and the totem of a man are all one, and there we have the *rapport* between man and the totemic animal for which we are seeking.'

There are other theories besides this, and Mr. Lang knows it. He knows in particular that Dr. J. G. Frazer has another theory, and he is a little disturbed thereat. He devotes a whole chapter to the discussion of Dr. Frazer's theory. It is the last chapter of the book. It was written after the book was finished. For 'by the irony of fortune, I had no sooner seen my book in print than

Mr. J. G. Frazer's chapter on "The Beginnings of Religion and Totemism among the Australian Aborigines" (*Fortnightly Review*, September 1905) came into my hands. I then discovered that, just when I thought myself to have disentangled the ravelled thread of Totemism, Mr. Frazer also thought, using another metaphor, that his own "plummets had found bottom"—a very different bottom. I then wrote Chapter xi., stating my objections to his theories.'

Under the innocent title of *The Early History of the Kingship*, Dr. Frazer delivered, and has now published, nine truly fascinating lectures on the origin of a great human institution, and on man's early ideas of God and religion. With characteristic frankness he tells us that the lectures will form part of the forthcoming third edition of his *Golden Bough*. If there are any amongst us who still need an introduction to the study of religion, and if they cannot wait for the new edition of the *Golden Bough*, these lectures may confidently be recommended.

Dr. Frazer might have called his book 'The Evolution of the King.' For his purpose is to show how the kingship was gradually evolved out of the Medicine-Man. It is a long journey from the naked and painted rain-maker to His Majesty Edward the Seventh, King and Emperor, but every step of the evolution seems traceable, for every step is in actual existence in some part of the world to-day. One of the most interesting moments in the evolution is that in which the priest and king become one. Among the Matabeles of South Africa the king is at the same time high priest. 'Every year he offers sacrifices at the great and the little dance, and also at the festival of the new fruits, which ends these dances. On these occasions he prays to the spirits of his forefathers, and likewise to his own spirit; for it is from these higher powers that he expects every blessing.' The significance of it lies in the fact that to the savage mind there is but a step, if there is even that, from the priesthood of the king to his divinity. It is the commonest example of the almost universal belief of primitive man in the nearness and what might be called omnipresence of the supernatural. It constitutes one of the first difficulties of the missionary. We think it is our chief business at present, after the long course of Christian theology, to insist upon the humanity of Jesus the Son of God. Crossing the sea the missionary has to reverse the process, and insist first of all upon the distance that separates man from God, before he can begin to bring Him near as Redeemer.

Let us close with two paragraphs from Dr. Frazer's book. The one touches the matter just referred to; the other does not.

'At the present day the head of the great Persian sect of the Babites, Abbas Effendi by name, resides at Acre, in Syria, and is held by Frenchmen, Russians, and Americans, especially by rich American ladies, to be an incarnation of God himself. The late Professor S. I. Curtiss, of Chicago, had the honour of dining with "the Master," as he is invariably called by his disciples, and the deity expressed a kindly hope that he might have the pleasure of drinking tea with the professor in the kingdom of heaven.'

'One of the great merits of homœopathic magic is that it enables the cure to be performed on the person of the doctor instead of on that of his victim, who is thus relieved of all trouble and inconvenience, while he sees his medical man writhe in anguish before him. For example, the peasants of Perche, in France, labour under the impression that a prolonged fit of vomiting is brought about by the patient's stomach becoming unhooked, as they call it, and so falling down. Accordingly, a practitioner is called in to restore the organ to its proper place. After hearing the symptoms he at once throws himself into the most horrible contortions, for the purpose of unhooking his own stomach. Having succeeded in the effort, he next hooks it up again in another series of contortions and grimaces, while the patient experiences a corresponding relief. Fee five francs.'

A GRAMMAR OF ST. JOHN'S GOSPEL.

JOHANNINE GRAMMAR. By Edwin A. Abbott. (*A. & C. Black.* 8vo. pp. xxvii, 687. 16s. 6d. net.)

WHEN Dr. Abbott published his *Johannine Vocabulary* (it is only a few months ago) he told us that it was part of a complete treatise on the Language of the Fourth Gospel. That treatise he now completes by the issue of his *Johannine Grammar*. It is a work of enormous labour as well as erudition. For, though the number of pages is very large, every page is so packed with

matter, much of it in very small type, that the number of pages gives but a feeble idea of the amount of matter which the book contains. And every line—it would probably be no exaggeration to say every word—has required some kind of separate verification. And yet this is the sixth great volume of the kind which Dr. Abbott has published within a very few years. How has he done it? There is some light thrown upon the mystery by the interesting Dedication to this volume: 'To my Daughter, by whom the Johannine Materials for this Work were gathered and arranged, and the Results corrected and revised.'

The preface is interesting also. Why has Dr. Abbott written a Grammar of the Fourth Gospel? First, because there are many passages in that Gospel which are ambiguous. There is a word in the Greek which sometimes means 'that,' sometimes 'because.' It is often difficult, it is sometimes impossible, to say which is its meaning. Next, because there are passages in which commentators disagree as to who is speaking. Dr. Abbott takes for example, Jn $3^{15\text{-}21}$, 'That whosoever believeth may in him have eternal life. For God so loved the world,' etc. Westcott says that the sixteenth verse contains the reflexions of the Evangelist; Alford says that that view is inconceivable. But the chief reason is that just as Shakespeare has a style of his own, and Dr. Abbott wrote a *Shakespearean Grammar* to illustrate it; so, he believes, John also has his own style, and he writes the *Johannine Grammar* for the same reason and on the same principle as he wrote the *Shakespearean Grammar*. Dr. Abbott acknowledges his obligation to Professor Blass. It is a pity he could not have waited for Dr. James Moulton's *Grammar of New Testament Greek*. Had he known that Dr. Moulton was so nearly ready with the 'Prolegomena' he might perhaps have waited for that.

The Grammar is divided in the usual way into (1) Forms and Combinations of Words, and (2) Arrangement, Variation, and Repetition of Words. Then there are two appendixes, one on Twofold Meanings and Events, the other on Readings of Codex Vaticanus not adopted by Westcott and Hort. The work closes with magnificent indexes of New Testament passages, of English and of Greek words.

As an example of the method, take the first paragraph of the Grammar: 'The adjective is used predicatively in 4^{18}, τοῦτο ἀληθὲς εἴρηκας, which is quite different from τοῦτο ἀληθῶς εἴρηκας. The latter might have meant, (1) "*Truly*, i.e. *in truth*, thou hast said this," or (2) "Thou hast said this *truly*, i.e. *with truth*." But the former means, "*This, at all events*, among all that thou hast said, is true"—implying that hitherto the woman has talked in a reckless and trifling way!'

Or again, from near the end of the book, take this interesting paragraph on Jn 14^{16}, '"If ye love me, ye will keep my commandments: and I will request the Father, and *he will give you another Paraclete* (ἄλλον παράκλητον δώσει ὑμῖν)." SS. has "*another*, the Paraclete." A Paraclete meant a "friend in court," an *alter ego*, an unpaid advocate. "We know not how to pray as we ought," says the Epistle to the Romans (8^{26}), "but the Spirit itself maketh intercession for us"; and Mark has, "It is not ye that are the speakers, but the Holy Spirit." Hence a Christian, speaking in the reverential language of Epictetus, might say, "I do not know how to pray, *Another* teaches me," or "I do not know how to speak before princes and rulers, *Another* speaks for me and in me." *Paraclete*, or *Parclete*, was recognized as an Aramaic word, and may have been used sometimes as a proper name, sometimes as a common noun. This is the first place where it is mentioned in N.T., and the meaning, according to SS., may be paraphrased thus: "If ye do your part, ye will not be left unaided. The Father will send you *Another*, a Spirit like yours but beyond yours, [as] *Paraclete* [to you]." This removes a difficulty that attends the ordinary translation. "He will give you *another Paraclete* besides myself," or "in the place of myself." For the latter assumes that Christ has called Himself a Paraclete in the previous context. This is not the case. Without any such previous mention it is difficult to attach any great force to "another," in the sense "another than myself"; but it is both appropriate and forcible if it means "*other than yourselves*"—promising the disciples that they will not be left to their own unaided efforts.'

These illustrations are better than arguments, and the book is a repetition of them. No doubt every new theory, every new reading and interpretation, requires to be tested. But that is half the value of the book to the diligent student—it compels him to watch and weigh every sentence.

This is not yet the end of Dr. Abbott's herculean

task. Such and such a matter, he says here, 'must be deferred to another work.'

JULIAN THE APOSTATE.

JULIAN THE APOSTATE. By Gaetano Negri. Translated from the Second Italian Edition by the Duchess Litta-Visconti-Arese, with an Introduction by Professor Pasquale Villari. (*Fisher Unwin.* 2 vols. 8vo. 21s. net.)

Before he took up the study of Julian, Senator Negri of Milan was best known in the world of letters as an admirer and interpreter of the works of George Eliot. His interest was in Psychology. He was drawn to the study of George Eliot because he found in her novels, and partly also in herself, so many psychological problems to ponder over. In herself, we say, as well as in her novels; for it was to Negri an extremely interesting situation to find one who had translated Strauss writing novels descriptive of clerical life, one who had forsaken religion in favour of philosophic free thought giving herself to the description of religious types of character.

It was his interest in Psychology that attracted Negri to the study of Julian. And he took up the study with an impetuosity which characterized all he did, and made him, as Professor Villari claims, a sympathetic interpreter of the character of the impetuous Julian, who seems always to have been, and seems destined always to be, a psychological problem impossible to resolve. This, then, is Negri's interest in Julian, and this is the secret of our interest in his account of Julian. The eccentric and emotional student suddenly becomes a leader of armies, wins his battles against inconceivable odds, and ends a long and trying campaign gloriously; the conscientious idealist becomes a secret conspirator and then an open antagonist of his cousin the Emperor, who had heaped every honour upon him and given him every opportunity of distinguishing himself; the statesman and man of affairs, who owed everything to Christians and Christianity, secretly worships the Mother of the Gods, and the moment that the power is in his hands madly attempts to bring back the Empire to the worship of the discredited gods of paganism,—all this offers a psychological situation of sufficient piquancy in itself, and it loses nothing in the hands of Senator Negri. The psychological element is the element of worth in the book.

Its scientific value is not so great. Negri has three authorities at his hand—Gregory, whom he regards as an enemy and not very trustworthy, simply because he was a Christian, although he admits that his portrait of Julian is too lifelike to be altogether imaginary; Libanius, with his unabashed panegyric, whom he follows, not when he is most credible, but when he is most interesting psychologically; and between these two, Ammianus Marcellinus, who is on the whole his authority, whose statements he rarely takes the trouble either to contradict or to confirm. The truth is, Negri is in far too great a hurry to be scientific, and very few will quarrel with him, since the impetuosity of the book, which leaves no time for scientific preciseness, is its greatest charm.

Nor is it altogether satisfactory as a work of art. It was undoubtedly an artistic blunder to deal with Julian first and with the Apostate afterwards; to write, that is to say, his life apart from his attitude to Christianity, and then deal separately with his efforts to restore the ancient pagan religion. The result is that the interest of the book, or at least its most absorbing interest, ends with the death of Julian in the middle of the first volume. The reader experiences something like a shock on discovering that the reign of Julian is thrown into less than thirty pages. From the moment that he enters Constantinople in triumph, on p. 108, it is like the rush down a steep place into the sea, until he receives his mortal wound, on p. 132. Throughout the remainder of the book, moreover, Negri is handicapped by his attitude toward Christianity. It is not the attitude of an advocate, nor is it the attitude of an enemy. It is not the attitude of a scientific historian. It is the attitude of a Gallio, who does not care greatly for any of these things. Even Professor Villari, who introduces the book to English readers enthusiastically, is shocked when he comes upon a sentence like this: 'Perhaps Christianity might have died out in obscurity, but for Nero's abominable ill-considered persecutions,' and exclaims, 'Now this is really preposterous!'

No, the strength of the book is neither in its science nor in its art. Yet it was well worth translating into English, and on the whole it has been well translated. For in spite of the perplexity of Julian's character, perhaps because of it, and because he recognizes it so joyfully, Negri has been able to make him live and move before

us. The figure may be partly fictitious, but it is a figure warm with the breath of life. Negri's Julian will be to those who read the book the only Julian they can ever after think of.

THE JEWISH ENCYCLOPEDIA.

THE JEWISH ENCYCLOPEDIA. Vol. xi. Samson—Talmid Hakam. (*Funk & Wagnalls.*)

The eleventh volume is almost entirely occupied with that Hebrew letter which cost so many Ephraimites their life. It is therefore the least interesting of all the volumes. So many are the proper names in S, and so unimportant are most of them, that it may be called, as justly as Dr. Parker called the fifth chapter of Genesis, a volume of nobodies. Still there is SPINOZA, with an article of nine pages by Mr. Joseph Jacobs, with five illustrations, a diagram exhibiting Spinoza's philosophical system, and a portrait in colour. The portrait is made the frontispiece of the volume, and deserves that honour both for its own and for Spinoza's sake. There is also a modest article on the Editor-in-chief, Dr. Isidore SINGER. Other good articles are those on SPAIN, SCROLL, SEAL, and SYNAGOGUE, the last three being well illustrated. The Biblical work is never, of course, equal to what a good Dictionary of the Bible would contain, but occasionally space and ability unite in the presentation of an article of interest. SELAH is such an article. The author is Dr. Emil G. Hirsch. Dr. Hirsch holds that this greatly perplexing word has different uses in different places. Sometimes it is a eulogy (this after Dr. Briggs), sometimes it is an imprecation, and sometimes it indicates that something in the text should be deleted.

The volume contains an inadequate article on SIMON PETER (called SIMON CEPHAS in the title), and a fiercely antagonistic article by the same writer (Dr. Kaufmann Kohler) on SAUL OF TARSUS, which is dealt with on another page.

The proof-reading is still defective. And there is an occasional omission or mistake in even well-known things. Thus there is no mention among Professor Sayce's writings of either his Hibbert or his Gifford Lectures, though they are the best things he has done, and the most influential.

Notes on Books.

It is wonderful how well we have passed through the recent scare about the origin of life. Some Frenchman (we forget his name) had announced the manufacture of life out of dead matter. The announcement was mysteriously and cleverly made; and the yellow press responded with liberal headlines. In former days the religious world would have been shaken from top to bottom. We have been able to pass through it unscathed. And it does not mean indifference. It means a more intelligent faith in God. It means that we have learned at last to love Him a little *with the mind.*

The scare is over. Miss Agnes M. Clerke, Hon. Member of the Royal Astronomical Society, and the author of several important works on Astronomy, has written a popular account of *Modern Cosmogonies* (A. & C. Black; 3s. 6d. net), in which she shows that her belief in Redi's maxim, 'All life from life,' is utterly unshaken. Here are her words: 'Science has made no real progress towards solving the enigma of vitality. Its evasiveness becomes, on the contrary, more apparent as inquiry is rendered more exact. Under a laxer discipline of thought the contrast between life and death seemed less glaring. It was easily taken for granted that creeping things were engendered by corruption, aid being invoked, if required, from the *virtus cælestis* of the eighth sphere. Thus, the birth of mice from the damp earth was, in the ninth century, held to be signified by the word *mus* (= humus); and van Helmont, at the height of the revival of learning, published without misgiving a recipe for the creation of the same animals. Yet there was already better knowledge to be had for the asking; and Francesco Redi, in 1668, crystallized Harvey's opinion in the celebrated maxim, "*Omne vivum ex vivo.*" Its truth is incontrovertible. Challenged and tested again and again, it has as often been vindicated, and may now be said, despite certain anomalous effects of radium on veal broth, to stand outside the legitimate range of debate. "That life is an antecedent to life," Lord Kelvin declared in 1871, "seems to me as sure a teaching of science as the law of gravitation."'

There is nothing easier now than to write a book. The difficulty is to get it published. Well, perhaps it is easier to write a magazine article.

But the difficulty of getting a magazine article published is greater still. The first difficulty is where to send it. We have had articles sent us which were clearly intended for some one else. So the first thing which the writer of books or magazine articles should do is to buy *The Writers' and Artists' Year Book*, which is just out for 1906 (A. & C. Black; 1s. net). It gives the names of all the publishers, and what they publish, of all the periodicals, and what they are exposing. Of *Truth*, for example, it is said that short stories are accepted from outside contributors, and that they 'should be written in a bright, almost racy, style, and should be from 2000 to 3000 words,' and that 'a *preliminary letter* is optional.'

The Bible was not written to teach us science. We have heard that so often that some of us believe it now, and think our difficulties with Genesis are ended. But our difficulties are not at an end. They are only shifted from the theological sphere to the religious. We are no longer bound to find room in our theological systems for the cosmogony of Genesis; we are bound now to find place for it in the history of religion. The story of the creation is not science. How could it be, so many centuries before science was conceived? Nor is it mere observation. It is religion. It is the religious life of man reaching out through the seen towards the unseen, through the natural towards the supernatural. It is a part of that new study which has come upon us before we are properly ready to receive it, but to which we must give our minds for many days to come.

But first of all, what exactly does the Old Testament say about the worlds of space? The best answer to that question that has yet been made will be found in a small book just published at the Clarendon Press, *Astronomy in the Old Testament* (3s. 6d. net). The author is Dr. G. Schiaparelli, Director of the Brera Observatory in Milan, a scholar of whom any country might be proud, and the English translation has been done under the direction of Dr. Driver and Mr. Cowley.

In spite of the immense circulation of the *Dictionary of the Bible*, a second edition has already been demanded of Professor Sanday's *Outlines of the Life of Christ* (T. & T. Clark; 5s. net), which is practically a reprint of the article JESUS CHRIST in that work. Dr. Sanday has taken advantage of the demand to add two appendixes. The one appendix is a paper read at the Church Congress of 1903, describing 'the Position' in that year. The other is a paper read at certain Diocesan Conferences describing 'the Position' in 1905. Each paper contains the *multum* of deft discriminating information in the *parvo* of space. There is also a new preface, by no means to be overlooked, referring to Dr. Sanday's own and other recent writings on the Gospels.

It is amazing and more that a volume of scientific theology should in these days be published so badly translated as is Professor Bernhard Weiss's *Religion of the New Testament* (Funk & Wagnalls). Dr. Weiss's book, which was reviewed by Dr. Eaton in THE EXPOSITORY TIMES, is worthy of all his reputation; and its popular style should have given it a greater circulation in this country than any of his previous works. We could take it in German, or we could take it in English; but this is neither German nor English, and yet the translator's name is given in capitals on the title-page. It is not the lack of scholarship, apparently; but there are few who can translate their own language into another idiomatically.

It is but rarely that books of poetry are sent to us. Perhaps they will come more rarely still in the future, for our poets will know, with the 'Writers' Year Book' in their hands, that there are more likely places to send them to. But it is a pleasure and an honour to receive a book so beautiful without, and of such genuine poetic touch within, as Miss Agnes H. Begbie's *The Rosebud Wall*. It is published by Mr. Hay of John Knox's house in Edinburgh (3s. net). Take this—

REMONSTRANCE.

You would not lay your hand in mine,
And I, a suppliant, durst not kneel;
The key that guards a sacred shrine
Was not for me to beg or steal.

Wistful, I scan the barrèd gate,
—See, glimpsed beyond, a shining Land;
Yet come I early, linger late,
The key lies hidden in your hand.

And this—

JOY.

Joy rose from out a well o' tears,
So deep to see, so deep to see,
And up the broken steps o' years
Joy came to me.

'O Joy! where hast thou been?' said I,
'This weary while, this weary while.'
Joy said, 'I was where sorrows lie,
To win their smile.'

And out that waefu' well o' tears,
So deep to see, so deep to see,
Joy climbed the stately steps o' years
And came to me.

I locked Joy in my heart o' hearts
Wi' a golden key, wi' a golden key,
And now, Joy never more departs,
But bides wi' me.

One of the most difficult words to interpret in all the New Testament is the word 'simplicity.' We have it in 'ate their bread with gladness and singleness (that is, simplicity) of heart'; and in 'If your eye be single (that is, simple) your whole body will be full of light.' Charles Wagner has tried to interpret it, and has given us the phrase 'the simple life,' which is like to become immortal. Rufus Jones now tries it also in *Quakerism and the Simple Life* (Headley; 6d. net).

Canon Foakes Jackson is the author of a *History of the Christian Church*, which is now in its fourth edition. It covers the early period down to 461. The last part of it, from 381 to 461 A.D., has also been published separately. Perhaps it is more correct to say that the original history ended at 381, and that this continuation was afterwards incorporated with it. In any case, we have here a trustworthy students' history of the period (Cambridge: Hall).

The Preacher's Magazine holds on its course, successfully keeping the lay preacher ever in view, and sparing no pains to educate his mind as well as to furnish him for the immediate Sunday's service. The sixteenth volume is just published (Kelly; 5s.).

Among the anecdotes of the elections there is one from the Elgin Burghs. The candidate was new to the platform, and his address consisted of quotations from other men's addresses. The audience was getting impatient, and at last one shouted, 'Hae ye naething to say yersel?' Mr. S. R. Maitland, the author of the *Dark Ages*, has published a volume on *The Reformation in England* (Lane; 5s. net). Dipping into it here and there one is tempted to echo the complaint of the Elgin audience. It is a most unattractive book, being printed on faded paper and packed with quotations in very small type. Mr. Maitland is entitled to reply that the scheme of his book demands packing it with quotations, for the first two chapters are devoted to illustrations of 'Puritan Veracity,' the next two to illustrations of 'Puritan Style,' and so on. But then that raises the question whether he was entitled to call it *The Reformation in England*. It is a good quarry, no doubt, for materials regarding the Reformation.

The Rev. Walter Howard Frere, M.A., of the Community of the Resurrection, is one of the most accomplished liturgiologists of the present day, and the editors of the Oxford Library of Practical Theology went to the right man with their volume on *The Principles of Religious Ceremonial* (Longmans; 5s.). Mr. Frere has so much accurate historical knowledge and so little ecclesiastical prejudice that he succeeds in bringing this difficult subject within the sphere of scientific study. It is a subject, no doubt, which is so keenly debated at the present time that he may get little thanks for his disinterestedness, the one party holding him too ritualistic, the other not ritualistic enough. But he will have his reward when men recognize the honourable place into which he has lifted this distracted study.

The Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, has written a devotional treatise on *Humility* (Longmans; 2s. net). It is a coy maiden for any one to court. But Mr. Brett has kept by the Biblical revelation, and encouraged us first to find Christ, and then seek humility in following Him.

Upon the same day as the English edition of Deussen's *Upanishads*, appears Dr. L. D. Barnett's *Some Sayings from the Upanishads* (Luzac; 1s. 6d. net). It is an interesting coincidence. And the one book will help the other. Both books represent the very cream of Indian scholarship and of English style. But what about the Upanishads? For that we must go to Deussen. The wonderful words in this little book make their impression only after we have gained some knowledge of that marvellous admixture of Religion and Philosophy which is so characteristic of the Indian mind. Yet one saying may be given for sample.

'Bring from yonder a fig.'
'Lo, my lord!'
'Break it.'
'It is broken, my lord.'
'What seest thou in it?'
'Lo, little seeds, as one may say, my lord!'
'Now break one of them.'
'It is broken, my lord.'
'What seest thou in it?'
'Naught whatsoever, my lord.'

Then he said, 'Of that thinness which thou beholdest not, beloved, ariseth this fig-tree which is so great. Have faith, beloved. In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Svetaketu.'

'Let my lord teach me further.'

'Be it so, beloved,' said he.

Among the causes of non-churchgoing, Professor Peabody, of Harvard University, gives the first place to provincialism. What is provincialism? It is the making of religion a thing of narrow interests, a thing of theology, of ecclesiasticism, of liturgy, or the like. The people are not interested in theology or in liturgy, and we spend our time in the exposition of a Christianity which never comes into contact with life. We keep it on the heights, and build walls around it, while the people are down in the valley. We occupy ourselves with the defence of faith instead of with the descent of faith. Professor Peabody applies to our theological controversies that student's answer which Professor Sidgwick has already applied to the controversies of philosophy. The examiner's question was, 'What are the occupations of the people of the Hebrides?' 'The people of the Hebrides,' answered the student, 'obtain a meagre subsistence by washing one another's clothes.'

Professor Peabody has published his Lyman Beecher Lectures of 1904 under the title of *Jesus Christ and the Christian Character* (Macmillan; 6s. 6d. net). He describes the book as an examination of the teaching of Jesus in its relation to some of the moral problems of personal life.

In writing *A Grammar of Greek Art* (Macmillan; 7s. 6d.), Dr. Percy Gardner desired to set forth the principles of Greek art and its relations to literature in order that he might encourage the study of Classical Archæology in schools and colleges. For Professor Gardner thinks that in our schools and colleges too much attention is given to philology and too little to archæology or art. And we nearly all agree with him. It is simply that the force of habit is very strong upon us. We train our children in the Greek verb because we have been trained in the Greek verb ourselves. In this volume Professor Gardner does not seek to set forth many examples of Greek art. Books containing examples are numerous enough. He seeks to show 'what these examples mean, what they teach us, and how they may help us in preserving through the present to future generations something of the treasures of beauty, healthiness, and wisdom which have been bequeathed to us by the great nations of antiquity.' But Professor Gardner warns the teacher that neither with this volume in his hands nor with any other can he teach his pupils the principles of Archæology until he has first learned these principles himself. The handbook is admirably produced by the publishers. It is quite worthy of their very high reputation as the publishers of handbooks for the Higher Schools and Colleges.

Nisbet's *Church Directory and Almanac* and *The Church Pulpit Year Book* (2s. net, each) should have been noticed last month, but they did not arrive in time. As for the *Directory*, we hope that men have not already bought a dearer or a worse; a cheaper or a better they could not buy. The *Church Pulpit Year Book* is all right, it has no rival.

Messrs. Novello are the publishers of *The New Hymnal with Music*. It is in two sizes, one imperial 16mo at 3s. 6d., the other (which is tonic sol-fa) being crown 8vo at 2s. 6d. The preface says this book is offered to the 'Broad Churches of Nonconformity, in the hope that it may provide an adequate selection of hymns and tunes for public and family gatherings on the part of adherents of Liberal Christianity.'

It was Calvin that discovered Christian Certainty, and it was one of his greatest discoveries. The Rev. Alexander Yule, M.A., College Church, Melbourne, is a Calvinist. He believes in *Practical Christian Certainty*, and he believes, as Calvin did, that it comes through the testimony of the Holy Spirit, and he publishes seven lectures to prove it (London: Partridge & Co.).

A volume of *Irenic Theology* is quite in the spirit of the time, polemic theology being for the moment played out. The author is the Rev. Charles Marsh Mead, Ph.D., D.D. (Putnams). Dr. Mead holds that it is useless to try to compose a complete scheme of theology, because the materials for it are not in existence. He holds that it is disastrous. It has simply given men the occasion to call one another fools, the Arminian the Calvinist, and the Calvinist the Arminian. Not only are there not materials for a complete scheme, but the materials which exist are contradictory. There are *antitheses* in theology, in philosophy, and in life. Dr. Mead does not claim to have discovered these antitheses. He claims to set them forth impartially and unreservedly. There was a time when such an attempt would have been resented, resented from both sides, and assailed both fiercely and successfully. But, as we have said, that time is past. The discovery of antitheses is one of the discoveries of our wonderful age, and we are all ready to welcome the book which sets them forth unreservedly. There is just one caution to be observed. Let us see to it that in setting one antithesis over against another we do not resolve the knowledge of God into nothing. It would be a poor result if Irenic Theology were to leave us without a theology at all. Dr. Mead observes that caution. If his results are peaceful, they are also positive. Discovering to us the love of God, and that without limitation, he discovers to us, at the same time and by the same means, His unlimited sovereignty.

A very forward, but not very irreverent, example of the new method of Bible study, the historical religious method, is afforded by a little book entitled *Biblical Christianity*, which has been written by Professor Lüdemann of Bern, and translated by Mr. Maurice A. Canney (Owen & Co.; 2s.).

If we were asked who among the preachers of America had taken the place of Bishop Phillips Brooks, we think we should answer David James Burrell. Not because their sermons are alike either in method or contents, but because they can both make the Word of God quick and powerful, because they both compel us to listen, and, when we listen, to feel that their word is a word of healing. Mr. Burrell's new volume is *Christ and Man* (Revell; 3s. 6d. net). One striking thing about these sermons is the simplicity of the means by which the gospel touches the heart—tags of familiar hymns, scraps of familiar anecdote—but the gospel touches the heart.

The President of Union Theological Seminary in New York delivered the Cole Lectures before Vanderbilt University in 1905. They are now published by Messrs. Revell (3s. 6d. net). When Dr. Hall chose *The Universal Elements of the Christian Religion* as his topic, he was first an American and then a man. For in America they have got to the elements of the faith as we have not done yet in this country. We are still discussing Apostolical Succession and Baptismal Regeneration. In America their battle is far too fierce for that. With them it is the question, What has your religion which other religions have not? Or even, What is religion but a slow product of civilization and selfishness?

Now, few men are better able to lay bare the foundations of Christianity than Dr. Hall. His lectures are both practical and theoretical; he discusses Christianity both as a missionary work and as a theology. But he goes to the very foundation itself when he describes the Saviour of the world.

And yet, the chapter which is most immediately required, and it is required here as urgently as there, is the chapter on the 'Constructive Office of Biblical Criticism.' That has never, to our knowledge, been better expressed.

The Rev. Darwell Stone, M.A., contributed the volume on 'The Church' to the Oxford Church Text-Books. The topic has stayed with him. It has grown on his hands. Now he publishes a handsome volume of 470 pages on *The Christian Church* (Rivingtons; 7s. 6d. net). It is a book of very great value. For it is the work of an Anglo-Catholic of scholarship and conviction, whose conviction has not driven him out of touch with the ideals of other communions, and whose conscientious scholarship prevents him from misreading the facts of history. Surely it is not without significance that the Librarian of the Pusey House should utter such a yearning as this—'No small step,' says Mr. Stone, 'would be taken towards the reunion of Christendom if common ground were realized wherever it exists. As a matter of fact, it exists far more widely than is often supposed. The

best of the Popes and the best of the Quakers have desired to surrender themselves to the will of God through faith in Christ in dependence on the Holy Ghost. The Churches of the East, the Church of Rome, the Anglican Churches, and many Protestant non-episcopal bodies possess valid baptism. The doctrines of the Holy Trinity, the Incarnation, and the work of the Holy Ghost among Christians are held within much the same limits as those of this initial sacramental life. A wider and clearer and more effective recognition of such facts as these, together with a more serious attempt to understand and appreciate the multitude of differences, would be no little help in promoting a better state of things.'

The method is historical. First the claim, next the preparation, then the Church in the Gospels; and even when the chapter on the Church of England is ended, and we pass to the Apostolic Office, the authority of the Church, and the like, still the method is historical; from first to last the doctrine of the Church rather than its dogma.

The Rev. Frederick Harper, M.A., of Hinton Rectory, Faringdon, has written a Preface to a volume of sermons by the Rev. T. J. Longhurst, entitled *The Royal Master* (Stock; 2s. 6d. net). And in that preface he says: 'I read a very large number of (English) sermons every year, and if I were asked to classify them I should put Mr. Longhurst's in the foremost rank.' We shall not quarrel with the classification. For the sermons are too good and have too much of the spirit of the Master in them for any one to think of starting a controversy as to whether they, or any others are greatest. They teach the historical doctrines of the faith; they open unto us the Scriptures; and they are penetrated with the modern ethical spirit.

The Sunday School Union has published a second year's *Bible Lessons for Little Beginners* (2s. 6d.), containing teaching hints by George Hamilton Archibald.

Now, the last of this month's books is not the least although it is a story. It is a story written by a great professor of philosophy. And yet it is a story pure and simple—the scene, the West Coast of Scotland; the time, that distressful time when the Glasgow Bank came down; the characters, humble and everyday—but you will read it from first to last, and wish it were longer. The author is Professor J. Clark Murray; the title *He that had received the Five Talents* (Fisher Unwin; 6s.).

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Way of the Cross.

Christian has already been impatient to leave the Interpreter's house for the journey. It is a common way with pilgrims, and we find Dante (*Purg.* vi. 50) hurrying his guide in similar manner,—'Sir! let us mend our speed.' One of the older annotators of the *Pilgrim's Progress* asks, 'Why in such haste, Christian? Poor, dear soul!'—and goes on to explain that the reason for this indecent hurry is his desire to get rid of his burden and to arrive at the Cross. Bunyan's idea is probably simpler. Action is always easier than thought for some natures, and it is necessary for this man to stay and learn, when going on were easier. It is a lesson which most pilgrims need to learn.

The way of true life is always fenced. The old fence of that way was the Law which the Rabbis called by the name of 'the fence.' The new fence is Salvation. Nothing could be more significant than this change. Restraint by command and threat will indeed keep men in the straight way and be effective so far; but Salvation—with all that it involves of the sense of that *from* which and *to* which we are saved—that is a far surer fence. Alike by the sense of safety and the sense of honour it hedges in the narrow way. This wall is not well represented by those pictures of dull masonry which suggest a lane to right or left of which nothing can be seen. It is true that at the first a man may pass through a stage when he can see nothing in all the world but just the one fact

that he is saved. Yet that fact itself has very varied aspects, and this wall, like Dante's sculptured rock-face in Purgatory, is both a prospect and a companionship in itself.

Up this way burdened Christian ran. At this stage there was little comfort, but there was much progress; and, indeed, at no stage is the one of these the measure of the other. It is when God has enlarged our hearts, rather than when He has lightened us of our burdens, that we go quickly on our way. (Compare Ps 119^{32}, and also Dante's *Purg.* xv. 79.)

The Cross.

This is one of the finest passages in the book, and is well worth learning by heart. It is interesting that so uncompromising a Protestant as Bunyan should have introduced a symbol generally associated with the Roman Catholic faith. But John Bunyan was not the man to be kept back from anything which he found useful, on the ground that any one else, however different from himself, also found it useful. Really, the Cross is a Christian symbol, and it is an unnecessary and unfortunate thing to allow it to be appropriated by any one branch of the Christian Church. In Cynewulf's *Christ* it is used with terrific power, bloody and radiant, as the standard erected on Judgment Day. In Dante's *Paradiso*, the Cross is the very emblem and centre of the glory. These and other uses are the property of Christendom, and this may well be ranked among them. It will be noted, too, that here the true symbol of Christianity is not the Crucifix, but the empty Cross.

In this story, coming to the Cross is the last incident in the man's salvation. The Cross, which used to be the emblem of slavery, now becomes the means of liberty and lightening. The point to notice here is that *we are saved by what we see.* The sinful man loses his burden upon realizing a fact, and the essence of Christianity is a magnificent realization. Sin had been too much for him, but now God has vanquished it. The joy that follows is inevitable. Bunyan tells us in his *Grace Abounding*, that when the joy of this release came to him, he could have spoken of it to the very crows that sat upon the ploughed land by the wayside. Two hymns in Dr. Bonar's *Hymns of Faith and Hope* recall this passage. They are 'Bear thou my burden' and 'Rest, weary Son of God.' The power and beauty of the simple sentence which tells of the burden tumbling into the mouth of the sepulchre make that passage one of the religious classics of the world. No commentary is necessary or possible, except the memory of that experience in the hearts of those in whose lives it has happened.

The Three Angels.

These three figures are part of that 'machinery' of the supernatural which Bunyan introduces sparingly, but always with particularly striking effect. They are not theological symbols representing the three persons of the Trinity, nor yet are they introduced for the merely artistic purpose of heightening the impressiveness. Rather are they symbols of actual experiences, and they may belong either to the inner or to the outer world. Browning's *Guardian Angel* very beautifully touches this subject, and the line in that poem—'My angel with me too,' reminds us that these messengers, dear and fair as 'birds of God,' may be human friends. It is interesting to note that it is only to the solitary man (Part I.) that angels come: the members of the company of Part II. have to be angels to one another.

The gifts of the Angels are four:—

I. *Peace.*—This is the friendliest gift that is ever given to man. It refers to the angelic message of Luke 2, which Milton so wonderfully expands in his *Hymn on the Nativity*. But before that gift could be realized, much had to happen; and it is at the Cross of Christ that sinful men find the perfect peace.

II. *New Raiment.*—The rags with which the pilgrim has been clothed represent the humbling truth of Is 64^{6}. His garments stand for the outward seeming of a man as judged, not from the point of view of human onlookers, but of the eyes of God. One of the most curious and pathetic figures in our older literature is that of Langland's 'Haukin, the active man,' who is so busy that he has not time to clean his coat. This, however, is deeper than those careless, casual sins of a busy life; for this is the view of himself as covered with sinfulness which the Puritan conscience so often gave to a man. It will be noted that the angel does not clean the coat of the active man, nor does he cover the former rags of the conscience-stricken with a new robe. At the Cross old things are passed away and all things are become

new. The rags are stripped off and the robe is given.

III. *The Mark.*—This also has to do with the outward appearance, but it is more intimately connected with the individuality of the man than the raiment. It seems to stand for something distinguishable by others, which is in a stricter sense ourselves than even our character is—a subtle change wrought upon the very personality by the Cross of Christ, as the marks of the Cross were printed upon St. Francis of Assisi in the familiar incident of the Stigmata. In the Bible there are such references as the mark of Cain; the mark of Ezekiel's man with the slaughter-weapon; St. John's mark of the beast, and the mark which he saw in the foreheads of the chosen ones. All these illustrate in various ways the subtle change in the very souls of men, recognizable by others, produced by supreme experiences of good and evil.

IV. *The Sealed Roll.*—This is the inward memory and record of the experience at the Cross, which gives assurance to the Christian life. It is sealed, for it is incommunicable. Like the name written in the white stone, it is known to none but to him who bears it. It is worn within a man's breast as part of his own consciousness—the true *mens conscia recti.* It is just his own name, but to him that now means no longer a citizen of destruction, but one of the redeemed.

Simple, Sloth, and Presumption.

Bunyan's side-note is 'a Christian can sing though alone, when God doth give him the joy of his heart.' This is in strongest contrast to the House of Mourning which is immediately visited in Part III.; in which part, by the way, there is no word of Formalist, that being in truth the name of the author of that volume! Compare with Bunyan's side-note Burns' test of a true poet, that he can wander all day beside a burn, 'an' no think lang.'

The violence of the contrast between this scene and the last is evidently intentional. Just beside the emblem of safety and the inspiration of Christian's most intense vitality, we suddenly come upon three men in extreme danger and fast asleep. Next to the danger and sin of turning back, Bunyan would place that of standing still. There are, indeed, things which a man may stop for and take no harm. He stoops over these three hapless ones, not to gossip nor to thank God that he is not as they, but to help and save them if he can. Such an interruption to any Christian's journey will prove in the end to have hastened his arrival.

Bunyan's groups are carefully constructed, and these three have certain points in common. They are the only human trio in the book, though there are plenty of couples; and in the *Holy War* two of them have been elevated to the titles of Mr. Simple and Mr. Sloth. The things they have in common are but idleness and fetters; each of the three is asleep, and each is bound. That picture in itself is sufficient commentary upon the state of all who are unawakened to spiritual things; but in David Scott's very striking picture of the scene, the sense of danger is heightened by the protruding bones of a skeleton human foot above the surface of the marsh beside them. Christian is keenly awake, fresh from the Cross, with his heart full of the sense of their danger and tender for their sakes. To him, they are like those who sleep on a mast. (The accurate translation of Pr 23^{34} is 'poop, behind the rudder,' but Bunyan takes it in the other sense, and is thinking of the dizzy spectacle of wheeling stars and sky seen from the mizzentop of an old ocean trader.) The threatening lion is a favourite image with Bunyan, as we shall see later on. It is peculiarly congenial to his own somewhat boisterous view of life. But perhaps it was the fetters more than the danger that appealed to his pity here. He knew what spiritual chains were, and he knew the feel of deliverance. In *Grace Abounding* he says: 'Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons.' To such a one it seems out of the question and impossible for any one to be indifferent to these supreme issues. He is baffled, and takes it ill. One of the saddest lessons that Christians have to learn is the limit of their responsibility for those who are bent on sealing their own doom (cf. Ezk $33^{8.9}$).

Simple (cf. Pr 14^{15}) is one whose position is due not so much to ignorance as to want of power to put two and two together. But this want of power is not caused by natural defect so much as by the paralysis of systematic self-indulgence. It is significant that in the Book of Proverbs the Simpleton is so closely connected with lust. Simple sees no danger—a kind of courage which is mere brutishness. The brave man has the keenest eyes for danger. *Sloth* loves sleep for its own sake. Procrastination is his favourite art. Whymper

traces the stagnation of the South American Portuguese to their constant word 'mañana' (to-morrow). It is an inseparable feature of genuine spiritual and moral truth that it demands earnestness, and presents a situation which is urgent and immediate. *Presumption* shows his quality by telling his would-be helper to mind his own business. It is a right answer to impertinence or curiosity. In the life of Robertson of Brighton an amusing incident is told of a busybody who interrupted his work with a question as to whether there was nothing annoying him, and was answered, 'Nothing but the intrusion of such visits as this.' But where any earnest and kindly friend, seeing what he takes to be a danger, offers help, this man's answer is presumption. Even though the judgment be mistaken, if the help be given in friendship, a rebuff like this shows the mingled pitifulness and contemptibleness of the self-important Philistine.

These three are often supposed to be enemies only to themselves, but as a matter of fact every one who is an enemy to himself is an enemy also to others, and to the human race in which 'no man liveth to himself.' It is significant that in Part II. even Mercy is uncompromisingly severe in regard to these, because of their danger to others. *Simple*, though he looks so inoffensive, may be a very subtle kind of evil influence. Of Robert Elsmere, in Madame de Netteville's drawing-room, Mrs. Ward says: 'There is an amount of innocence and absent-mindedness in matters of daily human life which is not only *niaiserie*, but comes very near to moral wrong. In this crowded world, a man has no business to walk about with his eyes always on the stars. His stumbles may have too many consequences.' *Sloth*, like all stagnant things, breeds malaria. It is impossible to live well beside an idler. Either by infection or by irritation, Sloth destroys his neighbours' souls. *Presumption* is like Browning's children, 'playing with a match over a mine of Greek fire.' He is ready to hold himself responsible for all consequences, but that will be poor comfort for his neighbours after the explosion. There is much crude and ignorant scepticism, and much of the most dangerous sin, flaunted in the present day by foolish persons who have no idea either of its meaning or of its results; but unfortunately for us all, it is not necessary to be intelligent in order to be dangerous.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XXXI. 31–34.

'Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more.'—R.V.

EXPOSITION.

'A new covenant.'—A prophecy which stands out from the rest of Jeremiah by its evangelical character, in which it strongly reminds us of parts of the second half of Isaiah. The doctrine of the covenant is 'the thread which binds together the hopes and the fears of the prophet, his certainty of coming woe, his certainty of ultimate blessing.' A covenant was granted of old, but that covenant had, on man's side, been broken. Still 'the gifts and calling of God are not to be retracted' (Ro 11^{29}); and Jeremiah felt that the very nature of God guaranteed the renewal of the covenant on a new basis. 'Covenant' is, no doubt, an unfortunate rendering. The Hebrew word so rendered means, primarily, a decision or appointment, and there is a whole group of passages in the Old Testament which requires this meaning. We retain it, however, as that with which the reader is familiar, and only remind him that God is everything, and man nothing, in fixing the terms of the transaction. The characteristics of the new covenant are three: (1) The relation between God and His people is protected from all risk by God Himself making the people what He would have them be. (2) 'Whereas, in the case of the old, the law of duty was written on *tables of stone*, in the case of the new the law is to be written on the *heart*.' (3) 'Whereas, under the old, the provisions for the cancelling of sin were very unsatisfactory; under the new, God would grant to His

people a real, absolute, and perennial forgiveness, so that the abiding relation between Him and them should be as if sin had never existed.'—CHEYNE.

'**Not according to the covenant.**'—Our familiarity with the words hinders us from recognizing what must have seemed their exceeding boldness. That the covenant with Israel, given with all conceivable sanctions as coming directly from Jehovah (Ex 24^{18}), should thus be set aside, as man repeals an earthly law;—the man who could say this without trembling must indeed have been confident that he, too, was taught of God, and that the new teaching was higher than the old.—PLUMPTRE.

'**They shall teach no more every man his neighbour.**'—The knowledge of God will be independent of human mediation, all the members of the Church being themselves taught by the Spirit of the Lord; cf. Jl 2^{28}, Is 54^{13}, Jn 6^{45}, 1 Jn $2^{20.\ 27}$.—ORELLI.

THE SERMON.

The New Covenant.

By the Rev. Canon Liddon, D.D.

It was during a time of great trouble that God spoke the words which form our text. Jerusalem had been taken by the Assyrian general Nebuzaradan, and Jeremiah, with a number of other Jews, was carried captive to Ramah, where the Assyrian headquarters were. It was while at Ramah that Jeremiah wrote down at God's command this prophecy of the new covenant. He did so for the purpose of relieving the darkness of the captivity by the anticipation of better times beyond.

This covenant is described as a new covenant because it had had predecessors. God made a covenant with Noah, and one with Abraham, and one with Moses when he descended from Sinai. This last is usually known as the old covenant. This word 'covenant' seems a strange one in our ears as expressing relations between God and man, for it implies something like equal rights between those who are parties to it. It is only an example of the law of condescension, the highest results of which appeared when the Infinite became man. God here makes the most of man. He gives promises of vast import, and in return exacts some duty which He is pleased to treat as an equivalent.

According to Jeremiah, the new covenant can be contrasted with the old in three of its characteristics.

i. The new covenant was to be not simply an outward rule, but an inward principle in the hearts of those who have a part in it. The Jew admired, feared, and obeyed the old covenant as far as he could, but he always thought of it as of something apart from himself, laid up in the sacred ark. The new covenant was not to present itself as a summons from without the will. It was to be an impulse from within the soul.

ii. The second characteristic of the new covenant is that there will be a new growth in the knowledge of Divine truth in the soul of its members. They will not be dependent on human teaching; the Holy Spirit will teach them. 'Listen not,' cried St. Augustine, 'too eagerly to the outward words: the true Master sits within.' This explains the fact why so often the very poor and ignorant have a fine apprehension of Christian truth.

iii. A third characteristic is the forgiveness of sins. In the old covenant this was dimly shadowed forth by the sacrificing of animals. In the new covenant it was perfected in the sacrifice of the Son of God.

Let us consider if we love the law of God and obey it, because obedience is welcome to us, and disobedience would be painful. Are we growing in the knowledge of God, and are we rejoicing in the sense of His pardoning love? By these questions we shall find out the reality of our own share in the new covenant.

God's Forgetfulness of Sin.

By the Rev. Newman Smyth, D.D.

We believe that we are living souls, and that death and destruction cannot put us out of existence. We believe further that we are embodied souls. There are startling consequences attached to this belief. Our memory is a physical and mental fact to a large degree independent of our will. Our memory is organic. If we believe, then, that this life is only the beginning of us, and memory an organic fact of our existence, we must also believe that in our spiritual life we shall take this memory with us. But it is not only in our own organization that we have a memory of ourselves, the universe also has a memory of us. We have shown our evil nature to others, and they remember it; we have also influenced their lives by our sin. The record of our life is written in the book of things and cannot be blotted out. The record of our life is also written in the thoughts of the eternal God. Is it possible for Him to forget? Can our sin ever be forgotten? We know that it is not sufficient that it should be forgiven. In

human relationships even a wrong must not only be forgiven, it must be forgotten before there can be complete and glad reconciliation. So it is with God and ourselves. We cannot stand in His presence, happy in our unconscious sinlessness, unless the memory of our sin be blotted out from His mind and our own. Among men this is done by humiliation and suffering on the one side, and recognition of the cost of this on the other. But how can God forget our sin. He forgets it through the cross. He puts in the place of the dark memory of our sin, the bright memory of what Christ has done for us. Our sin can be forgotten because it has been confessed, and the necessary punishment for it has been suffered once for all by Christ. So now there is no moral reason why God should think of us otherwise than in Christ. The thought of what Christ has done for us, and the victory over sin and death will then take the place of our former self-consciousness over our sin and shame.

Illustrations.

I will put my Law in their Inward Parts.—There is, perhaps, nothing that marks off Ancient History from Modern History more than the change that has taken place in the Art of Navigation.

Out of the mist of the past there loom pictures of cautious mariners hugging the shore as closely as they dare, creeping from one landmark to another; or, if in a fit of reckless daring, they launch out into the deep, doing so in a season in which they can see the sun by day and the moon and stars by night. We see pictures of clumsy structures, impelled onwards by stalwart men who are toiling in rowing, or dependent upon the inconstant winds. How different are the sea-scapes of to-day! Huge Atlantic liners pass with fearlessness and expedition from continent to continent, in all seas, in all seasons, with the regularity almost of an inland postal service! Guided by the simplest of all instruments, a needle that turns ever northward, as sensitive, as a leaf to the zephyr, to strange unseen forces, they make their way independent of all marks on land or sea! Moreover, the giant ships of to-day are impelled by a force that nestles in their very bosom, a great heart that throbs and throbs, and urges them onwards through the waves and over them, heedless of winds and tides, of storms or calms.

In some such fashion does the contrast between the Old Covenant and the New appear. The one is the Guidance by the Hand; the other the Guidance by the Heart.

W. Venis Robinson.

Huntingdon.

Since He's taken this long account of mine, and has crossed it through and through;
If He's left me nothing at all to pay, He's given me enough to do.

He's shown me things that I never knew, with all my worry and care,
Things that have brought me down to my knees, and things that will keep me there.

He has shown me the law that works in Him, and the law that works in me,
Life unto life, and death unto death, and He's asked how these agree.
He has made me weary of self and pelf. Yes! my Saviour has bid me grieve
For the days and the years when I did not pray, when I did not love nor believe.

Since He's taken this cold dark heart of mine, and has pierced it through and through,
He's taught me to grieve both for things that I did, and for things that I didn't do.
He has shown me the cross where He died for me, and I'll end where I begin,
With an eye that looks to my Saviour, and a heart that mourns for its sin.

Dora Greenwell, 'Songs of Salvation.'

A New Covenant.—At one of our native mission churches in South Ceylon the native pastor held a series of special evangelistic services in the village some time ago. The community, which includes a few Christians and many Buddhists, was greatly stirred. A sort of revival took place. Much interest in Christian teaching was evinced. The Christian services at our little native chapel were attended by crowds of Buddhists. Many conversions resulted. Even those who were not converted were deeply moved. And a sort of Society of Moral Endeavour was started by the villagers, its members voluntarily entering into a covenant—a new covenant—together, pledging themselves to a reformed life, and promising not to touch or offer to others intoxicating drink, not to *make* (from the cocoanut trees in their gardens) toddy or arrack (thus giving up a source of income), not to gamble, and, finally, not to indulge in evil conversation and detraction of their neighbours' characters, when, *e.g.*, gathered at evening for gossip in the market-place or round the village well.

'This is the covenant that I will make. . . . I will put my law in their inward parts, and in their heart will I write it.'

Want of Power in the Old Covenant.—When the late Principal George Monro Grant, Queen's College, Kingston, Canada, was a child he lost the use of one hand through an accident in a chaff-cutting machine. As the injured boy was being carried away from the machine, his little chum ran after him, crying out, by way of comfort, 'Dinna greet, Geordie; I hae the fingers.' Such comfort under the circumstances was as sensible as that proposed by some men to their fellows—that they have a knowledge of the law—when they have no inclination to keep it. The mischief in their case, as well as in the other, is the want of power to use the instrument; in both cases they suffer from a fatal impotency. The New Covenant undertakes to provide

the requisite power—the incorporation in a man of the Law, and the supply of an affection for it.

I will remember their Sin no more.—Balin, one of Arthur's knights, surnamed the Savage because of his violent temper, struck down before the eyes of the king in the open hall one of the royal servants. His disobedience, like Judah's, was punished with exile. This exile his brother Balan shared, as Judah followed Israel. For three years they dwelt in a far-off forest. They hungered to return, and hoped to win their reinstatement by the prowess of their own hands—

> Methought that if we sat beside the well,
> And hurl'd to ground what knight soever spurr'd
> Against us, thou wouldst take me gladlier back.

But vain the hope. When their three years' banishment was ended, Arthur went himself to their lair, and, unrecognized, overthrew both, and bade them in the shame of utter discomfiture follow him to the king's court. Even so did God bring very low His people, and in the darkest hour recalled them. To the hall of Arthur returned again, they made a public repentance. Then the king spoke to Balin, now humbled before him, this covenant, and thus graciously restored him—

> 'Rise, my true knight. As children learn, be thou
> Wiser for falling! Walk with me, and move
> To music with thine Order and the king.
> Thy chair, a grief to all the brethren, stands
> Vacant, but thou retake it, mine again!'
>
> Thereafter, when Sir Balin enter'd hall
> The Lost one Found was greeted, as in Heaven,
> With joy. . . .
>
> TENNYSON, 'Balin and Balan.'

FOR illustration of the fact that the precept, so long as it is outside, is ineffective,—that before it will govern the life it must be lodged within—in the affections,—see HERBERT SPENCER'S *The Study of Sociology*, seventh edition, p. 359.

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Recent Foreign Theology.

The New 'Herzog.'

IN vol. xvi. of the Hauck-Herzog *Realencyklopädie* the articles range from 'Preger' to 'Riehm.' Herrmann treats suggestively the vital question of

RELIGION.

Difficulties which are the result of defining religion as 'communion with God' are faced at the outset. To those who have this experience, religion means an awakening from illusions; its reality is proved by effects which are manifest in the outward life. Therefore, although it is impossible to demonstrate irresistibly the truth of religion to those who regard it as an illusion, it is possible to point to the effects of religion and to ask if it is likely that there is nothing real in an inward experience which imparts freedom and power. Men who say that religion is 'conscious or unconscious self-deceit' cannot be compelled to alter their opinion; nevertheless, those who know that religion is a living force, can appeal to history as a confirmation of the reasonableness of their assurance that this inner life will always manifest itself in results which are the best refutation of assertions of its unreality.

All this may be granted without conceding to Herrmann that a science of religion is a contradiction in terms. The historic religions may be tested by the standard which his definition furnishes, and may then be appraised according as they have helped men to attain communion with God. Approval is expressed of Troeltsch's principle: 'There can be no genuine understanding of religion, unless the various religions are studied with complete impartiality,' but it is added that 'a completely impartial study of religion is quite impossible.' Troeltsch, however, referred not to 'religion,' but to 'religions'; he holds that the historic religions may be scientifically studied, and that a philosophy of religion finds its consummation in theology. What is valuable in Herrmann's

argument is his reminder that the science of religion has too often meant the investigation of primitive types with the avowed intention of finding therein the key to the understanding of the higher religions. Kaftan rightly urges that the phenomena of early religions need to be classified as of primary, secondary, or tertiary value, or, it may be, of no religious value at all. The comparative study of religions would certainly end in the collecting of ethnological curiosities, unless the student knew something of religion; but it is not clear that such knowledge of necessity implies bias.

It is due to a writer of such eminence as Herrmann that his latest restatement of his position should be more fully presented. The following is a brief summary of the latter part of his article:—Not in fleeing from reality, but in full consciousness of reality do we find God. The blessing of assurance is for him alone who can say that he has sought for reality and nothing else. Our most important experience of reality is that in which there is revealed to us a power to which we are wholly subject. That is the experience of those who, through the voluntary service of others, are brought to moral self-consciousness, *i.e.* to love. Religion signifies absolute submission to the power of God, and it implies the revelation of God, not only as the power from which we cannot escape, but also as the power which manifests itself as seeking love. Even the opponents of religion, if they are so far followers of Schleiermacher as to have attained to moral self-consciousness, will not maintain that such an experience is incomprehensible. They will understand us when we say that this is what we call religion, and not that awe in the presence of the mysterious Infinite which no conscious being can escape. Christians, too, will recognize in this simple description of religion the reality connoted by the scriptural expressions 'the kingdom of God,' 'fear,' 'trust,' and 'life.'

There is no attempt in the article to meet the difficulty felt by those who are conscious of the difference between the inner life of Jesus and their own. Herrmann's closing words are a reassertion of the necessity of knowing Jesus Christ 'in the power of His inner life,' for then it becomes plain that His disciples' piety, like His, consists in submission to God. But though Jesus Himself offered the central petition of the pattern prayer, 'Thy will be done,' He never prayed, as He taught His disciples to pray, for the forgiveness of sins. This fact alone is the revelation of an inner life unique amongst men, and is in complete harmony with the further revelation that in Jesus His guilty brethren have more than a perfect example of filial obedience, even a Saviour from sin.

'Redemption is the word in which the essence of religion is most clearly expressed'—this sentence is taken from Heinze's comprehensive article on the

PHILOSOPHY OF RELIGION,

which, in Hauck-Herzog, owing to its title 'Religionsphilosophie,' immediately follows Herrmann's exposition of 'Religion.' It is instructive to note the steps by which Heinze mounts to this eminence. He knows that there are objections raised against the threefold division of his subject, which is based upon the activities of man as a *thinking*, *feeling*, and *willing* subject. Nevertheless, its advantages outweigh its drawbacks; it furnishes a convenient classification of theories, as is evident from the fact that the three great thinkers who, in modern times, have contributed most to the solution of the problem have assigned religion respectively to intellect (Hegel), feeling (Schleiermacher), and will (Kant).

It is not needful to follow Heinze over familiar ground, as he shows the inadequacy of the view that religion is an affair of the *intellect*. One might have all the knowledge of God and Divine things for which Faust thirsted, also complete certainty in regard to the future world,—yet, if such a one had not sought to approach the Infinite and stood in no personal relation to the Deity, he would have no religion. Without *feeling*, religion is inconceivable. The feeling of dependence manifests itself in fear, and yet fear is not religion. But fear often leads to a longing for deliverance or redemption, and fear gives place to joy in God—a religious feeling—if He is known to be merciful and gracious. But already the action of the *will* has been presupposed, as well in man's endeavour to enter into personal relations with the God he knows, as in the prayer which is prompted by his felt need of deliverance.

From what has been said in the sections very briefly outlined above, Heinze rightly concludes that religion has to do with the whole personality.

It is not pre-eminently a theoretical, but a practical, matter; though theory has its place in the world of thought. Religion begins in a feeling of need or discontent; this gives rise to a desire for deliverance, or, in other words, to a longing for happiness which reaches its climax in full reconciliation to the Supreme Being. Thus optimism and pessimism meet. 'Redemption' is the word which most clearly tells us what religion is; for redemption implies that there is something from which man needs to be redeemed, that the longing for redemption is the deepest desire of his heart, and that he may hope to attain to the fulfilment of his heart's desire.

'Law and Gospel, Sin and Grace—these are the opposites which are reconciled in redemption.' Heinze is, of course, using these words with their Christian meaning. But he shows that his statement in regard to redemption is true of religion generally. It applies to Buddhism and to the philosophy of Kant, though both teach that man must work out his own redemption. All religions agree in giving expression to a longing for redemption, from the lowest Fetichism to the highest type of Christianity. The conceptions of the Deity, from whom redemption is sought, vary greatly; in Christianity it is the God-man who is Himself the Redeemer.

Heinze's entire article—one of the longest in this volume (pp. 597–630)—will amply repay all students of the Philosophy of Religion who read it carefully.

J. G. Tasker.

Handsworth College.

Schleiermacher.[1]

These two books, though prepared by different authors, and sent forth by different publishers, are placed together, for they help one another, and in their mutual relations are helpful to the reader. It is of great advantage to the student of Schleiermacher to have face to face, as we have them in the second book mentioned below, the changes which the author made on his 'dogmatik' in the second edition. Dr. Clemen tells us in the Foreword of his exposition that these changes are of importance for the right understanding of Schleiermacher; and not these alone, but also the remarks made by Schleiermacher on the first part of the 'dogmatik,' existing in his own handwriting. As to the little work of Herr Rade, all that need be said is that it is well done, and will be greatly valued by the student.

The work of Dr. Clemen is more elaborate, and more important. It is a serious study of Schleiermacher—of the man and his work, of the true significance of his *Glaubenslehre* in particular, and of its relation to the past and the future. Dr. Clemen writes with full knowledge of all that has been written on Schleiermacher, of the estimates made of him and his influence by the schools of theology of all kinds,—from the speculative theologian to the theologian who is mainly traditional in his exposition of Christian doctrine. What these are he briefly expounds in his Foreword. Then he proceeds to set forth the doctrine of Schleiermacher, and for the most part to defend it. In some places he indicates dissent, but on the whole his attitude is that of agreement and approval. Following the master's movement, he deals first with the object of 'dogmatik,' its function and its divisions. Then the pious self-consciousness becomes the object of study; first in its relation to the fact of creation and preservation. The self-consciousness of the pious man, growing out of the feeling of dependence, defines itself in relation to creation and providence, and relates itself to the corresponding attributes of God. A third section deals with the constitution of the world considered in this relation. Here there are many explanations to be made, much exposition of the meaning of Schleiermacher, and a defence of him against many writers. The self-consciousness of the pious, as defined through the consciousness of sin and grace, is the next division. The consciousness of sin is treated in three sections: (1) Sin; (2) grace; and (3) the corresponding attributes of God. But the author finds some difficulty in his dealing with the third topic, and is constrained to express his dissatisfaction with the author's treatment of the subject. The consciousness of grace considers in detail the Redeemer and the redeemed, the Church, and the attributes of God considered in this relation. To enter into

[1] *Schleiermacher's Glaubenslehre, in ihrer Bedeutung für Vergangenheit und Zukunft.* Von Professor Lic. Dr. Carl Clemen, Privatdozent an der Universität Bonn. Giezen: J. Ricker'sche Verlagsbuchhandlung. M.3.—*Die Leitsätze der ersten und der zweiten Auflage von Schleiermacher's Glaubenslehre Nebeneinandergestellt.* Von D. Martin Rade. Tübingen und Leipzig: Verlag von J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate. Price 1s. 6d.

the numerous and instructive discussions contained in this book would lead us very far afield; but it may be said that the work of Dr. Clemen is a serious and worthy contribution to the study of Schleiermacher. There are signs, easily read, that the serious study of Schleiermacher is about to be undertaken both in his own country and in ours. Through him theology attained to recognition after it had been regarded as not worthy of the serious attention of the learned; and theology in his person could speak unashamed to her enemy in the gate. Then there are elements in his system that have not yet been fully recognized, and yet deserve recognition, and this book will help to call attention to Schleiermacher and his work, and help greatly to the right understanding of them.

JAMES IVERACH.

Aberdeen.

Job and Isaiah in the 'Zeitschrift f. A.T. Wissenschaft.'[1]

NEARLY a hundred pages in the first part of this year's *Z.A.T.* are devoted to Job 19^{25-27}. The first sixty pages contain a résumé of the views which have been published on the text and interpretation of this most difficult and most fascinating passage, from Clemens Romanus down to Duhm. The rest of the essay sets forth Speer's own criticism and exegesis. There can be no doubt as to the usefulness of the summary. It is exceedingly convenient to be able to see at a glance and compare without loss of time the opinions on details and on the whole passage which the masters of theology have expressed.

Speer's own conclusions may be divided into two parts. First, the text of 25 and 26a as read by him. It is as follows:—

וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי
וְאַחֲרוֹן עַל עָפָר יָקוּם
וְאַחַר עוּרִי אֶרְאֶה זֹאת

That is to say, for the noun עוֹר he substitutes the infinitive of עָרַר, and follows Ley in regarding נקפו as a marginal note meant to call attention to a lacuna in the text, into which it afterwards accidentally slipped, the word originally there having been אֶרְאֶה or אֵדַע. There can be no doubt that עוֹר, after אחר, is wrong, and that an infinitive would be quite in place. And the second conjecture is by no means an unlikely one.

Speer, secondly, goes on to strike out 26 and 27 as a later gloss, his chief reason being that they express the belief that the hero will see and enjoy that vindication of his honour which is certain to come after he has departed this life. Such an expectation is inconsistent with the entire tenor of the poem. And there is an excellent connexion between 25 and 28 f. 'Job there expresses the certainty that the deliverer and avenger of his honour lives, and, as one who has the last word, will appear against the dust, *i.e.* the friends. If they are minded to continue persecuting Job with their complaints and accusations, let them remember that then the sword awaits them, and that there is a judge' (cf. $13^{7ff.}$). On a point of detail one cannot but differ from the above. Speer, like Wellhausen, understands עפר as signifying 'the friends.' But at 4^{19}, to which appeal is made, the signification is unmistakable, and no one would assert that of 19^{25}. Nor does 4^{19} call frail man 'dust': it declares that 'their foundation is in dust'—a very different way of putting things. There is no sufficient reason why עָפָר should not be 'the earth,' as at 41^{25}: even if this is a late passage there are many others in Job where the word comes very close to the meaning we accept. And as to the general question of the omission or retention of the two verses, we may still doubt whether it is wise to resort to extreme measures. We cannot but admit that men were tempted to make such interpolations. The Greek of 42^{17} is sufficient evidence of the fact: *γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος ἀνίστησιν.* But the very difficulties of our verses incline one rather to lay stress on the corruptness of the text and to defer listening to the counsel of despair which would reject them utterly.

On two former occasions mention has been made in these columns[2] of Dr. Dietrich's contributions to our knowledge of Syriac literature. He has again availed himself of the opportunity of publishing a Beiheft to the *Z.A.T.*, and has given us an 'Apparatus Criticus to the Peshitta Version of Isaiah.' His own account of it should be read[3]: 'It is a companion-piece to the "Critical

[1] (1) Speer, *Zur Exegese von Hiob* 19^{25-27}. (2) Beiheft zur *Z.A.T.*, VIII. 'Ein Apparatus Criticus zur Pešitto zum Propheten Jesaia.' Dr. G. Dietrich.

[2] Vol. xii. p. 544; vol. xiv. p. 23.

[3] P. vii.

Apparatus to the Peshitta Text of the Two Books of Chronicles," published by E. W. Barnes, Cambridge. Adopting, as closely as possible, the system there followed, it gives a collection of various readings found in the familiar editions of the Syriac Old Testament, and in the Peshitta MSS extant in Europe. It is my supreme joy to know that I have thus supplied the most important preparation for a critical edition of the Peshitta Isaiah and also a reliable summary of the history of the text of the Syriac Church Bible during the period between the sixth and the twentieth centuries.' In the Introduction he indicates the MSS which lie at the foundation of the five printed editions, the Paris and London Polyglots, Lee's, the Urmia, and the Mosul. His verdict on the Urmia edition is more favourable than Barnes' experience of it, as regards Chronicles, led that writer to deliver. And the statement—borne out fully in the lists—that it varies from Lee's edition no fewer than 94 times in the Book of Isaiah would seem to demand some modification of Dr. Nestle's remark in the article 'Syriac Versions' in *D.B.*: 'The Urmia edition of the American Missionaries (1852) is a reproduction of Lee in Nestorian characters with Nestorian vowels and with improved spellings.' Dietrich has also a good word to say for the Mosul edition, holding that it was a modest first attempt to set forth that text of the Bible which was read by the undivided Syriac Church.

Passing on to the MSS, he, of course, divides them into two main groups, Nestorian and Jacobite, and then considers the value of the several constituents of each group. The 26 pages of Preface and Introduction are followed by 222 of text, in which the variants of the printed editions amongst themselves and as compared with the MSS are clearly tabulated. This is the kind of work which needs doing. Professor Nestle has appealed to the country of Ussher, Walton, and Buchanan to meet the 'crying need for a new edition of one of the most important versions of the O.T.' We are a little proud that Barnes' *Chronicles* has shown the way to Dietrich's *Isaiah*. But there is room for many hands in the *praeparatio* which has yet to be made for such an edition as will give us confidence and ease when using the Peshitta.

JOHN TAYLOR.

Winchcombe.

Kirn's 'Outline of Christian Ethics.'[1]

PROFESSOR KIRN has printed this *Outline of Christian Ethics* as a companion volume to his admirable little work on Dogmatic, which was noticed in THE EXPOSITORY TIMES for last August. Brief as the other was, this is briefer still; and it is tantalizing to be swept past so many points of real ethical importance at a speed which only permits one hasty glance ere they are again lost to view. Brevity, however, was one of Dr. Kirn's chief aims, and he has combined it with so much lucid compression and weight of matter that objection is silenced.

The general reader, it is probable, is somewhat resentfully aware of the arbitrary and discordant irrelevance of many works on Christian Ethics. Occasionally it appears doubtful whether there *is* such a thing as Christian ethics at all, and to call a good deal of the literature of the subject 'scientific' is at best a dubious and ironical compliment. This is not surprising. It is only since Schleiermacher that Christian Ethics has gained a clear view of its own meaning. He was the first to claim for it the task of describing, with scientific accuracy and fulness, the Christian's moral attitude and behaviour as animated by the new life that flows from Jesus; and if in his hands the new study treated only of the impulses to activity that rise in the believing consciousness, later writers have transcended this limitation, by embracing the subject as it presented itself to Schleiermacher in a wider discussion of Christian faith, as not only a source of impulse, but itself a spiritual movement, an inner transformation, of the believer's moral personality. To thinkers like Professor Kirn, accordingly, it has become essential to view faith as itself the beginning of a new life, in order that Christian moral action may become intelligible as the vital self-expression of faith.

We venture to believe that the reader of this *Grundriss* will feel reassured as to the possibility of a scientific Christian Ethics. In these pages the subject is unfolded as a really organic body of truth. The business of the Christian moralist, we are told, is to depict the Christian life in its spon-

[1] *Grundriss der Theologischen Ethik.* Von D. Otto Kirn, Professor d. Theologie in Leipzig. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1906. Pp. 72. Price M.1.40.

taneous aspect, as it takes shape in disposition and act, and, on the other hand, to exhibit Christian character and conduct as the perfecting of human morality. Hence Christian Ethics is both expository and comparative. The ideal it does homage to must be not merely explained, but justified as against its rivals. The second, or apologetic, problem is treated of first. The subject, the essence, and the basis of ethics are surveyed in the light shed on them by the Christian salvation; and this part ends with a clear and vigorous paragraph on 'Christ, the Head of a new Humanity.' In pt. ii. we are given a systematic description of the moral life of the Christian, as initiated by redeeming grace, as evoked and trained by the Holy Spirit, as moulded into the several virtues and exercised in a variety of duties, and finally, as expressed in divers forms of social relationship. Here we desire to request particular attention for the sections which deal with good, virtue, and duty as the fundamental terms of ethics, the relations of morality and religion, union to Christ as the source of power and victory, the idea of the ethically permissible, and prayer. Dr. Kirn's verdict on the communistic dreams of Socialism, by the way, is worth quotation: 'The moral faults of men would no more disappear with the disappearance of Capital than they came with its coming; and the new methods of production, which are to banish the natural motives to personal exertion, could only be kept going by the use of coercion to such an unprecedented degree as to endanger individual moral character.'

It ought to be added that a bibliography is given, which, in its appositeness and selectness of quality, forms one of the best features of a most useful book. H. R. Mackintosh.

Edinburgh.

Miscellaneous.

From the publishing house of J. C. Hinrichs, Leipzig, we have received the following:—

1. *Texte u. Untersuchungen*, N. F. xv. 1: 'Die Chronik des Hippolytos,' by Adolf Bauer, with an Appendix by Otto Cuntz on the 'Stadiasmus Maris Magni.' Bauer sets himself to prove that the anonymous text Cod. Gr. 121 of the Madrid Nat. Lib. (fol. 51 *recto*–fol. 82 *verso*), contains the Gr. original of the *Chronicle* of Hippolytus (price M.8.50).

2. Students of Church History will welcome the appearance of a sixth edition of the very useful work of Weingarten, *Zeittafeln und Ueberblicke zur Kirchengeschichte*, which has been revised and brought down to date by Professor C. F. Arnold, of Breslau (price M.5.80).

3. Professor H. L. Strack's *Grammatik des Biblisch-Aramäischen* is too well known to necessitate our repeating former descriptions of its characteristic merits. The best testimony to its utility is to be found in the fact that it has now reached a 4th edition, in which fresh improvements have been introduced, especially in the grammatical part, strictly so-called (price M.2; bound, M.2.50).

4. In *Jesus und die Rabbinen* Dr. Erich Bischoff enters a strong protest against the tendency to sacrifice the originality of the teaching of Jesus and to make Him almost wholly dependent upon Rabbinic sources (price M.2.20).

5. Students of ancient Babylonian history will feel grateful to Professor Hugo Winckler for his handy little volume, 'Auszug aus der vorderasiat. Geschichte,' which forms Bd. 2 of *Hilfsbücher zur Kunde des Alten Orients* (price M.3).

6. A. Jeremias' *Monotheistische Strömungen innerhalb der Bab. Religion* (price 80 pf.), and his *Babylonisches im N.T.* (price M.3), apply the principles that are sufficiently familiar to readers of his *A.T. im Lichte des Alten Orients.* He is always interesting and often too ingenious. We have not the smallest doubt that not a few of his discoveries of Bab. influences or allusions in the N.T. are wholly imaginary. Even a true principle can hardly be expected to survive such fantastic equations as Thomas = 'twin,' = Bab. *tuâmu*, the name for the Gemini. And how the enemy will rejoice to hear that *Boanerges* is prob. = *bĕnê Nergal* 'sons of Nergal'!

7. Hefte 1–3 of the current issue of *Der Alte Orient* are from the competent pens of P. Meissner, H. Winckler, and H. Zimmern, whose contributions are entitled, respectively, 'Aus dem altbab. Recht,' 'Die Euphratländer und das Mittelmeer,' 'Bab. Hymnen und Gebete in Auswahl.' This last, in particular, will be read with much interest, and will give those who have not access to large works like Jastrow's, a good idea of the character and contents of this most valuable element in ancient Bab. literature (price of each Hefte 60 pf.).

8. In *Die Taufe im Urchristentum* (price

M.1.20) Lic. F. M. Rendtorff gives a critical account of recent works on Christian Baptism, especially those of Seeberg and Heitmüller, and seeks to arrive at the truth regarding (1) the original meaning of Baptism; (2) the rise of Baptism in the Church; (3) the form of administration of the baptismal rite in the Primitive Church.

From J. C. B. Mohr, Tübingen, come—

1. A 4th edition of Professor Harnack's *Dogmengeschichte* (price M.8), which is practically an abridgment of the same author's great *Lehrbuch*, of which we are fortunate in possessing an English translation in seven volumes. Those who have not access to the larger work or who desire to have a handier volume for reference, will find the smaller manual all that could be desired. Its utility is evidenced by the succession of editions (1st in 1889, 2nd in 1893, 3rd in 1898) it has already passed through. We need scarcely say that it is marked by all the characteristics we have learned to associate with the work of this clear and brilliant writer.

2. Dr. Wilby Staerk, in *Religion u. Politik im alten Israel* (price 50 pf.), traces carefully the influence of the political situation upon the religious development of Israel, and shows how the downfall of the nation and the seeming defeat of the national deity gave birth to the true Israel and to a purified conception of God.

3. A handsome volume (price M.3), with portrait, has been produced by K. H. Pahncke, entitled *Willibald Beyschlag: ein Gedenkblatt zur 5 jährigen Wiederkehr seines Todestages* (Nov. 25, 1900). The debt that many owe to Beyschlag will ensure a wide circle of readers for this admirable book.

4. Lic. Paul Fiebig, in his interesting brochure, *Babel und das Neue Testament* (price 50 pf.) allows more weight than we think is due to some of the discoveries of A. Jeremias; but we are heartily at one with him in his final verdict regarding the permanent and distinctive value of the religion of the N.T. after Panbabylonism has done its best or worst.

5. A considerable number of *texts* of Mishnic treatises have been given us of late, but there is still a felt want of readily accessible *translations*. Hence a warm welcome will be extended to Paul Fiebig's German translation of *Joma* (price M.1). Other treatises translated by the same hand may be looked for presently.

6. A sign of the times, and by no means a discouraging one, is the publication of the series entitled *Lebensfragen*, edited by Professor Weinel, of Jena. The readers to whom the series appeals are those who are out of touch with the traditional forms of religion and morality, and who are anxious to gain a new and firmer footing. We can heartily commend to careful study the only one of the series we have yet seen, Dr. P. Jaeger's 'Zur Ueberwindung des Zweifels' (price 90 pf.). The list of contributors (which includes names like those of Duhm, Meinhold, Jülicher, Weinel himself) is a sufficient indication of what readers may look for.

7. We have read with much interest the late Professor A. Krauss's *Pastoraltheorie*, edited by Lic. F. Niebergall (price 2s.). Although designed primarily for German readers, it contains much that cannot fail to be helpful to working ministers in our own land.

To J. Ricker, Giessen, we owe—

1. The 8th Lieferung (commencing the 2nd volume) of Professor Morris Jastrow's great work *Die Religion Bab. und Assyriens*. The character of this publication, so indispensable to the student of archæology, has been so frequently described in these pages that we need do no more than chronicle the appearance, after a long interval of waiting, of this fresh issue. The price (to subscribers) of each Lieferung is M.1.50. In spite of the difficulties of the task, and the determination both of the author and the publisher, to sacrifice time in order to make the work of the very best, we would express the hope that the rate of publishing the remaining parts may be somewhat accelerated.

2. A 'Beiheft' to the *Z.A.T.W.* containing an Apparatus Criticus to the Peshiṭta text of Isaiah, by Lic. Gust. Dietrich (price M.10). This will command from experts the attention which Dr. Dietrich's previous services have ensured.

2. A second edition (carefully revised and enlarged) of the very handy work of E. Preuschen, *Antilegomena: die Reste der ausserkanon. Evangelien und urchristl. Ueberlieferungen* (price M.4.40), which we had the pleasure of commending warmly on its first appearance.

3. The Apostles' Creed has been much discussed of late in regard to its origin and also its present value, but one field of inquiry appears

to Professor Wiegand, of Marburg, to have been hitherto scarcely cultivated, the place of this Creed in the Mediæval Church. This want he seeks to supply in *Das apostolische Symbol im Mittelalter* (price M.1).

4. In *Katholizismus und Reformation* (price M.1.80) Lic. Dr. Walther Köhler aims at a critical estimate of the different types exhibited by the recent researches of Roman Catholic writers into the history of the Reformation. He finds, upon the whole, encouraging symptoms of a truer appreciation of the personality and the work of Luther, in spite of the scurrilities of Denifle, which must have been as offensive to not a few Roman Catholics as they were to Protestants.

A. Deichert, Leipzig, sends us—

1. A volume by Lic. Dr. Karl Beth, made up partly of material expanded from articles in the *Neue Kirchliche Zeitschrift*, in which, mainly upon the principles of Professor Troetsch, he discusses *Das Wesen des Christentums und die moderne historische Denkweise* (price M.2.50).

2. A first instalment of *Lutherstudien*, by Lic. Dr. A. W. Hunzinger, dealing with 'Luther's Neuplatonismus in der Psalmenvorlesung von 1513–1516' (price M.2.25).

3. *Das Evangelium Christi*, by Professor Seeberg, of Dorpat (M.3). This is a carefully reasoned attempt to prove that the 'Gospel of Christ' is 'the dogma of the Church in its original form.' The researches which the author undertakes, with a view to establishing this somewhat novel position, have an independent value for the history of dogma.

The *Theol. Studien Martin Kähler zum* Jan. 6, 1905, *dargebracht* (price M.3.60) deal with a variety of subjects, and are all of interest and value. F. Giesebrecht writes on 'Die Degradationshypothese und die alttest. Geschichte'; R. Kögel on 'Der Begriff τελειοῦν im Hebräerbrief'; K. Bornhäuser on 'Die Versuchungen Jesu nach dem Hebräerbriefe'; K. Müller on 'Beobachtungen zur paulin. Rechtfertigungslehre'; C. Stange on 'Religion und Sittlichkeit bei den Reformatoren'; M. Schulze on 'Religion und Sittlichkeit'; W. Lütgert on 'Die Furcht Gottes'; P. Tschackert on 'Lorenz von Mosheims Gutachten über den theol. Doktoret vom Aug. 9, 1749.'

A well-written and valuable series of booklets on the burning questions of the day is being issued by Edw. Runge, of Berlin, under the editorship of Drs. Boehmer and Kropatschek. The series is entitled *Biblische Zeit- und Streitfragen*, and we can heartily commend it as characterized by thorough scholarship, combined with popular exposition. The first series, consisting of twelve numbers, has just been completed. The following is the list of subjects and authors:—

No. 1. 'Das Rätsel des Leidens: eine Einführung' in das *Buch Hiob*, by J. Köberle (price 40 pf.).

No. 2. *Das Abendmahl im N.T.*, by R. Seeberg (price 45 pf.).

No. 3. *Die Geschichtlichkeit des Markusevangelium*, by B. Weiss (price 60 pf.).

No. 4. *Das Johannesevangelium und die Synopt. Evangelien*, by F. Barth (price 50 pf.).

No. 5. *Die Auferstehung Jesu*, by E. Riggenbach (price 45 pf.).

No. 6. *Das Gebet bei Paulus*, by A. Juncker (price 40 pf.).

No. 7. *Der Text des N.T.*, by K. F. Nösgen (price 40 pf.).

No. 8. *Die neue Botschaft in der Lehre Jesu*, by P. Bachmann (price 40 pf.).

No. 9. *Der ältere Prophetismus*, by Ed. König (price 50 pf.).

No. 10. *Die Taufe im N.T.*, by A. Seeberg (price 40 pf.).

No. 11. *Die biblische Urgeschichte*, by E. Sellin (price 50 pf.).

No. 12. *Neutest. Parallelen zu Buddhistischen Quellen*, by K. v. Hase (price 45 pf.)

From the same publisher comes *Die Aufgaben der christusgläubigen Theologie in der Gegenwart* (price 50 pf.), in which Dr. Kropatschek addresses a timely message to his countrymen. Were the principles advocated in this pamphlet carried out by those on whom that duty lies, there would be little risk of the outbreak of such panics as were recently created by the *Babel-Bibel* controversy.

Part 19, completing vol. ii. of Muss-Arnolt's *Concise Dict. of the Assyrian Language*, has now been published. We have noted from time to time the issues (each part costing 5s. net) of this great work, published by Reuther & Reichard, of Berlin, and obtainable in our own country from Williams & Norgate of London.

A very thorough investigation of the origin of the famous passage about the Three Witnesses in 1 Jn 5^7 is carried out by Professor Karl Künstle in his brochure *Das Comma Ioanneum* (Freiburg i. Br.: Herdersche Verlagsbuchhandlung; price M.2). The result is to convince him that the

Comma had its birth in Spain, that its author was Priscillian, and that it obtained currency through Peregrinus.

Professor Süderblom, of Upsala, contributes a handy little work, 'Die Religionen der Erde' (price 40 pf.), to the series of *Religionsgeschichtliche Volksbücher* (Halle a. S.: Gebauer-Schwetschke). In the compass of sixty-four pages the author exhibits in an informing way the character and statistics of the different religions of the world.

We have had the privilege more than once of calling the attention of our readers to the work done by Professor C. Bruston, of Montauban, especially in the fields of Apocalyptic literature and the Agrapha of Jesus. He has lately published a tractate on the three Fragments of Oxyrhynchus and that of Fayum (*Fragments d'un ancien recueil de Paroles de Jésus*; Paris: Fischbacher), which will be found as original and suggestive as his former contributions to this department of study.

No words of commendation are needed for so old and tried a friend as the *Theol. Jahresbericht*, of which the 3rd Abteilung, dealing with 'Das Alte Testament' (P. Volz) has reached us (Berlin: C. A. Schwetschke & Sohn; price M.4.55).

An extremely useful volume for reference has also been published by E. Leroux, of Paris, *Table Générale de l'Hist. des Religions*. It contains an Index to the first forty-four volumes (1880–1901) of the *Revue de l'Hist. des Religions*, which will prove invaluable to the student of Comparative Religion.

J. A. Selbie.

Aberdeen.

On Dillmann's Critical Position.

By Professor S. R. Driver, D.D., Litt.D., Oxford.

It might have been supposed that Dillmann's critical conclusions were sufficiently well known to Biblical scholars; but from the misconceptions of it which have appeared recently in the Dean of Canterbury's *The Bible and Modern Investigation*, this appears not to be the case. As, moreover, these misconceptions have been made the basis of an unfavourable comparison of myself and other English scholars with Dillmann, it may perhaps be worth while to make an attempt to remove the confusion, and to show that the relative position of Dillmann and myself is not in the volume referred to correctly described. The general aim of the parts of the volume which I have here in view is to show that Dillmann, who is praised—and of course justly praised—for his scholarship, judgment, and learning (pp. 21, 33, 45), in spite of his critical principles takes a far more conservative view of the historical value of the Pentateuch than Prof. G. A. Smith and myself do; and that consequently, confronted with such authority, we stand discredited. In point of fact, the Dean has misapprehended, on some important subjects, Dillmann's conclusions; and I anticipate no difficulty in showing that, upon the points here concerned, there is none on which I have expressed a less conservative judgment than Dillmann, and some on which I have expressed a judgment that is decidedly more conservative. The issue, the reader will bear in mind, is not whether or not either Dillmann's conclusions or mine are true, but simply whether or not my conclusions are, from a historical point of view, less conservative than his.

The first point at which the Dean takes exception (p. 23) is my remark (*Introd.* ed. 6, p. 128) that 'there is a good deal in P which cannot be regarded as historical.' Dillmann, however, the man of 'strong sense and historical capacity' (p. 33), though he uses other words, says exactly the same thing. In *Ex. Lev.* p. 272, *N.D.J.* p. 649 (*bottom*), 650 (*top*), he says that P, in accordance with his fondness for numbers and system, at certain important points in his narrative, where historical *data* failed him, but where nevertheless he desired to place a clear picture before his reader, drew imaginative descriptions (*freie schematische Schilderungen*): his descriptions of the ark of Noah, the Tabernacle, the camp and order of march, the numbers of the tribes, the allotment of the land

under Joshua, the war against Midian in Nu 31 (p. 188), etc., are, for instance, all of this kind: they are ideal representations, not corresponding to the historical reality, but imaginatively developed from the nucleus supplied to him by tradition. Dillmann considers further (p. 649) that the chronological scheme of the Pentateuch is essentially P's construction, and, at least in many features, artificial (cf. his *Genesis*, p. 108). On p. 35 the Dean finds serious fault with me for assigning J and E to 'the early centuries of the monarchy.' But Dillmann, whom in the preceding pages he has been referring to with great approval, assigns E to 900–850 B.C., and J to *c.* 750. I ask, Is the difference between Dillmann's date and mine so great that the one deserves praise and the other blame? In point of fact, I purposely chose the expression 'the early centuries of the monarchy' in order to leave open as early a date as possible. In the same connexion (pp. 30 f., 32 f., 35 f.) the Dean dwells upon the amount of ancient, and even Mosaic, written sources which according to Dillmann were made use of by J and E. But he here misreads Dillmann. Dillmann assumes no appreciably larger amount of written sources than I do. Those postulated by him for E (*N.D.J.* p. 619) resolve themselves virtually into the code of laws contained in Ex 20–23,—which I also assign naturally to a pre-existent source (*Introd.* p. 122),—the 'Book of the Wars of Yahweh,' from which the poetical fragment cited in Nu $21^{14f.}$ is derived, and an itinerary (Nu $21^{12ff.}$, Dt $10^{10f.}$). I do not notice the itinerary; but I mention the Book of the Wars of Yahweh; and in other respects also say generally what Dillmann does about the sources of both J and E (*Introd.* p. 114 f.). The great bulk of these sources Dillmann plainly considers to have been not written but oral (pp. 619, 628). The 'older and better' sources (than E's) used by J (*The Bible*, etc., p. 32; cf. p. 33, *bottom*) amount to very little: all that Dillmann refers to them (p. 630 f.) are the 'highly antique narratives' in Ex 4^{24-26}, Nu 10^{29-32} 21^{1-3}, Jos $17^{14ff.}$, and the 'very different accounts from those of E and D about Israel's march to the E. of Jordan and settlement there, of which fragments are perhaps preserved in Nu $21^{25.\ 32}$ $32^{39.\ 40.\ 41}$.' As regards P (pp. 655–658), the sources of his narratives are essentially consolidations of the once fluid *Sage*,—partly as this was fixed in E, partly (as Dillmann makes P [*c.* 800 B.C.] older than J) either an earlier form of J or the sources used by J, partly—for matter which E and J do not contain, or in which P differs from E and J—independent sources. 'But what the nature of these sources was cannot be said: that they were throughout written sources need not be assumed: P may still have had oral *Sage* at his disposal' (p. 658). 'The details,' even of such a chapter as Gn 23, 'are the free composition (*freie Ausführung*) of the narrator' (*Genesis*, p. 296). Thus, in spite of the condemnation passed on p. 35 f. upon those who 'talk as if our authority for the ancient narratives of the Pentateuch were no earlier than the literary documents of which it is composed,' this—whether in itself it is right or wrong—is to all intents and purposes Dillmann's view: the written sources which he postulates, whether for the patriarchal or for the Mosaic age, include none of the graphic and picturesque narratives which give its character to the Pentateuch, but are limited to collections of laws, songs, and isolated notices,—in the case of P, the particulars handed down to him, through whatever channel, being often artificially elaborated into ideal pictures. Dillmann also acknowledges, as a matter of course, the existence in the Hexateuch of discrepant representations; for instance, about the Tent of Meeting (on Ex $33^{6.\ 7}$), or P's account of the allotment of the land (*N.D.J.* p. 658), or in the narratives of Nu 13–14. 16–17).

With regard to Deuteronomy, Dillmann says (*Ex. Lev.* Preface) that it is 'anything but an original law-book': I not only endorse this statement, but enforce and illustrate it (*Deut.* pp. lvi, lxi; *Introd.* p. 90 f.; and elsewhere). The book itself Dillmann holds to have been written under Josiah (I place it earlier, under Manasseh): the laws embedded in it he considers to have been in some cases ancient, and either Mosaic or, at the time when it was written, reputed to be Mosaic; other laws (such as those in chaps. 12. 13. $17^{14ff.}$ $18^{15ff.}$ 19^{16-21} $22^{6f.}$ etc.) he considers were codified by the compiler for the first time, being not based upon actually existing usage, though developed from Mosaic principles.[1] I say similarly (*Introd.* p. 91; *Deut.* p. lxi) that the bulk of the laws incorporated in Deuteronomy is undoubtedly much more ancient than the time of the author himself; and I speak of a 'continuous Mosaic tradition,' and describe the laws in Deuteronomy as expanded and developed from a Mosaic nucleus (*Deut.*

[1] *N.D.J.* p. 604.

p. lvii; *Introd.* p. 153; Hastings' *D.B.* iii. 66). I am thus not conscious of any material difference between Dillmann's view of Deuteronomy and my own. The statement that, though Deuteronomy may be in form late, 'the material embodied in it is Mosaic' (*The Bible*, etc., p. 31), is ambiguous; and may be understood to signify a good deal more than Dillmann really believed.

With regard to the patriarchal period, the Dean writes (p. 42): 'Dillmann accepts the historical truth of the narratives in Genesis respecting the Patriarchs'; and remarks (p. 45) that he does not treat Abraham, Isaac, and Jacob as the 'dim shadows which are all that is allowed to us by such writers as Professor G. A. Smith.' I cannot understand how this position can be maintained. In the introduction to Gn 12 ff., in the last edition (1892) of his commentary, Dillmann says (p. 217), 'It is self-evident to us moderns that all the stories about the patriarchs belong not to strict history, but to the realm of legend (*Sage*).' He proceeds, indeed, to combat the theory that the patriarchal narratives rest upon *no* foundation in fact; but the foundation which he finds for them is to a very small extent personal, it is *tribal*: he regards the patriarchs as representatives—or, apparently, in the case of Abraham, as a leader—of large bodies of Semitic immigrants who passed through Canaan in pre-Mosaic times. Thus he says (p. 219; cf. pp. 316, 403): 'Isaac and Jacob are in later times quite common designations of the people of Israel; as in the case of[1] Lot, Ishmael, Esau, and their sons, it is sufficient [as opposed to the view that they represent deities] to regard them as ideal personal names, taken from particular groups within the limits of the nation, or from the whole at different stages of its development.' Of Abraham he says: 'The possibility that in Abraham there may be preserved the memory of some important personage who took part in the Hebrew migration (Ewald; Kittel, *Gesch.* i. 155 ff.) cannot be denied. Naturally nothing can be proved, especially if Gn 14 be regarded as fiction; the statements of Josephus (about his being king of Damascus), and Berosus, have no historical value. Even, however, though he were an ideal character, a personification of the still undivided body of Hebrew immigrants, it is certain that all the Pentateuch writers regard him as the founder of the religious characteristics of their nation.' The narratives about him (p. 220) 'consist chiefly of domestic and personal incidents, in which he more and more approves himself, and on his part makes possible the providential growth of Israel in its beginnings, and therewith the salvation of the world. Undoubtedly the living popular legend (*Sage*) had already begun to take this direction. But the ideal elaboration of his portrait, and the collection and arrangement of the materials in the legend relating to him, can be due only to those who committed it to writing.' J is in particular distinguished (p. 629) for numerous examples of the free expansion or development of a traditional nucleus (*e.g.* Gn 24); and the many conversations (*Redeverhandlungen*) in his narratives ('*e.g.* Gn 18–19. 24. 43–44, Ex 4^{1-16} 7^{8}–11^{10} 32–34, and elsewhere') can be only regarded as peculiarly his own work (*als sein eigenstes Werk*).

The actual personal element in the patriarchal narratives, according to Dillmann, is thus very small: not only Lot and Ishmael, but also Isaac and his descendants are the personifications of tribes: in Abraham there is an indeterminate personal element; but most of the details about him are due either to popular *Sage*, or to the narrators. Dillmann certainly does not accept the 'historical truth' of the patriarchal narratives, in the sense in which any ordinary reader would understand the expression. Nor can I understand how the figures of the patriarchs are less dim and shadowy to Dillmann than they are to G. A. Smith: observe especially the arguments advanced on p. 106 f. of the latter's *Modern Criticism and the Preaching of the O.T.*, in favour of the existence of individual elements in these narratives. It is remarkable that the argument for the historicity of the patriarchs drawn from the religious position of Moses, and his appeal to the God of the fathers, which had stood in the first, second, and third editions of Dillmann's *Commentary* (1875, 1882, 1886), and which has also been used by Kittel (p. 157); Eng. tr. p. 174), and myself (*Genesis*, p. xlvii), is dropped in his last edition (1892), published two years before his death (contrast p. 219 here with p. 217 in ed. 1886). For my own part, I have rejected the view that sees in the patriarchs the personification of tribes (except in the case of such subordinate persons as Canaan, and the *sons* of Ishmael, Keturah, Esau, etc.), and have declared my belief that though the characters are to some extent idealized, and coloured by the associations

[1] These words (*wie bei*) are not correctly rendered in the English translation, ii. 3 f.

of a later age, a substantial personal nucleus underlies the narratives about them (*D.B.* art. 'Jacob,' pp. 533–535, in 1899; more fully in my *Commentary on Genesis*, pp. xliv–xlvii, lv–lix, in 1904). Even in his *Theologie des Ats.*, from which the Dean quotes,[1] Dillmann points out (p. 17 f.) that the traditions about the patriarchs, which were first written down in the post-Mosaic and prophetic age, 'have been greatly transformed (*stark umgebildet*) and idealized, that in particular tribal history has been largely recast into family history, and that it is for us now very difficult, and in part impossible, to distinguish the actual facts from the ideal truth which has been put into them.' These considerations, however, he continues, do not justify us in pronouncing all the patriarchal narratives to be pure fiction: many of the names in Genesis are indeed only those of the eponymous ancestors of tribes or peoples; but this will not have been the case universally; and it is of the essence of ancient popular *Sage* to 'depend *substantially* upon good historical recollections.' Do, however, these conclusions respecting the patriarchal narratives differ so very materially from these expressed by myself in the article in *D.B.* just referred to, p. 534[b] (where, moreover, in the footnote, I *praise* Dillmann's discussion of the subject)?

As I said above, my object in the present paper is not to argue either that Dillmann's critical conclusions or mine are correct; it is simply to show —as I venture to think I have shown—that on the points with which the paper deals, his authority cannot, in the interests of a conservative view of the history, be invoked against me: in my general view of the Pentateuchal narratives of the Mosaic age I am at least not less conservative than he is, while in my view of the narratives of the patriarchal age I am more conservative than he is in his *Commentary*, and not less conservative than he is in his *Theology*.

Criticism, as A. B. Davidson has said, 'is the effort of exegesis to be historical'; and the great value of criticism lies in the historical inferences which follow from it, and in the light which it sheds upon the historical circumstances under which different parts of the Old Testament originated, and on the stages by which, πολυμερῶς καὶ πολυτρόπως, God revealed Himself to Israel. Dillmann was a critic, both literary and historical, in the genuine sense of the word: he accepted all the ordinary critical conclusions respecting the Old Testament—about Isaiah and Daniel, for instance, not less than about the Hexateuch. It is thus difficult to understand with what hope of success he can, any more than Kittel or König, be brought into the field against the critics to whom the Dean of Canterbury opposes him. As Baudissin, his successor at Berlin, has pointed out in his article upon him in *P.R.E.*[3] (p. 668), Dillmann differed from traditionalists in principle: he was separated from them, namely, by his historical sense, the authority of which they would not admit. From Wellhausen, on the other hand, even in his view of the history, he differed 'not in principle, but only in a different application of the same principles': as a follower of Ewald, he could not see his way to the conclusion that the Priestly Code (though he admitted the introduction into it of many later elements)[2] was, in the form in which we have it, of exilic or post-exilic date; in other respects, to put the difference in one word, he was more conservative than Wellhausen in the application of his critical principles, and more circumspect in his historical judgments. These characteristics of Dillmann's criticism, however, do not make him more conservative than many English scholars are, who in regard to the date of P agree with Wellhausen; for it is quite possible to accept on this point Wellhausen's general position, and yet on many questions of detail to arrive at more conservative conclusions than he does.

[1] The *Theologie* was published posthumously, from the MS. of Dillmann's lectures; and in view of the cautions expressed both by the editor, Kittel (Preface, p. iv. ['Mosaic' to be often understood in it merely in the sense of 'Old-Israelitish']), and by Baudissin in his art. 'Dillmann' in *P.R.E.*[3] (p. 667, l. 28 ff.), it is doubtful how far it can always be taken as expressing the conclusions which he finally reached: certainly where the *Commentary*, as revised by himself two years previously, differs from it, the *Commentary* would seem to deserve the preference.

[2] If the later date for the written Code appears to me more probable, it will be remembered that I not only admit, but insist upon, the presence in it of many ancient elements. (*Introd.* p. 135 ff.; ed. 6 or 7, p. 142 ff.).

Contributions and Comments.

Tatian's Diatessaron and the Martyrdom of Abo.

In *Texte und Untersuchungen*, No. xiii. 4, Dr. Karl Schultze has published a translation of a modern Georgian account of the martyrdom of Saint Abo of Tiflis, who appears to have been put to death on the 6th of January 786 A.D. In his introduction Dr. Schultze says, 'the many textual variants in quotations are noticeable; perhaps they are due to quotation from memory,' though he points out one quotation from the Song of Songs 1^3, which contains variants also found in other Georgian books.

I have no general explanation to offer of the quotations, but it is interesting to notice that two of the most striking variants in those from the Gospels go back ultimately to Tatian's Diatessaron. These two passages are as follows:—

1. Page 14: *And the Lord said . . . in the holy gospel* '*the kingdom of God is with you in your hearts.*' This is clearly a reference to Lk 17^{21}, but the only authority for 'in your hearts' is apparently Ephraim Syrus, who twice quotes it in this form. The two passages in which he does so are to be found on pp. 209 and 211 of Moesinger's Latin translation of the Armenian text of Ephraim's commentary on the Diatessaron, or p. 369 of Hamlyn Hill's Diatessaron (see also Professor Burkitt's *Evangelion da Mepharreshe*, ad loc.).

2. On page 17: *He is called a Door, when He said,* '*I am the door of life.*' An exact parallel to this apparently unique variation in the text of John 10^9 is found in Aphraates on p. 63 of Wright's edition, *I am the door of life that whosoever by me shall enter may live for ever* (compare *Evangelion da Mepharreshe*, vol. i. p. 483).

The evidence for the use of the Diatessaron in these two cases is very strong. Ephraim, of course, was actually commenting on it, and Aphraates habitually made use of it, nor do the variants in question appear to be found anywhere else. I have looked through the other quotations of the Gospels in the Martyrdom of Abo, but I have not found any other traces of the Diatessaron; on the other hand, I cannot find any readings which seem to represent any other recognizable textual family.

The use of the Diatessaron in the Martyrdom of Abo might point to the use in Tiflis in the eighth century of a Georgian version of the Diatessaron; there seems to be no evidence for this, though I believe Mr. Conybeare thinks that the original Georgian version of the Gospels (of which the present version is a revision) was based on a Syriac text.

An alternative explanation, which seems on the whole more probable, is that the section of the Martyrdom in which the two references to the Diatessaron are found (it will be noticed that they are quite close together) is a translation from some early Syriac writing which was taken over bodily by the writer. Perhaps those who have a special knowledge of Syriac literature may be able either to identify it or to suggest a probable source.

Kirsopp Lake.

Leiden.

'Double for all her Sins.'

The conjectural rendering of the word כפלים put forward in the December number (p. 141) in connexion with this (admittedly difficult) passage (Is 40^2) is ingenious, but seems scarcely necessary and hardly borne out from the single passage adduced in support of it.

In that passage (Job 11^6), כפלים is admittedly rendered by Gesenius and Davidson 'double folds,' and this rendering, taken simply, amply brings out the meaning of the passage—'for wisdom (*sc.* God's wisdom) has double folds,' is not '*simple*,' but 'beyond man's searching out, understanding.' And this, indeed (the unsearchableness of the Divine wisdom), the whole context aims at bringing out.

In R.V. (margin) the passage is translated, 'for sound wisdom is manifold,'—a meaning that is at once understood, and needs no amplification.

In the passage (Is 40^2), Gesenius gives the meaning of כפלים as 'double.' But combining the margin (R.V.) with the textual R.V., the passage would run: 'Speak ye to the heart of Jerusalem,

and cry unto her that her time of service (bondage) is fulfilled (completed, ended), that the penalty (for her sin) has been graciously accepted, for she has received at the Lord's hand manifold (sufferings) for all her sins.'

But, perhaps, by a very slight emendation, I would venture to suggest, namely, כפרים for כפלים, the difficulty of the passage might be removed, 'for she has received at the Lord's hand *redemption* from all her sins.'

The last clause thus sums up, completes the parallelism of the two immediately preceding.

In the passage (Job 11^6), I would venture to read, '(Oh) that He would show thee the secrets of wisdom, for past finding out is His counsel and knowledge (reading דַּע for רַע), (and this is verily so), for God (in place of taking full vengeance for the sin thou hast committed) is remitting unto thee something of (the penalty of) thine iniquity.

W. D. Morris.

Hownam Manse, Kelso.

Ἐκεῖνος.

This word occurs more than fifty times in St. John's Gospel. It is always emphatic, because distinctive. Often it is pleonastic grammatically, repeating the subject to emphasize it. Now emphasis may suggest some feeling—surprise, contempt, reverence, etc. Probably contempt in 7^{11}, 'They sought him, and said, where is *he*?' (ἐκεῖνος) = Where is the fellow? and 9^{28}, 'Thou art *his* disciple.' But in 1 Jn 3^5, 'Ye know that *he* was manifested to take away sins'; 3^7, 'Even as *he* is righteous'; 3^{16}, 'Hereby know we love, because *he* laid down his life for us,'—the pronoun seems to be used reverentially. Otherwise, as the immediate context does not indicate who is meant, one would expect the name instead of the pronoun. Among our peasantry in Scotland a wife will often speak of her husband as *he* (prolonging the vowel sound) or *himsel'*, instead of using his name or the word *guidman*.

The suggestion, therefore, that in Jn 19^{35}, '*He* knoweth that he saith true,' ἐκεῖνος means Christ, in solemn appeal to heaven, seems very probable. It certainly could, however, refer to John, as it does in 18^{15} and 21^7.

J. Ross.

Edinburgh.

The Ethiopian's Skin.

In the October number of The Expository Times the great text commentary was Jer. xiii. 23. If it is not too late may I call attention to an interesting quotation in Bishop Wordsworth's *Commentary* on Acts viii. 36, which I came across the other day in the course of my ordinary reading, which runs thus: At Bethsor or Bethsoron, 'ibi (says Bede, p. 41) mutavit Æthiops pellem suam, id est sorde peccatorum ablutâ de lavacro Jesu dealbatus ascendit.'

W. Okes Parish.

Longfleet Vicarage, Poole, Dorset.

The Verse-Division in the Revised Version.

It seems a petty thing, the verse-division. Yet, if one wishes to make a concordance or to quote exactly, he ought to be sure about it. I have before me three copies of the R.V., all printed at Oxford. The one, the Parallel N.T., 1882, minion, crown 8vo, gives the numbers in the *margin* only and prints Lk $4^{1.2}$ in this way—

> and was led by the Spirit in the
> wilderness during forty days,
> 2 being tempted of the Devil. And
> he did eat nothing, etc.

Every one using this edition must conclude that v.^{2} begins: 'And he did.'

The second edition is the N.T., etc., 1898, minion, 8vo, refs. It gives the figures in the *text* and prints—

> during forty days, 2 being tempted, etc.

The third is printed for the British and Foreign Bible Society, 1903, nonpareil, 16mo, refs., giving, too, the figures in the text, but printing—

> wilderness, 2 during forty days, being tempted, etc.

Only the last edition is correct.

In those impressions which give the figures in the margin only, the real beginning of the verse ought to be marked by a bar when it cannot be recognized by the punctuation, as is done in the new Greek Testament of the British and Foreign Bible Society. In the second edition the figure must be removed. The same may happen at other places, therefore I call attention to this matter.

Maulbronn. Eb. Nestle.

Entre Nous.

Professor Deissmann is perhaps the best judge of the value of Dr. Moulton's new *Grammar*. He writes hurriedly before leaving for the East, and says: 'You have greatly advanced our knowledge of the subject, and now, in your work, the *best* grammar lies before us.'

And Professor Schmiedel also can judge. 'I am delighted and amazed,' he writes, 'at the abundance of new material which it contains.'

Dr. Moulton's *Grammar of the New Testament* (vol. i. 'Prolegomena'), is one of an interesting list of Spring announcements which Messrs. T. & T. Clark make. There are two books in it by Professor Gwatkin, of Cambridge, the one his Gifford Lectures at Edinburgh on *The Knowledge of God*, the other a volume of sermons with the title of *The Eye for Spiritual Things*. There is a new book by Dr. Forrest on *The Authority of Christ*, a subject which will occupy all the writer's powers if he is to do justice to it; and an addition to the International Theological Library, *The History of the Reformation*, by Principal Lindsay, in two volumes.

A great venture is made by the Rev. John Adams, B.D., with a volume of *Sermons in Accents*. Men do go to strange places for their sermons sometimes. This is one of the strangest, and yet it is quite legitimate, and the sermons, we are told, are most original and edifying. Among the rest, note Mr. J. A. Bain's *The New Reformation*. A wonderfully graphic story can be told of the movements which have recently been disturbing the Roman Catholic Church, and Mr. Bain is sure to tell it effectively.

To return, however, to Professor Gwatkin. His smaller volume, *The Eye for Spiritual Things*, belongs to a series called 'The Scholar as Preacher.' In the same series has appeared Inge's *Faith and Knowledge*, Rashdall's *Christus in Ecclesia* and Zahn's *Bread and Salt from the Word of God*. Zahn has been a surprise. There is absolutely nothing on the first reading to arrest the ordinary eye. But even reviewers sometimes take time to read a book carefully, and Zahn has been discovered. 'The sermons are homely and devout,' says the editor of the *Interpreter*, 'but great learning and penetration lie behind them.'

Can any one throw light on this question—Had our Lord and the disciples a lamb at the Last Supper, as Jewish families had at the Passover? Principal Stewart of St. Andrews has touched it in his valuable little *Life of Christ* just published. Has any other writer on our Lord's life or any commentator dealt with it?

Who's Who.—Professor Kirsopp Lake writes from Leiden—'I see that in The Expository Times, in reviewing *Who's Who*, the reviewer demurs to the description of Dr. Rendel Harris as Professor at Leiden, 1903–1904. It is a nice point. I am inclined to agree with *Who's Who*. Dr. Rendel Harris was appointed, and accepted the nomination. But he withdrew before entering on his duties. I think it is the Royal Decree which makes the Professor; and the taking of the Oath, etc., only implies the taking up of the *duties* of the Professorate. I suppose this was the view of Leiden University, as Dr. Rendel Harris's name stands in the jaarbock for 1903–1904 (published in 1903). I am interested because I like to claim Dr. Rendel Harris (who has taught me as much as any one) as my predecessor here.'

The Great Text Commentary.—The best illustration this month has been found by the Rev. W. Venis Robinson, B.A., Huntingdon, to whom a copy has been sent of Jordan's *Comparative Religion*. A volume of the 'Scholar as Preacher' Series has also been sent to the Rev. A. B. Holliday, Elm Park, Liverpool; the Rev. Bruce Ethrington, B.A., Baptist Missionary, Ellathorpe, Chelston, Torquay; the Rev. John Williams, Preswylfa, Brynmawr; and the Rev. W. Garton Shinton, Ebenezer Congregational Church, Birmingham.

Illustrations for the Great Text for April must be received by the 6th of March. The text is Jer 36^{22-24}.

The Great Text for May is Jer 48^{11}—'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed.' A copy of Deussen's *Upanishads*, or of Moulton's *Prolegomena*, or of Adamson's *Christian Doctrine of the Lord's Supper* will be given for the best illustration.

Erratum.—In Expos. Times for Feb., p. 215^{a}, lines 30, 31 should read: 'Ur of the Chaldees.' מְתֶג הָאַמָּה (2 S 8^{1}). The expression '*Metheg-ha-ammah*.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

For Metaphysics keep your eye on Cambridge.

Now, the man who seems most representative of Cambridge metaphysics at the present time is Mr. John McTaggart Ellis McTaggart, Doctor in Letters, Fellow and Lecturer of Trinity College. Mr. McTaggart has already published *Studies in the Hegelian Dialectic* and *Studies in Hegelian Cosmology*. But now he has come nearer. He has brought his metaphysics into connexion with the things of the Spirit. He has touched our dearest interests. Through Mr. Edward Arnold he has published *Some Dogmas of Religion* (10s. 6d. net). None of us can any longer ignore Cambridge metaphysics.

The Dogmas of Religion have been somewhat discredited of late. A distinction has been drawn between dogma and doctrine. Doctrine has been applied to the things which we find in the Bible, dogma to the speculations of theologians upon these things. Doctrine has been called 'dogma in the making'; and the hint has been pretty broad, although it has sometimes come from theologians themselves, that it would have been better for us if it had never been made. When we see a book by Mr. McTaggart, or indeed by almost anybody nowadays, certainly by any metaphysician, on 'Some Dogmas of Religion,' we are quite sure that the dogmas of religion are about to have a bad time.

But we are mistaken. Mr. McTaggart believes in dogma. He believes that there can be no religion without dogma. He does not go so far as to say that dogma is religion. He says, 'Dogma is not religion, any more than the skeleton is the living body.' But he maintains that dogma is necessary to religion. He says that 'we can no more be religious without dogma than our bodies could live without our skeletons.'

Is Mr. McTaggart ready, then, to accept the dogmas of religion? Our religion is Christianity. Is he prepared to accept the dogmas of historical Christianity, and in the name of metaphysics to call them true? Or any of them? No, not one of them. The dogmas of Christianity which he discusses in his book are Immortality, the Freedom of the Will, and the Omnipotence and Goodness of God. Does he believe in them? He does not believe in one of them. Starting with the decision that we can have no religion without dogma, he ends with the declaration that we can have neither dogma nor religion.

This is surely very sad. Mr. McTaggart feels and admits it. But its sadness, he says, is no ground for denying its truth. It is no more sad than cancer, famine, or madness; and these are all real. But he hastens to add that it is not quite so sad as it may at first appear.

There is hope that we may yet be religious. *But we must first be metaphysicians.* For there can be no religion without dogma; and 'the only way of coming to any conclusions on matters of religious dogma is by means of metaphysical arguments. So the great majority of mankind are bowled out of religion. It is a long time since the Pharisees said, 'This people that knoweth not the law is cursed.' Mr. McTaggart in our day says the same. Not so contemptuously; not so wickedly. Very sadly, indeed, and compassionately. But still the same. He says, however sadly, that if there is any hope that a man should enjoy the knowledge and the love of God he must first be a metaphysician, and obey the laws of logic.

And even for the metaphysician the way is hard. Mr. McTaggart remembers an exclamation reported of Jesus (Mt 11^{25}, Lk 10^{21}) that 'the kingdom of heaven is hid from the wise and prudent and revealed unto babes.' He is not sure about that exclamation. He is not sure if Jesus uttered it. Observe the word 'reported.' If He did, then he would not be quite sure of Jesus. In any case, he much prefers another exclamation (Mt 13^{45}) which is reported of the same Teacher, that 'the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.' For that means that there is no way of getting to the knowledge or the love of God but by metaphysical argument. And what if the man's argument does not reach it? In the words of the parable, what if, after selling all that he has, he cannot buy the pearl? What if all that he has is too little? It is not easy even for a metaphysician to have any religion. It is a great price that has to be paid for it, and 'the greater the price, the fewer can pay it.'

It is all such a pity. But how can you help it? says Mr. McTaggart. Religion is a great thing, The way to it, therefore, is hard, and few there be, even of the metaphysicians, that find it. Mr. McTaggart is not quite sure of all the reported sayings of Jesus, but, 'Sixteen centuries after the death of Jesus, the Jewish race produced another great religious teacher, in whom philosophic insight and religious devotion were blended as in no other man before or since.' And what did Spinoza say? He said, 'Omnia præclara tam difficilia quam rara sunt.' All things excellent are as difficult as they are rare.

For Metaphysics, we said, keep your eye on Cambridge. For what should we keep our eye on Manchester? For Religion, it appears. For religion with its new meaning and interest. Manchester is a new University. Unlike the ancient universities it looks more 'before' than 'after.' If we may judge by a handsome volume of Essays which has been issued from the University Press, the young University of Manchester is already to be identified with the study of religion, because religion is the study of the future.

It is a volume of *Inaugural Lectures delivered by Members of the Faculty of Theology, during its First Session*, 1904–5. It is not the first publication of the University of Manchester, but it is the first of the theological series. It is edited by Professor A. S. Peake, M.A., B.D., Dean of the Faculty of Theology. 'We shall not be satisfied,' says the author of the first lecture, 'until there is a long row of volumes of a theological series, side by side with the other publications of the University of Manchester.' Whether a long row will be a blessing to the University or to us depends on the value of the volumes. This volume is of the most exceptional value and interest.

The first lecturer is Professor T. F. Tout, who seems astonished to find himself in a Faculty of Theology. He is described as 'Professor of Mediæval and Modern History, and Bishop Fraser Lecturer in Ecclesiastical History.' And he seems

to be for ever asking himself and us whether these subjects belong to Theology. Surely Ecclesiastical History does? No, he is not so sure. If Ecclesiastical History is not simply History it is nothing. The only reason that Professor Tout can find for separating off a part of history, and lecturing upon it by itself, is that no man can lecture upon history as a whole. It is the principle of the division of labour and the growth of specialization that makes him an ecclesiastical historian. And yet there is one thing of which Professor Tout is sure, as sure as though he had belonged to a Faculty of Theology all his life. It is that the study of the future is Religion.

For he holds that the study of Religion is of all things the best discipline that a University can offer. And so he says: 'One subject we have insisted upon all students taking within our walls, and that is the subject of Comparative Religion, for the teaching of which we have had the good fortune to obtain the services of a professor of acknowledged eminence. It has been thought that nothing is more likely to open the mind of the student than to be brought into living contact with the origins of religious beliefs, and with some of the great historical religions which divide with Christianity the allegiance of the world.'

The second lecturer is Professor Peake, whose subject is 'The Present Movement of Biblical Science.' In what direction is Biblical Science moving? Both in the Old Testament and in the New, the gains which Professor Peake expects to gather are looked for in the field of Anthropology and Comparative Religion. 'Again and again,' he says, 'the Old Testament student is forced back for the explanation of certain features in his documents on parallels in lower and especially in savage religions. The religion of Israel rose from the common ground of Semitic religion, and this in its turn arose out of a type essentially savage. The lower element survived into the more developed forms, and often these incongruous survivals can be understood only through comparison with religions of a more rudimentary character, in which they would have been quite at home.'

Professor Peake gives an example. 'The laws of uncleanness,' he says, 'have often been explained as if they symbolized some deep spiritual or ethical principle. But these attempts to read in loftier ideas have been characterized by extreme artificiality, and a persistent endeavour to force the material into a most uncongenial mould. All becomes clear once we are willing to learn from the anthropologist, and to see in these laws, which seem so inharmonious with the higher religion of Israel, survivals of the savage conception of taboo.'

He turns to the theology of the New Testament. His outlook is the same. He has no time even to mention all its problems. He mentions the one problem which seems to him of most vital importance. And he says: 'The most pressing question for us to-day in New Testament Theology is to reconstruct the environment in which Christianity grew up, and settle, so far as we can, the question, What were the historical influences that helped to shape it? In an age of Syncretism, when the Orontes flowed into the Tiber, we may well ask what waters mingled in the Lake of Galilee, or, to vary the metaphor, from what quarries came the stones with which the New Jerusalem was built?'

The last lecturer is Professor Rhys Davids. His outlook is the same. Professor Tout opened the book with an expression of pride that a Chair of Comparative Religion had been placed in the University of Manchester, and that for the work of that chair they had obtained the services of a professor of acknowledged eminence. Dr. Rhys Davids is that professor. We expect, therefore, that to him the study of Religion will be the study of supreme importance. And it is so. But it is more than that. Again, it is the coming study. And he watches with evident joy the wide increase of interest in it, and the efforts that are being made throughout the world to satisfy that interest. 'The

University of Paris,' he says, 'has founded a special school for the comparative study of the history of religious beliefs.' He then points to the University of Manchester and the founding of his own chair. 'And,' he ends, 'since that appointment the young and vigorous University of Tokyo has established a similar chair.'

For the study of religion—before we pass from it altogether, let us make this single observation—for the study of religion it seems to us better to begin with a special rather than a general book. With a book, we mean, which deals with some special religion, or some part of it, rather than with religion as a whole. We believe, indeed, that it is always better to gather facts before attempting principles. There are some excellent introductions in English to the study of comparative religion. Jevons and Menzies and Geden occur at once. But before they are opened a serious effort should be made to master a book like Hopkins' *Religions of India*, or, much better even than that, Deussen's *Upanishads*, now accessible in idiomatic English.

We little suspect how much we owe to the sublime teaching of the Upanishads. For until quite recently their influence upon Western thought has been indirect and even quite roundabout. In the lecture just referred to, Professor Rhys Davids reminds us that our civilization came directly from the Eastern shores of the Mediterranean. But the Eastern shores of the Mediterranean owed much to the thought of Persia, and through Persia to the ideas of India, and especially to those ideas which were most easy of transfer, and most allied to its own thought, the ideas belonging to the scheme of life contained in the Upanishads. That ultimate source is now open to our direct investigation.

'Those eighteen, upon whom the tower in Siloam fell, and slew them' (Lk 13^4). It is curious that the Jews did not understand their case. For it is the problem of Job. And they had Job in their hands. Through all the generations they had been reading Job and trying to understand him. It is curious that they did not apply it to the case of 'those eighteen' and understand it.

Perhaps they did not understand the problem of Job. We do not understand it yet. When a preacher, like Professor Gwatkin, gives out the title of his sermon and says, 'Job's Problem,' our ears are open to hear. For we know that the problem of Job is with us still.

The problem of the Book of Job, says Professor Gwatkin, is the strangely unequal distribution of this world's good and bad things. They never were more unequally distributed than they are to-day. And men were never so much astonished at the unequal distribution. The Book of Job, we say, was written to vindicate the ways of God to men, to explain the unequal distribution of this world's good and bad things. But it does not do it. And Christ does not do it. You read the Book of Job, but you do not understand the problem. You read what Christ says about 'those eighteen,' but you do not understand it yet. When you have read the Book of Job you no longer make those mistakes about the problem which Eliphaz the Temanite made, but you do not understand the problem. You read what Jesus said about 'those eighteen upon whom the tower in Siloam fell,' and you no longer shake your head and say, they must have been sinners above all men that dwelt in Jerusalem, but you do not understand why the tower fell upon them.

Why do we not understand? Professor Gwatkin thinks it may be beyond our reason. He thinks it may be one of those things which it is well for us that we cannot understand. For there are some things which we cannot understand enough to satisfy the mind, and for the meaning of which we are therefore driven back upon the heart. There are some things which we get at the meaning of, so far as we ever get at their meaning, only

by living through them. Professor Gwatkin thinks that this is one of those things; and so it is good for us that the answer is beyond our reason, and we must learn it by living it, so far as we can ever learn it in this world.

Professor Gwatkin has published a volume of sermons, elsewhere noticed. He calls the volume *The Eye for Spiritual Things* (T. & T. Clark; 4s. 6d. net). The title is taken from the first sermon, but it applies to the whole book. For when we come, for example, to the sermon which we are now dealing with, on 'Job's Problem,' we find that what he says about the problem of Job has this as the essential thing in it, that no one can understand that problem who has not the eye to discern the things of the Spirit. We cannot understand it by a study of economics or sociology. We cannot get at it by logic or philosophy. Not even theology will give it to us, unless we are theologians of the heart.

Nor can the spiritual eye explain it to the mind. It can only accept it and push the problem back. It can accept the problem. 'If you ask me Job's question,' says Professor Gwatkin, 'why the wicked prospers in all his ways, while the righteous is crushed by misfortunes, I can only answer that such is God's will.' But it can also push the problem back a little. And that is as much as science or philosophy can do for any of the problems of life.

'I am as far as possible,' says Professor Gwatkin, 'from thinking that we can fully make out the problem which our Saviour left unsolved: but I think we can do the sort of thing which men of science do. They have never fully made out a single fact of nature—not even why we feel warm before the fire. Sooner or later, they are always checked by a vail of mystery. Sometimes they can push back the vail a little, by showing that one thing depends on another; but they never can tear it down. If they can explain one cause by another for a long way, sooner or later they always come to a cause they cannot explain. Why does a stone fall? Because the earth pulls it down? Why does the earth pull it down? They cannot explain that; and when they do explain it, they will only explain it by some further cause they cannot explain. Science never really does explain things: but it gives us a practical view of lesser mysteries by showing that they are parts of greater mysteries, as when we learn that our weather depends on the balancings of the clouds for thousands of miles around us.'

What is that greater mystery, then, into which this lesser mystery can be pushed? It is Predestination. 'Shall we look for light to what Gibbon might call the darkest corner of the whole theological abyss? Yes; just because Predestination is a great mystery, it throws a flood of light on the lesser mysteries around it. Job's problem is a case of predestination, for misfortunes are the refusing or the taking away of this world's good things; and this is predestination, so far as it is not the result of our sin.'

Thus the misfortunes of life come under the doctrine of predestination. And it is under the same doctrine that its blessings come. If it was not for their sins that the tower in Siloam fell upon those eighteen, neither was it for their righteousness that the rest of the men that dwelt in Jerusalem escaped. It was the will of God. Eighteen were chosen to perish so: the rest were chosen to escape. It is predestination. We have not explained predestination, but we have shown that it was not sin that brought about the death of the eighteen, nor righteousness that secured the escape of the rest. We have brought the event, and all the sorrowful events that have ever happened in the world like it, within the greater mystery of predestination.

And more than that, we have shown that it is not so great a misfortune. For predestination, as we find it in the Bible, refers, says Professor Gwatkin, to this world's good and evil things, not

to salvation and perdition. It is therefore limited in its application, mercifully and momentously limited. And now, when we ask why the wicked prospers in all his ways, we are able to answer, Because he deserves it. He is one of the children of this world. Now, the children of this world are wiser for their own generation than the children of light. If a man labours for the meat which perisheth, he is not likely to labour in vain. Verily, he has his reward.

And still more. We can see that it is not predestination that really either makes or mars us. Predestination gives us our start in life, but we have our own race to run. The gifts we are born with, says Professor Gwatkin, are entirely matter of predestination, for we have no voice in the matter. The opportunities also which we meet in life are largely matter of predestination, for they are largely beyond our control. Is there injustice in that? There is not. God never promised to let all men share His gifts alike, and He does not judge us by His gifts, but by the use we make of them. Our gifts and opportunities are, so to say, but the zero line from which we start; and the question for us in the last day is how far we have got beyond it? The zero for one man is ten talents, for another five, for another one. But to whom much is given, of him much shall be required.

And there is one thing more. Our Lord did not solve the problem for us, but He went one step beyond the Book of Job, and it is a momentous step. For He showed that if the wicked have their reward in this life, the righteous have it in the life which is to come. 'Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; now he is comforted, and thou art tormented.'

'For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is' (1 Co 3^{11-13}).

This is the Christian worker's text. It is not personal character the apostle speaks of, but work, and especially the work of teaching. He speaks of character afterwards. He says, 'If a man's work shall be burned, he shall suffer loss, but he himself shall be saved.' The text is sometimes taken as if it spoke of character—as if a man might be of an exceedingly shady character, and yet get into heaven; as if a man might be saved, yet so as through fire, his character and life being left behind him a heap of blackened ashes. The text does not deal with character. It deals with work. 'Each man's work shall be made manifest.' And the special work is the work of teaching. It is the teacher's text. It deals with what we teach, not what we are.

The teacher's work is spoken of as the building of a house, *with the certainty that there will be a fire.* The builder of a house usually builds in the hope that there will not be a fire. Sometimes he takes precautions against a fire. It is not often that he builds the house so that it may pass through the fire. But the building which the Christian teacher builds *will* pass through the fire. He knows it will. And he must build accordingly.

So there are three things in the text—the Foundation, the Building, and the Fire.

First, the Foundation. The Christian teacher has not to lay the foundation. It is laid already. 'Other foundation can no man lay than that which is laid.' The Foundation is Jesus Christ.

Jesus Christ? What does that mean? His example? No. It is true that He went about doing good; that He denied Himself even unto death. And we must do good also. We must take up our cross and follow Him. We must

enter into the fellowship of His sufferings and be made conformable unto His death. But the example of Jesus Christ is not Jesus Christ, and it is not the Foundation.

His teaching then? No, not His teaching. Our teaching may be His teaching so far as we understand it and can make it applicable; but that is the building, not the foundation. The Foundation is Jesus Christ Himself, an historical person, a person who was born, lived, died, rose again, and ever lives. It is not doctrines about Christ. No theory of the Atonement is needed for the foundation. But neither is it Jesus Christ shorn of all doctrine, of all that makes Him Jesus Christ. It is not a human Jesus who was no Christ. It is not a Christ of the devout imagination who never was Jesus. It is Jesus Christ who was born, lived, died, rose again, and is alive. These five make up Jesus Christ, and you may not cut one of them away. Are they five miracles? We cannot help that. We have not Jesus Christ without them. We have not Jesus Christ unless we have them all.

The teacher does not lay the foundation. It is laid already. It is there, an historical fact, laid once for all in the past; a spiritual fact, ready for a spiritual building, in every moment of the present. The teacher builds upon it.

Next, the Building. There are many kinds of buildings. Some are slim and some are substantial, some are useful and some are ornamental. The peculiarity of this building is that it has to go through the fire. Its materials, therefore, must be fireproof—gold, silver, costly stones; not wood, hay, or stubble.

The materials must be fireproof. Now the materials are the things which we teach about Christ. Christ is there before we teach anything about Him. The foundation is laid before we begin the building. What are the things about Christ which will stand the fire? That Christ is a Saviour, not merely a Helper; that He is the only Saviour, not Church, or Conduct, or Creed; that He saves all to the uttermost, not merely from punishment, therefore, but from sin.

These are the materials. But out of these materials we must form a building. We must lay our stones well together. We must explain the things about Christ. We must explain them in their proper place and in their right proportion. We must not let holiness be lost in love, or love be killed by holiness. We must not hide the providence of God, or ignore the freedom of man. The building must be shapely. There may be much work at the laying of a foundation which the eye cannot look upon. Was there ever more unsightly work than at the laying of this Foundation? But the foundation is laid. We are building the building now. We tell the story of the Cross, but as an historical fact. We add to it the story of the Resurrection. We are not called upon to be for ever enacting a Passion Play, and repeating the ugly work that was done when the foundation was laid. We are building the building now, and not only should the materials be fireproof, but they should form a building that is fair to see. They should fall into a system in harmony with the character of God and the mind of Christ.

And then the Fire. But we have nothing to do with the fire. 'The day will declare it.' 'It shall be revealed in fire.' 'The fire will try every man's work, of what sort it is.' That is all we know. That is all we need to know.

William Rainey Harper.

By Professor Ira Maurice Price, Ph.D., B.D., University of Chicago.

William Rainey Harper, Ph.D., D.D., LL.D., was best known to the world as the President of the University of Chicago. His phenomenal career for the last thirty years displays some of the remarkable elements of character that made possible the results achieved.

He was born of Scotch-Irish descent, 26th July 1856, at New Concord, Ohio, the location of Muskingum College, an institution under control of the United Presbyterian body. At the age of fourteen he graduated, and pronounced the Hebrew oration. At nineteen he completed a graduate course at Yale University, winning the degree of Ph.D. In this same year he married, and began teaching in the South. The next year he was made instructor and Principal of the Preparatory Department of Denison University, Granville, Ohio. At this place he was converted and baptized into the membership of the Baptist Church. In 1879 he was appointed to the Chair of Hebrew and Cognate Languages in the Baptist Union Theological Seminary, Morgan Park, Illinois. In 1886 he was chosen Professor of Semitic Languages at Yale University, and in 1889, of Biblical Literature at the same institution, holding these two chairs at one and the same time. In 1891 he accepted the Presidency of the newly projected University of Chicago. After nearly one year's suffering from intestinal cancer, he passed away, 10th January 1906.

Dr. Harper's chosen profession was teaching. And it was his success in this line that gave him his reputation and power in all his varied activities. His career as a Hebrew teacher and scholar began with his occupancy of the Chair in the Theological Seminary at Morgan Park. There he began the preparation of, and completed, Hebrew text-books on the inductive plan, which have already reached their twentieth edition and are largely used in American institutions. He also inaugurated the teaching of Hebrew by correspondence, which from that day to this has been in successful operation, and has enrolled thousands of students. In 1880 he began to teach Hebrew in the summer vacation; and this plan grew into a series of Hebrew Summer Schools held in different parts of the country and enrolling hundreds of students. In 1882 he established *The Hebrew Student*—later changed to *The Old Testament Student*, to *The Old and New Testament Student*, to the now *Biblical World*. In 1884 the first number of the *Hebraica* appeared, later changed to *The American Journal of Semitic Languages and Literatures*. In this same period he became Principal of the Chautauqua School of Liberal Arts, a far-reaching educational scheme, with headquarters at Chautauqua, New York. In short, Dr. Harper revolutionized the interest in the study of Hebrew in this country. He constructed practical text-books that were usable according to the best modern principles of pedagogy.

On the popular side, he became a master of the public exposition of the Scriptures. He made the Minor Prophets teem with interest, and the Psalms speak forth their joys and their peaceful composure in the presence of the Lord of mankind. To popularize the study of the English Bible he originated 'the American Institute of Sacred Literature,' an organization designed to teach the Bible by correspondence and establish reading courses thereon.

The teacher was the originator and deviser of all these plans of distributing knowledge, and of stirring up widespread interest in the Bible. Dr. Harper's twenty-five years of active service in teaching, showed him to be a master rarely equalled. He was enthusiastic, contagiously so, was thorough, open-minded, severely exacting, reverent, sympathetic, genial, and always optimistic and buoyant in spirits. These qualities were so combined as to make him a most attractive personality, a natural leader among men.

As a scholar, Dr. Harper's ability has shown itself to the best advantage in his volume on Amos and Hosea in the 'International Critical Commentary' Series, and his two small brochures on the Hebrew text of these two prophets.

But the monumental work of Dr. Harper, and that for which he will be chiefly remembered, will be the organization and development of the University of Chicago. Though pre-eminently a teacher, and by instinct a scholar, he was an administrator and executive of phenomenal parts. Not hampered by any traditions, he was free to

originate, combine, expand, or modify existing schemes of education, and thus to establish an institution *sui generis*. With prophetic foresight and scholarly discrimination, he selected for his first group of professors, in several large departments, men of known ability and world renown. Such a nucleus drew students from the ends of the earth. Mr. John D. Rockefeller of New York, as well as a noble body of Trustees, stood close to the President, and supported his broad and expansive plans, and gave the University a standing almost from the very first. Dr. Harper's position at its head gave him a prominent place in the educational councils of the country.

As teacher, scholar, administrator, or man, Dr. Harper was of those who occupied the chief seat in American educational annals of the last twenty-five years.

The Treasure Committed to your Charge.[1]

By the Rev. A. E. Burn, D.D., Rector of Handsworth, Birmingham.

'Ye are holy unto the Lord; the vessels are holy also; and the silver and gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.' —Ezra viii. 28, 29.

The weary years of captivity are ended. The party of exiles whom Ezra is about to lead back from Babylon to the land of their fathers is ready for the toilsome march across the desert. The king, Artaxerxes, is well disposed. He has restored the holy vessels which had been taken from the Temple more than a century before. He and his nobles have given princely gifts of money for the treasury of God. Shall they ask him for a guard to protect them against the marauders of the desert, the wandering Bedawîn, at all times quick to hear of so wealthy a caravan, to swoop, and conquer, and vanish, leaving but a few dead men, whose bones shall soon bleach by the wayside forgotten like so many more.

A sad end this to their high hopes. But there is another point of view. To ask for a guard would be to show lack of faith in the God of their fathers. They are about to engage in what is uniquely God's work, to carry back the holy vessels to the restored Temple, and to give a new stimulus to the direction of the national life of the people which shall have, please God, an influence on the lives of generations yet unborn. Let them trust God to protect His ministers.

In Ezra's own words: 'I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us.' Do you say: 'A quixotic resolve'? 'More things are wrought by prayer than this world dreams of.' The final preparations are made. A picked body of twelve priests and twelve Levites receive the charge of the holy vessels and the treasure in the words which I have chosen for my text. They make the venture of faith.

We will not follow them in imagination on the march, nor to their joyful arrival in Jerusalem. All subsequent Jewish history was in part moulded by their influence in answer to the prayers of Ezra and his little company. Great issues were at stake on that day of decision. But we must not stay to enumerate them. I wish to make of this graphic picture of the halt by the waters of the Ahava, of the dedication of these ministers of the sanctuary, a starting-point for our meditation on the solemn

[1] A Sermon preached at the September Ordination in Birmingham Cathedral.

service in which we take part this morning. We have to do with history not legend. But we are fully justified in making of it a parable. The Church of Christ delivered from worse than Babylonish captivity, the company of Christ's redeemed, is continually advancing through a life of temptation as through a wilderness. And at every crisis in our lives each one of us is tempted to forget that we must walk by faith not by sight. The arm of flesh seems stronger than the sword of the spirit. But Christ's victories must be won in Christ's way. 'This is the victory that overcometh the world, even our faith.' The conviction of Christ's Apostle is the same conviction which had steeled the heart of Ezra centuries before.

To the ministers of Christ's Church is committed a charge not less weighty than that which devolved upon the priests and Levites of the restored Temple in Jerusalem. To be watchful in the performance of all duties of their sacred calling, to guard the treasure of the riches of Christ which faith has brought to us by grace—this is our calling through all the years of our toilsome wilderness journey; out of weakness made strong, we may go from strength to strength, until in the unveiled presence of the God of gods in Zion we lay down the sacred burden which only His grace enables us to carry or to guard for time and for eternity.

To our brothers who offer themselves to-day for ordination to the office of a deacon in the Church the words of Ezra must come weighted with profound spiritual meaning: 'Ye are holy; the vessels also are holy. . . . Watch ye, and keep them all the days of your earthly ministry.' If it is the Lord's will that they should proceed to the office of the priesthood, the charge will not be less, but more solemn. Perhaps some of you who have witnessed an ordination of priests as well as deacons will feel that this service to-day is shorn of much of the solemnity which before impressed you. Make the measure of that solemnity which you felt the measure of the earnestness of your prayers for our brothers, that they may prepare diligently for the higher calling.

1. There is another respect in which the parallel which I have drawn is complete. The venture of faith which our brothers make to-day will not be made without forethought. The Ember Days have called a halt on life's journey, have offered a precious opportunity of quiet communing with God, like the fast which Ezra proclaimed for self-afflicting before God to seek of Him a right way, and deliverance from the hand of the enemy.

The better observances of Ember Days has had a great deal to do with the progress of the Church of Christ during the last half century. Yet one fears that in this great congregation there may be some who have turned a deaf ear to the invitation to make this preparation for this solemn service.

It is my duty to preach to you declaring the duty and office of such as come to be admitted deacons. How shall I begin if your hearts are not in sympathy with us in self-humbling, in self-abasement, before we dare to think of the spiritual reality which those solemn words of the Bishop will presently teach, 'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people?' My brethren, 'if our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence towards God,' ay, confidence that He will so bless our brothers in their new calling that at the end of their diaconate they will say what, thank God, many of us have said before: 'It has been the happiest year of my life.'

Let me attempt for a moment to analyse that happiness. It is a profession which continually exercises sympathy, and in the healthy exercise of sympathy is one element of happiness. Nor is there in it any clashing of our interest with the interest of our neighbours. The two are identical. But above all elements which make up our joy in the ministry we must reckon the satisfaction of putting first things first, giving to all things their true proportions. We go in and out amongst our people, ready to share their sorrows as well as their joys, not afraid to enter where the shadow of Death is passing, because we are continually made conscious in the ordinary exercise of our calling that this life is only a probation; and in our dealings with all sorts and conditions of men we are led to see, farther than was possible in home-life, or school-life, or college-life, how much depends on the use of opportunities throughout life here, and we are drawn on by the logic of Bishop Butler's great argument to consider how marvellously adapted this world is to be the scene of probation for another life. We see into the mystery of life, and it gives point to the ministry

among the young, which is a large part of the work of a deacon. Even the recreation in which deacons, I suppose, take part with the lads of their Bible classes is enjoyed with new zest. What we enjoyed at school and college without thinking is now seen in its true relation to the development of the whole man, created to glorify God in body, soul, and spirit. Each day as it comes brings a varied routine of worship, and study, and work, all begun and ended with prayer. It is indeed a happy life, for it is crowned by a purpose; and the prayers and lessons of the daily services, and the special message of each Sunday and Holy Day, seem to blend with the experience of the daily toil till we begin to realize the highest aim of human life as we never realized it before, that work should be but an incident in the life of praise. Again and again at our Sunday Eucharists we can thank God who has thus called us to serve Him: 'O God! my heart is ready, my heart is ready. I will sing and speak praise with the best member that I have.'

Happy vocation, indeed, which taxes every faculty that a man has,—mental, physical, spiritual,—yet reveals more and more how, in the joy of self-sacrifice for others, the yoke of Christ is easy and His burden is light!

Is there, then, no drudgery in the work of the ministry? Is this a fancy picture which I have drawn? Believe me that I speak from experience. It is not the deacon, as a rule, who minds the drudgery. It is later on in the ministerial life that all kinds of work tend to become at times drudgery, and we need all the elasticity which faith alone can give to character to keep us cheerful and buoyant in hope. The deacon has youth, and freedom from the cares and anxieties which press so heavily upon many an overworked incumbent. Age and positions of responsibility must bring burdens, but we are not called to think about them now: 'Sufficient unto the day is the evil thereof.'

So much, then, of the office. I am directed also to declare how the people ought to esteem them in their office.

2. There is but one qualification which is essential, and which never fails in the end to win esteem, and that qualification is holiness. Remember the charge of Ezra: 'Ye are holy; the vessels also are holy.'

Men bring into the ministry many varied gifts and talents. One is musical, another is promising as a speaker and preacher, another has a gift of influence over children, another has a lifelong interest in the study of Holy Scripture, which he desires to cultivate and to use. All gifts poured into the treasury of God can be used if, and only if, being freewill offerings, they are sanctified by the Holy Ghost. The more marked a natural gift the more danger there is in the using, unless the still small voice is heard which stifles conceit, and warns in success, and encourages in failure.

Ezra's charge points us to the deep underlying spiritual unity between the Old Testament and the New. Ezra, himself a Levite, profoundly conscious of his own sinfulness, and no doubt fully alive to the frailties, shortcomings, not to say more open sins of the band of priests and Levites whom he is leading, yet with confidence in the fulfilment of God's purpose through them, does not hesitate to say: 'Ye are holy.'

Thus also St. Paul, writing to the sin-stained, quarrelsome Corinthians, and to those in authority over them having gifts of prophecy, or tongues, or government, makes one appeal to all,—which is the appeal of the Holy Spirit to us all to-day: 'Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.'

Thus is presented to our contemplation the perpetual miracle of God's grace in the world continuously in conflict with the wayward wills of men.

The ideal set before Ezra was dim and distant. Before us glows the brightness of the Light of the World that shone in the perfect holiness of the life of Christ. Not less strenuously but more must Christians strive in the battle against the powers of darkness, which, through all possible avenues of temptation of the world, and the flesh, and the devil, seek to mislead, to cajole, to conquer the soul. St. Paul cherished no illusions. He knew that we ministers of Christ, by our folly, our selfishness, our sins, seem too often in the eyes of the world deceivers. We profess to be holy persons, and fail. St. Paul takes up the challenge. Ay, but in spite of failure we succeed by grace. 'As deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'

The paradox is repeated from age to age. We approve ourselves as the ministers of God not by our pureness or our knowledge, but by the Holy Ghost, by the word of truth, by the power of God.

3. My brothers. I have tried to speak plainly to the great congregation of the office which you seek. 'Ye are holy; the vessels also are holy.' Every time that it is your privilege to bear the Cup of the Lord to faithful communicants, pray to be sanctified in Christ Jesus. Remember the watch-word of the primitive liturgies which it was the deacon's function to proclaim: 'Holy things for holy persons.' My final message to you is summed up in Ezra's searching words—Watch and keep. Watch (i.) for opportunities of learning your business. The task does not grow easier as the years pass. Think how times have changed since in the Ordinal were written the words about searching 'for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the Curate. . . .' The writer of these words never dreamed of such overgrown, overwhelming parishes as we see around us to-day in Birmingham, where as things are it is an impossibility to overtake the arrears of pastoral work needed. Try, then, to realize the complexity of the social problems of to-day. Feel—your hearts must be turned to stone if you do not feel—the pathos of the fact that poverty, darker, deeper poverty, dogs the heels of progress. But distrust remedies which claim to be easy remedies. The disease in the body politic is deep rooted. Read, and think, and pray.

Again I say watch for opportunities (ii.) of learning about yourself. As the great poet puts it:

> 'Self-reverence, self-knowledge, self-control,
> These three alone lead men to sovereign power.'

Pray that you may know yourself, your limitations, your weakness, your besetting fault. Remember that what you do, in your first years of work especially, is much less important than what you are.

And once again watch for opportunities (iii.) of service to others in the Lord's spirit of humility, but with the Lord's own boldness of speech. He who said, 'I am among you as one that serveth,' never shrank from witness to the truth. St. Paul's words in the Epistle for this service ring in our ears. 'They that use the office of a deacon well purchase themselves a good degree, and great boldness of speech in the faith which is in Christ Jesus.' This teaching leads on to my next point. While you watch, so must you guard. Keep the faith which is in Christ Jesus. There is no greater danger to any soul than to lose faith; for to lose faith is to lose courage, and to lose courage is to lose all. There is no mental misery more wretched than the misery of a man who bears the holy vessels of the Lord and has lost faith in Him.

Do we not need the most solemn stirring of our common conscience in this matter? Men call it a shame that by ordination vows we should sign away our liberty. Can we hope in the future to escape doubts? No, but we know in whom we have believed, and we know how doubts may be solved. Again and again the doubts which are raised in the study, and raised in current literature, and raised in society small talk are solved in the familiar round of pastoral work. We learn to rely on our creed, because we find that, as in every age since Christianity began, faith in Christ Risen is the foundation on which new life in a soul is built up, which without it is like a barque storm-tossed on a sea of doubts and fears, so that life solves the problem of thought, and our theology is truly the analysis of our experience. In the hour of sore temptation triumphed over, by the sick-bed when the cross is patiently borne, by the open grave faith is not lost but triumphs, for 'the things which are seen are temporal, but the things which are not seen are eternal.' Life lies before you with manifold opportunities, a new life enriched by new graces. Look in—that you may renounce all tendencies, passions, prejudices that may abase your standard or imperil your salvation. Look up—for that help which no one ever claimed in vain.

> 'He giveth more grace.'

Look on—to the exceeding greatness of the reward. 'Ye are holy; the vessels also are holy.' Watch ye, and keep them, until ye weigh them, the full amount of the treasure committed to your charge, at Jerusalem, in the chambers of the house of the Lord, not made with hands, eternal in the heavens, before our merciful and faithful High Priest, and before the glorious company of all apostles, priests, and deacons who have finished their course with joy, while their ministry, which they received of the Lord Jesus, testifies the gospel of the grace of God.

Recent Foreign Theology.

Josephus in Slavonic.[1]

Slavists have long been acquainted with the fact that a translation of Josephus exists in Slavonic, which contains many passages on John the Baptist, Christ, and His apostles. The subject of apocryphs conveyed in a Slavonic language has been learnedly pursued by Professor Bonwetsch, of Göttingen, and others. We may look for valuable matter in *The Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur*. Many of the originals have been published in the *Transactions* of the Imperial Russian Historical Society, where appeared the curious Slavonic version of the legend of Enoch, and also in 'Monuments of Russian Apocryphal Literature' (*Pamiatniki Otrechennoi Russkoi Literaturi*), edited by Tikhonravov, in 1863, which has now become a very scarce book. We may here mention Sobolevski's 'Translated Literature of Muscovy, from the Fourteenth to the Seventeenth Centuries' (*Perevodnaya Literatura Moskovskoi Rusi*, etc.).

The object of the book of Herr Berendts is to show that the Slavonic version of Josephus preserved in several manuscripts, of which a list is given, was made from the Hebrew or Aramaic work now lost. Josephus tells us himself in the *Bellum Judaicum* that he had written a history of the Jewish war τῇ πατρίῳ γλωσσῃ, and had written it τοῖς ἄνω βαρβάροις. These latter are supposed to include the Parthians and Babylonians. This work, the historian adds, he had also translated into the Greek language for the benefit of those who were κατὰ τὴν Ρωμαίων ἡγεμονίαν. This Greek version is lost, and cannot be considered as represented by that which we already have. Nöldeke writes very truly that the Greek version which we possess is altogether rhetorical in style. Josephus of all men was most likely to keep one style for Western readers, and another for Eastern. Herr Berendts thinks that he either translated himself or procured to be translated his history in the Hebrew version, and that this Greek version has been lost among the various translations of it into Armenian, etc., which were made. No care seems to have been taken to preserve it. Herr Berendts entirely rejects the view that the interpolations were those of a Slav (p. 13). It is probable that this Greek version was also the basis of the Georgian version, which is spoken of by Brosset and other scholars as existing in manuscript, but of which no portion has been printed, as far as we know. Herr Berendts thinks that the additions were by Josephus himself. He nowhere says that he translated literally. We have therefore no right to infer that the Greek version kept close to the Hebrew. He chose the Greek language as the *Weltsprache* of the time. Some of the additions are very much in the style of Josephus, and resemble passages in his writing. The question meets us—Why did Josephus in his later Greek redaction omit these passages on Christian teaching? Herr Berendts answers that he did it to keep in touch with the tendencies of his people, and to break more and more from Christianity. This explains the complete silence of Josephus on Christian matters.

We can highly recommend this suggestive work; which gives the passages added in the Slavonic version, and furnishes another proof of the interesting matter to be found among the Slavonic apocryphs. We may compare the Slavonic Enoch and the Slavonic additions to the Testaments of the Twelve Patriarchs, an edition of which is promised by Dr. Charles.

W. R. Morfill.

Oxford.

[1] Die Zeugnisse von Christentum im Slavischen 'De Bello Judaico' des Josephus. Von A. Berendts. Leipzig, J. C. Hinrichs'sche Buchhandlung.

The Incarnation and the Trinity.[2]

Professor Krüger's book tells over again, with a natural and easy command of his material, a story which has been told very often in the last fifty years — the historical development of the doctrines of the Incarnation and the Trinity. Not that he does not tell it in his own way, and with a great deal of original comment; only, the splendidly accurate and persistent researches of his predecessors have rendered most of the landmarks past

[2] *Das Dogma von der Dreieinigkeit und Gottmenschheit, in seiner geschichtlichen Entwicklung dargestellt.* Von Dr. Gustav Krüger, Professor der Theologie. Tübingen: J. C. B. Mohr, 1905. Pp. 312. ('Lebensfragen' Series). Price 3s.

which he leads us quite familiar. The book is inscribed to Harnack, under whom Krüger studied twenty years ago, and it reflects the tone and spirit which we have learnt to associate with Harnack's name. What we get in works of this type is now well understood. We get a clear, vivacious, scholarly narrative, written from a point of view which in this country we should naturally call Unitarian; we get history animated by profound religious feeling, controlled by a good-natured tolerance of orthodox propensities, and pointed by a style of criticism which in all external respects leaves little or nothing to complain of, though it may be doubted whether it always discerns, not to say understands, the genuinely religious interest at stake. We often seem to be reading the report of a *post-mortem* examination made upon a body of doctrine out of which the last spark of life has long since vanished. Christology, for example, wears the aspect of having all been a huge mistake from the beginning; and it is much if the apostles are acquitted of having been the first to lead the Church wrong. By such writers it hardly appears to be admitted as a canon of criticism that explaining away a doctrine, however successfully, is not the same thing as disposing of the *experience* in which the Christian mind has always felt itself to possess a real basis for doctrinal assertion, and out of which doctrine spontaneously rises. Yet surely nothing can be more obvious than both things: first, that after all your assaults upon a specific form of doctrine, experience still awaits doctrinal interpretation; secondly, that with so many centuries of devout reflexion behind us, the likelihood that it has been reserved for this generation to make a beginning in the correct apprehension of Trinitarian or Christological truth is, on the whole, tolerably small.

Professor Krüger, however, takes the view that the time has come to speak out plainly, and make the conclusions of historical research familiar to the laity. *Dogmengeschichte* must be brought out of the library into the street and market-place. Nothing, certainly, could be better fitted to attain this end than the style of perfect simplicity, the candour, the sympathy with which our author writes. No doubt he assumes too lightly that all the science is on one side. We should all concede, probably, that the stream of later Christology, when at last the theological mind had grown all but indifferent to the facts of history, did become confused and defiled by the tributaries it received from boundlessly arrogant and incredibly artificial speculation. But it is one thing to concede this, and quite another to place the point of departure from truth deep in the New Testament itself; and on this subject we prefer the guidance of Loofs and Seeberg to that of Krüger. Krüger's view of Jesus Christ, in a word, is inwardly at war with that of the apostles. There is not a sentence in his book to suggest that the Church is right in claiming for her Lord a more than creaturely dignity. There is not a syllable from which we should infer that the believing mind is justified in looking up by faith to the exalted Jesus, and speaking to Him in prayer. The primitive belief in the almighty and omnipresent love of the Risen Lord, the unfaltering trust that He is at God's right hand and will come again in glory, simply drops out silently, and counts for nothing, when the case is summed up, and we are asked to determine Jesus' place in the spiritual world. Yet the single consideration that St. Paul's conception of Christ, as the Incarnate Son of God, was never, so far as we know, the subject of denial or controversy in the primitive Church, ought surely to have suggested a caution to Professor Krüger, and moderated the sweeping universality of his verdict. After all, does any man know anything about Jesus Christ which the apostles have not taught him? Surely we may reject the formulæ of Dionysius the Areopagite without feeling ourselves bound to add that not only the author of the Fourth Gospel, but the Synoptic Evangelists, have radically misunderstood Jesus, and that St. Paul, by speaking of an Incarnation, really turned the gospel into theosophy. It is significant, indeed, that Krüger concludes his book with a quotation from Goethe, and, like not a few members of his school, obviously derives positive support and encouragement from the fact that the great poet thought of Jesus Christ as they do. If Goethe was a Christian, his opinion counts for much, perhaps; but then, was he? Could he even have repeated with personal conviction the first article of the Apostles' Creed, 'I believe in God the Father'?

Still, if it be once understood that Krüger's presuppositions are of this 'modern' cast, we can have nothing but praise for the work he has given us, or the erudition and force of mind he has put into it. The student could scarcely have a better conspectus of the main line in the History of

Dogma. Particularly fresh and good are his account of Gnosticism, of Tertullian's doctrine of the Trinity, of Paul of Samosata's Christology (on which he looks very kindly), of Augustine, and, in the post-Reformation period, of Socinianism. There are some useful notes on literature, and a very complete index. H. R. MACKINTOSH.

Edinburgh.

The Attitude of the Prophets towards Social Problems.[1]

NOT long ago a distinguished Roman Catholic began an address to his co-religionists with the assumption: 'We are all of us, I take it, interested in the social questions which nowadays are clamouring for consideration.' He then went on to describe 'the teaching of the Church of England in pre-Reformation days as to the relations which should exist between the classes of every Christian community.' Professor Kleinert, too, counts on the widespread interest which this subject has aroused, and goes further back than Abbot Gasquet, even to the prophets of Israel, in search of guidance.

Not that he is at all disposed to regard these men as having been devoted only or mainly to social reform. That is a mistake into which some men fall headlong. Renan wrote of the prophets as though they closely resembled the radical journalists of contemporary France. Kleinert sees them in another light. 'One thing, at least, they all have in common, and it is the source of their irresistible, inflexible energy. They have a real God; they know Him, have had experience of and acquaintance with Him as a Living Being: never are they subject to the slightest doubt of Him; they are as sure of Him as of their own soul, yea, more so. "Their certainty of God is overpowering, and is independent of reasoning processes." However high they may rate the traditions of their nation, it is not in anything traditional; however manifold their powers of thought and imagination, it is not in anything excogitated by themselves, that they find their power and authority. It is Truth itself, not made by them, but master of them, constraining them to its service, will they nill they. . . . The secret of the prophet's might lies in his sure conviction that God is, and that this God has called him. Here is the foundation of that incorruptible veracity, that ingenuous daring, that inflexible virile courage, which distinguishes the genuine prophet from the man who flatters rulers and from him who flatters the multitude.'[2]

The prophets had an incomparably deep influence over their fellow-countrymen in all departments of life, religious, ethical, social, domestic, political. To understand its nature and extent, we must first realize the state of the nation in each successive period. And the book before us is a real help to this. It supplies a full and connected view of the conditions of life from Amos to Malachi. The prophetic canon, together with such books as Deuteronomy and Job, is used with much judgment to provide the materials for the picture, and one is a little surprised at the wealth of matter which this skilful investigator finds available.

One or two quotations will indicate the thoroughness with which Professor Kleinert has studied the characteristics of the writers whom he is expounding. After insisting on the substantial agreement between Amos and Hosea, he says: 'But the spiritual features of Hosea distinguish him essentially from his great predecessor. Besides the innate capacity for grasping the concrete and the obvious, there is in Hosea a meditative and inquiring spirit, which searches into the reasons of things, and presses on beyond symptoms to radical causes. The knowledge which he wields is not like that of Amos, an acquaintance with the world gained through the senses, through hearsay of all kinds and personal observation—a knowledge which, according to the requirements of the moment, contributes to the vigour of his speech. It is gained rather by his having steeped himself in his people's past; its various elements are co-ordinated by meditation; it influences decisively the flow and structure of his speech. If we bring home to ourselves his uncommonly high idea of the part which the priests should take in the instruction of the people, an idea which accounts for the sharpness with which he rebukes them ($4^{6ff.}$); if we join to that his great knowledge and appreciation of the national history; if we bear in mind that he was acquainted with the Torah, not as mere oral utterance of the prophets, decisive for a special occasion, but also in the form of written ordinances to which

[1] *Die Profeten Israels in sozialer Beziehung.* Von Dr. P. Kleinert. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1905. Pp. 168. M.3.50.

[2] P. 24 f.

the priest must advert in teaching the people; if we further notice how, in exculpatory terms, yet with the consciousness of personal knowledge, he designates the populace whom the priests had neglected as the "unwitting" multitude, we shall hardly err in recognizing in him a member of the priestly caste, a priest who took his vocation seriously, and was therefore forced to become a prophet because of the shortcomings of the priests.'[1] On a later page there is an instructive statement of the contrasts which were fused into a living unity in the person of Ezekiel. The loftiness of his mind is eulogized. 'His visions sweep past us like the gigantic dust-pillars which the fiery blast of the desert drives on, filling heaven and earth, carrying forward in its irresistible whirl and overwhelming by its weight all that stands in the way. . . . We can easily understand how he came to be especially valued by men of poetical and rhetorical genius, strongly drawn towards the sublime—a Gregory Nazianzen amongst the ancients, a Schiller amongst the moderns. But this love of the magnificent is crossed in him by a tendency to mathematical calculation, which, with its symmetrical numbers and measures, loses itself in the minute.'[2]

We cannot enumerate the weapons with which the several prophets are here shown to have fought the crying evils of their times. Here are a few words from the chapter on Hosea: 'It is a social force of the first order, and an important advance on Amos, when Hosea no longer proclaims that justice alone is a sufficient foundation for the national weal, but adds the requirement of love. If Yahweh's feeling of love (*ăhăbhā*)—the Alpha and Omega of Hosea's speeches—reveals itself in His loving-kindness (*chésed*), this in turn should rouse and sustain the mutual loving-kindness of compatriots. "I have pleasure in loving-kindness and not in sacrifices," the Divine Word declares (Hos 6^6). Six times, and that in passages of extreme importance, do we meet with this characteristic designation of *chésed* which is absent from Amos. It is instructive to see how Hosea connects it with his predecessor's results. "Sow to yourselves righteousness," he says, "and ye shall reap according to the measure of loving-kindness" (10^{12}). Righteousness needs for its completeness the loving-kindness which each citizen owes to his fellow-countrymen. Is there any need to point out the great social significance of this? We have admitted that the ethical centre of gravity of the social problem lies in the highest possible moral culture of the personal life (p. 8): here we see the road to our goal. Love as the fundamental demand gives to religious and moral conduct a fervour and inwardness which can never be realized by a community, but only by an individual personality; along with that personality it also reaches full development. On the other hand, it is the most effectual bond of unlike dispositions, it fills up the gulfs which divide men, it cures injuries, it is the condition and the guarantee of the prosperity of the entire community. In the whirlpool of the perishing commonwealth Hosea and his message were swallowed up. Even in the days of his successors the germs which had produced his seed-corn could not be turned into established forms of active popular energy. But when the crisis of which he saw the beginnings had been passed through, and the new birth, for which the men of his day were not ripe, broke forth to the light in later centuries, there rose from the grave his word concerning the response which is to be made to the loving-kindness of God by the loving activity of man. The original Christian communities were the first organizations formed by it, and if we to-day are no longer able to conceive of the solution of the social question apart from organizations of watchful love, it is because the virgin soil which the seer's eye beheld has at length come under the plough."[3]

Professor Kleinert does not essay to prove that the prophets invariably advocated the best measures, or that the remedies suitable to their circumstances would avail for ours. He looks on Zephaniah's forecast of a small and poor community, an afflicted people, trusting in the name of the Lord, as far less worthy than Isaiah's statesmanlike conception of a peaceful, well-ordered nation, governed by a wise king and righteous officials. He sees that Micah was face to face with the terrible difficulties of city life, but feels that it is not always feasible to overcome these by providing that every man shall have a freehold in the country, and sit under his own vine and fig-tree. The beneficent provisions of the prophetically inspired law of Deuteronomy are set forth impressively; but it is acknowledged that under the circumstances they were foredoomed to failure. It is admitted that

[1] P. 39. [2] P. 109. [3] P. 45 f.

Ezekiel is less of a prophet than of an organizer when, like Tolstoi, he prescribes an equal division of the land. Our author can afford to be thus candid because he never loses sight of the fact that the value of the prophets does not consist in the specific remedies which they prescribed, but in the truth which all of them inculcated, and each in his measure sought to apply, that the one indispensable requisite for the solution of social problems is character. There are other elements, which vary from time to time; but if rich and poor, employer and employed, the landowner and the lacklands, were all to become good men, the way out of most of our distresses would soon appear. 'The first and last solution, the success or failure of which decides all the rest, is the good man, the self-controlled character, firm, pure, capable, reliable—the moral personality. If this is lacking, a gigantic structure of organized helpfulness, equipped with the finest appliances, may be devised and established; it will but prove a Colossus with feet of clay, which crumbles into ruin on its fragile base.'[1]

Perhaps it is scarcely worth mentioning that some of the critical conclusions on which the exposition depends are other than the ones generally received. We can all make the allowances for these which we deem requisite. And Englishmen who read this really valuable and stimulating book will correct for themselves the somewhat careless printing of the extract from Carlyle on p. 135.

JOHN TAYLOR.

Winchcombe Vicarage.

[1] P. 8.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

Formalist and Hypocrisy.

THE next incident of the journey is the advent of Formalist and Hypocrisy, who came tumbling over the wall on the left hand of the narrow way. The figures have a connexion on the one hand with the Cross, and on the other hand with the Hill Difficulty. It is at these two points, more perhaps than at any other in the whole journey, that *reality* tells and is indispensable. (It is interesting to note that it was at the Valley of the Hypocrites, in Dante's *Inferno*, that the earthquake of Calvary had broken all the bridges.)

Formalist, the man of precedents, the stickler for correctness, or the lover of ritual, has many representatives in every generation and in every church. There are many varieties of him, from the artistic lover of beauty for its own sake, apart from truth, down to him whom Creech calls 'the person who adopts the forms and externals of religion to quiet a stupid conscience.' The point that all formalists have in common is this, that they prefer form to substance, the mere art of expression to that which is to be expressed, manner in general to matter. The modern types which are most in evidence are the religious people who practise this fashion in the extreme High Church on the one hand, and in the worship of dead orthodoxy on the other; in art it is represented by that extreme realism which exaggerates and abuses the excellent maxim, 'Art for art's sake.'

Hypocrisy is Formalism run into falsehood. When the form is there without any reality corresponding to it within, you have the hypocrite. The easiness of profession and the interestingness of outward show are apt to beguile men into this vice, apart from baser motives. The profession has so many points fitted to engage one's own attention, and to catch the eyes of others, that it is quite possible to live for it, engaged with the outside appearances of things, while all the time the inner life and character are decaying. This may happen consciously or unconsciously, and it has happened so frequently that by some persons the name of hypocrite is applied to any one who makes a clear religious profession. Duncan Mathieson is said to have asked a child in a Northern town whether there were any Christians there. The child replied with a prompt denial. The evangelist, nonplussed for a moment, remembered how things stood, and asked whether there were any hypocrites there. He was at once directed to the house of one of the truest saints he had ever known. Hypocrisy does not consist in

making a profession, but in making it when one has nothing to profess.

Bunyan's own Experience.

Even for this part of the allegory, Bunyan was able to draw from his own experience. It is very curious to think of him in the capacity of Formalist, yet here are his words. He is describing a time when he would 'go to church twice a day, and that, too, with the foremost.' 'I adored,' he says, 'and that with great devotion, even all things (both the high place, priests, clerk, vestment, service, and what else), belonging to the Church . . . had I but seen a priest (though never so sordid and debauched in his life), I should find my spirit fall under him, reverence him, and knit unto him; yea, . . . I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work did so intoxicate me' (*Grace Abounding*).

Bunyan as a hypocrite is still more difficult to conceive, yet in the same book he tells us, 'for though, as yet, I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and indeed I did all I did, either to be seen of, or to be well spoken of, by men; and thus I continued for about a twelvemonth or more.' This, however, we must take, like much else in the same strain, *cum grano salis*. This sin was peculiarly alien to his frank and truthful nature, and the following quotation seems better to express him. 'Even then' (*i.e.* at his worst time), 'if I had at any time seen wicked things by those who professed goodness, it would make my spirit tremble. As once above all the rest, when I was at the height of vanity, yet hearing one to swear, that was reckoned for a religious man, it had so great a stroke upon my spirit that it made my heart ache.' This natural abhorrence explains the singularly small attention given to Hypocrisy in the *Pilgrim's Progress*. Dickens puts this vice into the forefront in his Chadband, Pecksniff, etc.; Carlyle seems always to be aware of a multitude of hypocrites in the background of his audience. Bunyan's outlook upon life is healthier, and hypocrisy is not interesting to him.

Incident and Conversation.

The two figures are closely connected, for they have much in common. Each flippantly lives on the surface of things, lightsome and fashionable, but heartless. The hypocrite is of course a formalist, and becomes only more so as he goes on. He may be in the fullest sense conscious of his hypocrisy, knowing his life to be a lie but counting upon other people not knowing it. But more frequently he deceives himself as well as others. Busy here and there upon the surface respectabilities of life and religion, he does not know that the soul of them has died out of them. Again, the formalist tends to become a conscious hypocrite. His natural delight in form inevitably tempts him to exaggerate or at least to touch up his experience and to pose as spiritual.

The Meeting.—'They made up apace,' for sham is always easier in one sense than reality. They are quite willing to make friends—in which, by the way, Formalist is not by any means like all his kind; the one-fingered handshake of the ritualist is a perpetual source of mingled pity and amusement to all human men. Their account of themselves is frank; they 'are going for praise to Mount Zion.' This is an old conventional phrase which means no more than 'doing a praiseworthy thing'; but even in Bunyan's use of it, some sarcasm is lurking. No doubt they hope to get praise as they go, as well as at the end of the journey. This is indeed the root of their offence. These are essentially theatrical religionists who play to the gallery, and can do nothing without having an audience in view. Christ in His own second temptation, in many of His words to Peter, and in still more to the Pharisees, condemned all such theatrizing. Indeed, common sense condemns it. These men expect praise for a life in which one fails to see anything specially praiseworthy. They wish to be saved; and yet, in the spirit of Little Jack Horner, they wish vast credit for what is, after all, an act of wisdom rather than of virtue.

Their Mode of Entrance.—They come tumbling over the wall. This is one of those short cuts to holiness and salvation which always prove in the end the longest way round. Dante, in the beginning of his journey, tried such a short cut up the steep mountain, but was driven back by the blessed intervention of the wild beasts, to that long and dismal journey which ended in the heights of heaven. These men plead, in defence of their entrance, the plea of custom. Their short cut is a right-of-way, justified by use and wont; nay, is it not often a 'church road' to boot?

In this there is, no doubt, a reference to the ritualistic habit of leaning back upon antiquity. There is a real and great value in authority, and he who despises the experience of the past proclaims, not his independence, but his ignorance of history. Yet it is often forgotten that all is not venerable which is old. In every generation there have been fools and knaves as well as worthy men; and an error after a thousand years, is an error still. The mere fact of authority and antiquity can set no man free from the responsibilities of individual judgment. But *custom* applies to the present as well as to the past. There are so many respectable people who have never entered in at any wicket gate, that to talk of 'one way' of entrance is to seem presumptuous. Nothing takes the edge off warnings so much as the comfortable feeling that we are lost in the crowd, and that 'the chances are I'll go where most men go.' It is this ignoring of the individual and solitary character of all religious experience that beguiles perhaps the majority of those who go astray.

The Answer to all this is the question whether it will stand a trial at law. The witness-box has nothing to do with custom, with vague feelings of hopefulness and a general sense of well-being. Law deals with evidence and facts, which are easily forgotten when a man is making out a case for himself, but come up with terrible awkwardness in cross-examination.

They meet this argument by hard fact, as they think,—'if we are in, we are in.' They are walking this stretch at least of the Christian road. It is an old fallacy which asks the question, At any given moment, suppose you were not a Christian, how many things would be different from those which as a Christian you are now doing and saying? Genuine Christianity is not a mere mass of detail. It is good works and profession springing from a relation with God. Christ is continually calling men's attention away from the questions of leaves and flowers to the essential matter of the root. The details may be imitated for other ends: they may even, as Dr. Dods expresses it, be 'done to keep Christ at a distance.' So that the answer of Christian refers men back to the Rule and the Master—great commanding facts which put all other reasonings out of court. The whole passage reminds us of Mr. Gifford's advice to John Bunyan: 'He would bid us take special heed that we took not up any truth upon trust; as from this or that, or any other man or men; but cry mightily to God, that He would convince us of the reality thereof, and set us down therein by His own Spirit in the holy word.'

Personalities.

For such men as these there is always the expedient of 'abusing the plaintiff's attorney.' They taunt Christian about the coat on his back—a sneer in which there is yet the recognition of a difference between him and them. There is something about a true Christian which the world recognizes. The worldling in his essential nakedness often sneers at the robe of righteousness, but in his heart he envies it, as the poor envy the well-clad rich. Sometimes, indeed, the worldling seems fashionably clad, but his is a stage dress at best, and not meant for rough weather. The Christian's coat may seem clumsy and ill-fitting, but it will wear and keep him warm.

So these men 'looked and laughed,' and went their separate way. It was the silliest thing to do, as silly as it was rude; but it served to take the edge off the rebuke, and soon 'they were released from the honest eyes of Christian.'

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XXXVI. 22–24.

'Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.'—R.V.

EXPOSITION.

'The winter house.'—In common parlance the lower apartments are simply *el beit*—the house; the upper is the

alliyeh, which is the summer house. Every respectable dwelling has both. . . . If these are on the same storey, then the external and airy apartment is the summer *house*, and that for winter is the interior and more sheltered room. It is rare to meet a family which has an entirely separate dwelling for summer.—THOMSON.

'The ninth month.'—The ninth month . . . corresponded approximately to our December. It was therefore the cold and rainy season; December is a stormy month in Palestine.—CHEYNE.

'A fire in the brasier.'—The rooms of Eastern houses have no stoves, but in the middle of the floor there is a depression, in which is placed a sort of basin with burning coals, for the purpose of heating the apartment.—KEIL.

'When Jehudi had read three or four leaves.'—The English words suggest the idea of a papyrus book rather than a parchment roll, but the Hebrew word (literally = a door) may indicate the column of writing on such a roll, as well as a leaf.—PLUMPTRE.

PAGES . . . properly door-wings, denoting the columns, the four-cornered squares into which the rolls were divided. . . . From this usage has come the designation of chapters or sections as 'doors' among the later Jews and Arabs.—ORELLI.

THE term implies that the action of cutting was repeated several times; but we are not to suppose that each successive portion was cut off as it was read. The indignation of the hearer translated itself into the repeated mutilation of the roll, until all the roll was (cast into the fire) and consumed.—CHEYNE.

'The king cut it with the penknife.'—The word for 'penknife' is used generally for any sharp instrument of iron—for a razor (Ezk 5^1), and for a sword (Is 7^{20}). Here it is the knife which was used to shape the reed, or *calamus*, used in writing.—PLUMPTRE.

'And they were not afraid.'—So hardened was the king, that he and his servants neither were terrified by the threatenings of the prophet, nor felt deep sorrow, as Josiah did in a similar case, nor did they listen to the earnest representations of the princes. עַבְדָיו are the court attendants of the king in contrast with the princes, who, according to v.^{16}, had been alarmed by what they heard read, and wished, by entreaties, to keep the king from the commission of such a wicked act as the destruction of the book.—KEIL.

THE SERMON.

The Rash Penknife.

By the Rev. J. Thain Davidson, D.D.

Jehoiakim's career is that of one who wilfully resisted the Spirit of God. He had a godly father and upbringing, and might have been warned by his brother's fate. But, like many who begin life with bright prospects, he committed moral suicide. They run into sin with their eyes open, kill conscience and their best aspirations, and think they can turn to God when they have got all the enjoyment they can out of the world. But it is not so. There are two lines of rails—one leading to the right, the other to the left. Jehoiakim chose the left, and rushed down its steep incline till at last he defied his Maker and thrust into the fire the warnings of Heaven.

At the beginning of his career he would not have dared to do this; but neglected warnings had hardened his heart. He neglected the opportunity of reform when he was released by the king of Babylon. Again, when Urijah was sent to warn him, he had him put to death. Still, he gets another opportunity of repentance; but, when he refuses to hear the message given through Jeremiah, his day of grace is over. Though he lived four years longer, he had no more offers of mercy.

i. Those who in early life have resisted holy influences generally turn out the most wicked of men: just as a man who is good in spite of a bad upbringing is often one of the best of men. When one tramples on convictions, and resists God's dealings, he sears his conscience and hardens his heart. He who resists the Christian influences and prayers of early days often plunges into the opposite extreme of iniquity.

ii. If a man's religion is not genuine, trouble often drives him farther from God. Even those who have borne a Christian character have often been soured by calamity. Ahaz 'in the time of his distress' trespassed yet more against the Lord. A time of pestilence often produces an outburst of wickedness. There is no truer touchstone of character than the way a man treats God's chastenings.

iii. As the heart gets hardened there is a growing unwillingness to listen to God's voice. When Jehoiakim was a boy he may have heard his father read the law in the temple, and bind his people in covenant to serve the Lord; but as he grew older he shut his ears to the warnings of the prophets, killed Urijah, and cut and burned the prophetic roll.

The Indestructible Word.

By the Rev. F. B. Meyer, B.A.

i. Eyes opened to see. There was a great difference between Baruch and Jehudi or the princes, but almost as much between him and Jeremiah. The faithful scribe could write the message; to the prophet vision was given. Men may be seers still. To some the veil of sense

darkens all; others have the vision of the presence and care of God. Such things are hidden from the wise and prudent, but revealed to babes who love God, and whose eyes are opened to know Him. All Christians should have this power. But it cannot be acquired or learned. It is the gift of God, who can open the eyes of the blind.

ii. Use of the penknife. The penknife has been used to the Bible in many ways—in the suppression of the Scriptures; in the hostility of infidelity or science; in a ruthless criticism; in evading or toning down passages which are in conflict with our own ecclesiastical or doctrinal opinions. Earnest Christians practically cut out large portions which do not suit their views. But the Bible is like wheaten bread, which contains all the properties necessary for life. We need it all.

iii. The indestructible Word. Men may destroy the words and the fabric on which they are written, but not the Word itself. Jeremiah wrote another roll. The money spent in buying up copies of the Bible to be burned enabled Tyndall to issue it in a cheaper and better form. All the warnings of Jeremiah came to pass in spite of the destruction of the roll. Let those beware who deny the testimony of Scripture to the retribution of sin and the wrath of God. The record may be destroyed, the facts remain.

Illustrations.

Contempt of Warning.—'There is a story told of Thomas Carlyle which may be true. It was at a dinner party, and Carlyle sat silent listening to the talk of lesser men, the snow on his hair and the fire in his amber eyes.

'"The British people," said one of the company, "can afford to laugh at theories."

'"Sir," said Carlyle, speaking for the first time during dinner, "the French nobility of a hundred years ago said they could afford to laugh at theories. Then came a man and wrote a book called the *Social Contract*. The man was called Jean Jacques Rousseau, and his book was a theory and nothing but a theory. The nobles could laugh at his theory; *but their skins went to bind the second edition of his book.*"'—F. Marion Crawford (*Doctor Claudius*, c. xiv.).

'Here's freedom to them that wad read,
Here's freedom to them that wad write,
There's nane ever fear'd that the truth should be heard,
But they whom the truth would indite.'
Andrew Lang's *Burns*, p. 509.

The Human Heart.—In his volume, *Mosses from an Old Manse*, Nathaniel Hawthorne writes a fanciful paper descriptive of the uselessness of destroying effects while the root cause is left untouched. 'Once upon a time,' he writes, 'this wide world had become so overburdened with an accumulation of worn-out trumpery that the inhabitants determined to rid themselves of it by a general bonfire.' An endless line of barrows, waggons, and trains stretches out to one of the western prairies, bearing all badges of rank, hogsheads and barrels of liquor, the world's stock of armaments and weapons of war, with all implements of cruelty and torture, and every book which has been a source of evil. These are burnt in the great fire. A group of thieves, murderers, and drunkards lament that their occupations and pleasure have gone, and to these the devil comes and says, 'Be not so cast down. There is one thing these wiseacres have forgotten to throw into the fire, without it all the rest of the conflagration is just nothing at all—and that is the human heart.'

In like manner, when the effects of good men are destroyed, our Lord stands by and says, 'Fear not, out of the heart are the issues of life, and I am still living to inspire My people to do deeds of goodness. The works may be destroyed, but the Workman abides.'

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he; and then with twinkling eye,
'The anvil wears the hammer out, you know.'

And so I thought the anvil of God's Word
For ages sceptic blows have beat upon,
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.
John Clifford.

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The Reading of Scripture in Public Worship.

The conduct of public worship is a matter which affects us all. It has its importance even where there is a fixed order of service. For there the question comes up occasionally whether that is the best possible order, and whether an order of service should pass unaltered from generation to generation or should be periodically revised and made to suit new needs. But where the order of the service is left to the judgment of the preacher there is nothing, unless it be the contents of the gospel message, which demands more earnest thought and care.

An article on the 'Reading of Scripture in Public Worship' having been contributed to the October number of The Expository Times, by the Rev. William Taylor, M.A., Montrose, it occurred to us to ask what his fellow-churchmen thought of the rather decided opinions which he held on the subject. The response showed how important the subject is, and how difficult. Some of the letters received, or quotations from them, have already been published, and this month we publish a few more. It will be seen that these letters or quotations have been made as representative as possible.

But it is not enough to have the mind of one Church only on the matter. We have therefore invited the ministers of the Congregational Churches in England to express their opinion, and we hope to publish a selection from their letters next month.

I.

By the Rev. James Millar, B.D., New Cumnock.

In his article on 'The Reading of Holy Scripture,' Mr. Taylor decides somewhat over-confidently between the two methods which he discusses. He says that it cannot be seriously disputed that the Bible 'should be read, as far as possible, consecutively,' and, with an objection which this 'as far as possible' renders not a little ridiculous, he summarily dismisses the alternative plan, namely, that of selecting passages in keeping with the subject of the sermon. Of course we must all sympathize with the real purpose—not mentioned by Mr. Taylor—of those who first adopted and recommended the consecutive reading of holy writ. It was intended that by this means the hearers should obtain a complete and systematic knowledge of all the books, and should know them, not only in parts, but as wholes complete in themselves, and definitely related to each other. And in the early periods of Church history this could only be secured at all, and was no doubt largely secured, by this public reading. Copies of the Bible were few and the art of reading was known only to scholars, and the great mass of people were entirely, or at least mainly, dependent on what they heard from the lectern, for all they could learn of the history of the Jews or the doctrines of the Faith. And, on the other hand, this very dependence resulted in a power of concentration and a strength of memory that are probably as rare now as the art of reading was then. Given these early conditions, and Mr. Taylor's arguments, and especially his quotations, are quite relevant and not without weight.

But ecclesiastical history should not be too self-contained, and churchmen must sometimes look beyond their own narrow domain, if they are to reason aright. And there is one fact which cannot be left out of account in this connexion. If the invention of printing belongs primarily to secular history, it has had an effect on the conditions of Church life which is quite as worthy of being remembered as the evidence of the practice of presbyters in the first three centuries. The multiplication of copies of the Bible, and the spread of education, have completely altered the case, so that listening to the reader has not only ceased to be the sole means of obtaining the complete and systematic knowledge desiderated, but has become utterly useless, if not positively opposed, to that end. The studious worshipper will not content himself with one chapter a week, if he desires to obtain a clear comprehensive view of a period of history, or of the argument of an epistle. None of the books of the Bible is long; each can be read at one or two sittings; and it is only in this way that the object of continuous and consecutive reading can be really secured. And as for the other members of the congregation, I am afraid that if Mr. Taylor, at the close of ten years' reading, according to his favourite method, were to put them through an examination as to the plan or leading features of the Old and New Testaments, he would find the results most disappointing. Nay, I wonder how many could, on any one

Sunday, give him an idea of the contents of the chapter read a week before, or of their relation to those of the one then being read. It is a nice idea, a pretty theory, that underlies Mr. Taylor's 'systematic and as far as possible consecutive' reading, but it is utterly futile for the purpose it is supposed to serve.

The other plan is based on the belief that, so far as the worshippers are concerned, the aim of the whole service should be to produce one definite and strongly marked impression on mind and heart. The subject of the sermon ought therefore to govern the selection of the psalms, hymns, and passages of Scripture, and should also to some extent give a colouring to the prayers. Now that is a perfectly intelligible and in the highest sense useful ideal. It is one that would be accepted as such by the great majority of the members of our Presbyterian Churches. The only question is whether it can be realized. Mr. Taylor says that with regard to the selection of passages from the Old Testament, at least, it cannot. He asserts that many ministers find it impossible, without falling back upon the Psalms. Well, to begin with, what is the objection to falling back upon the Psalms? Does he say this in the interests of what seems to many the meaningless and inartistic practice of prose chanting? If that is his idea, then we must join issue with him, and hold that the intelligent reading of a psalm is more worthy of a place in the service than an artificial performance in which the choir rush through so many words to the second, while the organist plays high jinks on his instrument, and the congregation—if they take part at all—mutter and mumble in a vain endeavour to keep pace with the leaders. Heaven preserve us from prose chanting. It is a purely Anglican innovation—apart, of course, from Gregorian music, which comes under another category—and is not worth adopting.

But leaving that aside, surely the range of the Hebrew Scriptures is not so narrow as Mr. Taylor supposes. He cannot expect every Christian doctrine, or every branch of Christian ethics, to be adequately enforced, but that is not necessary for our purpose. If we remember that the rudimentary has a relation to the mature and fully developed, which often gives us a much needed key to the interpretation of the latter, that the lights in a picture require for their proper effect a presence of shade, and that even contrast and contradictions, real or apparent, rouse thought and stimulate the reasoning faculty, we can have little difficulty in grouping together passages from the two divisions of the Canon. No doubt this requires care and study. It is much easier to enter the pulpit with a cut and dry order of service, but the care in selection and the studious endeavour to procure a real uniformity will well repay all trouble.

And, lastly, one thoroughly familiar with his Old Testament will not omit much from his reading that is of any real practical value. No doubt, as long as the Church remains content with a translation that is confessedly inadequate and often unintelligible, the blanks will be more numerous than they need be. But that does not enter into the discussion. Even as it is, the rightly equipped preacher or reader will be led to pass from book to book in his quest for thoroughly appropriate passages until he has to some extent at least exhausted its variety and fulness.

II.

By the Rev. A. W. Wotherspoon, M.A., Oatlands, Glasgow.

As to the place of the lessons in the order of service, I understood that the worship proper consisted in the singing of psalms, and that this preceded the reading of Holy Scripture, itself necessarily preceded by the preparation of the worshippers through confession of sin and prayers for pardon and peace. This gives in practice—

1. The old 'gathering' psalm or hymn (which used to be given out by the precentor or reader—the minister entering while it was being sung).

2. Prayers, of Invocation, Confession, etc., and supplications; and, as thus drawn near to God, the Lord's Prayer.

3. Psalms, or at least a psalm.

4. Holy Scripture, read and expounded in preaching—leading up to those acts which belong to 'the Breaking of Bread,' of Intercession and Thanksgiving.

III.

By the Rev. James Nicoll, Murroes.

First, I think it is incumbent to remember that the Scriptures were made for man, not man for the Scriptures; therefore no set system as such should ride over that principle. Secondly, it is incumbent to remember what particular variety or

stage of 'man' there may be, either in any given congregation, or even on any particular occasion of that congregation meeting. If you neglect this, you might as well at once read in the original the Scriptures falling to be read on many occasions, for all the sense they would convey to the hearers. Thirdly, if you could make the congregation attend as regularly as a schoolmaster expects his pupils to attend in their classes, you might begin at the very beginning and work steadily through to the end of any particular course adopted, with edification; but, if you can't do that, you may possibly be sacrificing your people and their worship to a mere hobby or fancy. Fourthly, events—the unexpected—the impressive—one might say, Providence, does not fall in easily with set systems; and it might therefore be rather incongruous to have one's own and one's people's minds dominated by one master feeling, and the Scripture passage set for the day expressive of quite another.

These, however, are not reasons against some plan or system, if it could be devised, but against making it either indispensable or too important. Many a minister would be glad of a little guidance in the matter for ordinary times, or at least for concerted action—the feeling that he was doing what was being done in most of the other churches at the same time. Perhaps the difficulty is part of the inheritance of our day. Many things have happened since the Scriptures were practically all history, all knowledge, and all literature for a considerable portion of people. They are still literature, history, and knowledge; but parts of them need a deal of explaining in proportion to the practical moral they yield (I refer particularly to the Prophets), and parts of them are obsolete in form in relation to the mental habits of the living generation. Such is my opinion.

IV.

By the Rev. T. E. S. Clarke, B.D., Saltoun.

The importance of the reading of Scripture in the public worship of the Church will be readily acknowledged by all. It is not so easy to find a perfect method, and perhaps Mr. Taylor does not in his article fully appreciate the difficulty. It is little help to quote the systems of the so-called Apostolical Constitutions and the Westminster Directory, because of the great change that has taken place in the last fifty years in the Christian view of the inspiration of the Bible. As is well known, the early Christians adopted from the synagogue the Rabbinical view of verbal inspiration. This view dominated the Church for centuries, and as long as men thought that every verse of the Bible was equally inspired, and every word and letter equally infallible, there could be only one system—that of reading the Bible from beginning to end. We still regard the Bible as the inspired Word of God, but most of us have rejected the verbal inspiration theory. Probably there is no one who would maintain that *every* chapter of the Bible should be read in public worship, or, if it were, that it would be for edification. No one would accuse Mr. Samuel Smith, M.P., of heterodoxy or of want of reverence for holy writ. Yet he writes: 'The historical parts give true history, but verbal infallibility is too much to claim for them. In the imprecatory psalms there are expressions that hurt the Christian conscience.'

One book of the Bible the lectionary appoints to be used from beginning to end—the Book of the Psalms. It is difficult to account for this unless it is a slavish imitation of the Church of England. On this practice I quote the advice of Professor Flint to his students: 'Nothing should be selected from the Psalms which falls distinctly below the demands of Christian piety. In the Church of England the Psalter is sung boldly from beginning to end. I do not admire that boldness. There are Psalms in the singing of which I would not join on any consideration.'

The lectionary states that 'The first lesson in the morning service is selected from the historical books of the Old Testament, on the principle of conveying an outline of sacred history; and the first lesson in the evening service is taken from the prophetical writings, the order of the Canon being followed throughout.' Much might be said for a Table of Lessons which gave a historical account of the nation of Israel, or of the development of prophetic thought. But when this is attempted on the principle of following the order of the Canon, it is obviously a hopeless attempt. There could be no greater mixing up of the centuries than the canonical order of the Prophets.

Again, during the year, the order of the lectionary is broken by eight special days, which Mr. Taylor would reduce to six. On these, he confesses, passages should be chosen on the principle

of suitability. Whether such days should be observed is too large a question to be discussed here. But I protest against Mr. Taylor's statement, that the objections of our ancestors to the observance of them was due to 'prejudice.' They founded, rightly or wrongly, on clearly defined principles. One was, that the Church of the Apostles knew no such special days; another was, that the specializing of a few days in the year led to the degradation of the Lord's Day. Our ignorance of the day of the year on which our Lord was born, and the uncertainty as to the day of the week on which He suffered, prove at least that the first objection had a historical basis, even if the argument drawn from this was too sweeping. The fact that the weekly Lord's Day is nowhere so well observed as in Scotland shows that there was some wisdom in the second objection. In Roman Catholic countries, feast days and saints' days have very much overshadowed the Lord's Day. While in Protestant countries, where such days are kept, there is a tendency among many to attend church only on the special days. Our ancestors may have been right or wrong in their conclusion, but it is not fair to say that their objections were due to prejudice. Indeed, it may be pointed out that the introduction of special days creates an awkward difficulty for the system that Mr. Taylor favours. If on six or eight or ten Sundays in the year a minister may, nay must, choose passages suitable to the theme on which he preaches, why should it be said that he is guilty of 'an unintentional degradation of the reading of the Scriptures,' if he adopts the same principle on other days? This is the weak point in Mr. Taylor's argument. He tries to combine two principles that will not harmonize. A useful lectionary might be drawn up, based on the Christian year. Whether it will be acceptable in Scotland is another question. Or one might be drawn up presenting in an intelligent manner the historical development of religious thought in the Old and New Testaments. Till either of these appears, the likelihood is that most Scotch ministers will adopt what Mr. Taylor calls the principle of suitability.

V.

By the Rev. A. J. Campbell, B.A., Lerwick.

My custom has been for the last two or three years to go straight through the historical books of the Old Testament at my evening service, which has by far the larger congregation in this parish. I chanced to preach one day on the first chapter of Exodus, and the idea struck me that it would be well to go on right through the book. From Exodus I passed on to Numbers. I found the method so successful that I resolved to go on without halting till I should reach the end of 2 Kings. I am at present drawing near to the close of 2 Samuel, and by the time I have finished, it will have taken over twelve months to the books of Samuel. Sometimes a chapter gives material for two or three lectures. At other times several chapters have to be included under one heading. But I must add that I have found very few passages which would not lend themselves to the pulpit readily.

The course is liable to occasional interruption from the visit of another minister, but that is an exceedingly rare event here. I have, however, made it a point to begin immediately after the subject on which I spoke at my last appearance in the pulpit. I have been more than once struck with something very like a *sors liturgica* in the way in which the subjects have fitted themselves to natural and sacred seasons. I am not conscious of seeking to map out my programme in such a way as to reach a certain point on a certain date. Yet I have been pleasantly surprised to discover, say on the pre-communion Sunday or at Easter, that there lay a straight path from my subject to the associations of the season.

I once thought of a lectionary, but I found no lectionary of much value—the least useful being the selections in the Euchologion. At present we find on the market many encyclopædias of English literature, which seek to feed their readers on the tit-bits. The lectionaries go on the same system. I have often found some of my most fruitful subjects in passages which were omitted.

VI.

By the Rev. J. M. Frazer, B.D., Langside, Glasgow.

Every minister to a great extent must be a law unto himself. My own practice is to combine systematic reading with a chapter suitable to the text. Owing to the fact that so little continuous reading of the Scriptures is done in private, it is highly essential that in the congregation this should be attempted. The tendency of reading only those

passages which bear on the text is to narrow the Scriptures and to leave large tracts unknown, while for the hearers the benefit is not so pronounced as one may think. And for this reason—the sermon comes after the reading, and the hearers, as a rule, do not know what the sermon is to be about. Hence the bearing of the reading on the text is understood only in a retrospect of the whole service. Not many, it is to be feared, take a retrospect.

VII.

By the Rev. A. Irvine Robertson, D.D., Clackmannan.

My decided opinion is, that our Presbyterian ministers will never submit to be fettered by adherence to any prescribed order of lessons. Occasions occur constantly when the whole trend of the day's worship is, in a particular direction, affected often by some local event. The prayers, the praise, the preaching, all have reference to it; and it would be a mistake to make the lessons an exception because of some list laid down by a church committee or even by oneself.

VIII.

By the Rev. Thomas Pryde, M.A., Stonefield.

I believe with Chillingworth that the Bible is the religion of Protestants. Its place in Christian worship is seen from the place of the pulpit in the ordinary Presbyterian Church. It is the place of honour, where the altar would be in a Roman Catholic chapel, and the idol would be in a heathen temple. The pulpit is only an elevated desk on which the Bible rests, and from which it can be read and expounded conveniently in the hearing of the people. The preacher is a minister of the Word, and not a sacrificing priest. His message is not his own; it comes from Almighty God.

IX.

By the Rev. Hector Mackinnon, M.A., Shettleston.

I do not seek to underestimate the value of Scripture reading in our exercises of public worship. Its importance, indeed, can hardly be exaggerated. But I differ from Mr. Taylor's affirmation, that it is a degradation of the reading of the Scriptures to suit the passage or passages to the theme of the sermon. *The theme* of the sermon, mark you—not the treatment which that theme may receive at the hands of the preacher. The theme, if worthy of the pulpit and of what the pulpit stands for, is greater than the sermon itself, and, as I venture to add, greater than the portion of Scripture which may be read in relation to it. The love of God, for instance, or the sacrifice of Christ, or the operations of the Holy Spirit in the heart of the believer, the life which a Christian ought to live, or the hope he ought to cherish,— any one of these is greater than the chapter or verses of sacred writ which may be read in connexion with it, and one can hardly regard as a degradation of Scripture that it should be used with a view to shed light upon such a theme.

X.

By the Rev. R. Montgomerie Hardie, B.D., Cockpen.

The Bible readings should not be isolated, but should be chosen for the purpose of enforcing the lesson of the text. After all, the question is not what part, but in what manner, do we read the Word of God? In most cases it is read so abominably that it is quite non-effective. I have heard the story of the Resurrection read as if it were an auctioneer's catalogue. It is not too much to say that no matter where we place the reading in the order of service, if it is read pointlessly it will have no effect.

XI.

By the Rev. Robert Howie, Enzie.

The subject is of great importance, quite as much, in my view, as the sermon. No book, in my opinion, can be made so instructive as the Bible when properly read. I went once, in Edinburgh, to hear the Rev. John M'Neill on a week night. He had on the platform a professor of elocution. Before beginning his address, Mr. M'Neill said the professor would read us the Parable of the Prodigal Son, as it ought to be read. The professor certainly did this. It is well known what a powerful preacher the Rev. John M'Neill is, but his sermon that night, while I have no doubt up to his average, was not to be compared in impressiveness with the reading of the parable. I had no idea that the mere reading of this familiar portion of Scripture could bring out such power, and light, and pathos, and I could not help feeling that few gifts were more desirable than the

ability to read the sacred writings well. It is well known that it was a great treat to hear the late Henry Ward Beecher read a psalm. His fine musical voice, over which he had such mastery, could imitate the roll of the thunder or the low wail of an infant, and his intense earnestness enabled him to bring out the varied thought and feeling of these matchless productions of the Hebrew Psalmists, rendering his reading as powerful as his preaching. I know a minister in one of our large cities who has little gift for preaching; but there are two things he can do: he can pray and read the Scriptures. I heard him once read the story of the man who was blind from birth, and this he did most interestingly. With true dramatic instinct the characters of the various interlocutors were finely brought out, making his reading instructive to a degree.

The Masai and their Primitive Traditions.

By Professor the Rev. George G. Cameron, D.D., Aberdeen.

VI. Moses.

Events similar to those reported in the O.T. in connexion with Moses are associated in Masai tradition with more than one person — particularly with Marumi and Musana. The name of Marumi's father was Geraine, but he bore the surname of Eramram, *i.e.* the stutterer—stuttering being a hereditary characteristic of the family (cf. 'Austrian Lip'). For the name Eramram, cf. Ex 6^{20} (Amram, the father of Moses). Marumi inherited the family peculiarity (cf. Ex 4^{10}; and the Mohammedan tradition regarding Moses' impediment in speech, Sale's *Koran*, chap. xx. p. 257, n.). Marumi had a brother Labot, and a sister Meria—neither of whom stuttered (cf. Ex 4^{14}). Meria (Miriam) died young, of some sort of rupture. Marumi and Labot both married.

Marumi was a pious man, who enjoyed the favour of God, and was employed to make known to the Masai the will of God. He was also an astronomer, and from the position of the stars was able to announce the coming of storms. One day he was summoned to the Mount of God. The Divine Being made known His presence in a thick cloud. Marumi prostrated himself before God. And God spake to him, and said, 'From this time the Masai must circumcise their children.' And he gave to Moses the instruments to be used in performing the rite. In the O.T. circumcision is reported as having been instituted in connexion with the covenant made with Abraham. With regard to the difference of time thus raised, it may be noted that in Captain Merker's volume no chronological data are given. The usual note is 'about this time,' or some such phrase. This is all that can be expected. There is no reason to believe that exact chronological data were available for the author. From the appearance of Naraba, when we touch on what may be regarded as O.T. history, occurrences are reported without regard to strict chronological sequence. But with reference to circumcision, the author properly directs attention to what is reported in Ex 4, which points to a renewal of circumcision, after a period of neglect, in the family of Moses. And if other occurrences in the life of Marumi are to be connected with the O.T. record of Moses' life, the Masai tradition regarding the origin of circumcision may contain an obscure reference to the incident reported in Ex 4. On another occasion, Marumi was called up to the sacred Mount, and God spake thus to him: 'The unbelievers are so wicked that they deserve no more forbearance. Let the Masai proceed against them with arms, and overthrow them all.' Previous to this two old men had been summoned to the Divine presence on the Mount, and informed that the unbelievers were becoming so wicked that God would no longer afford them protection; and the Masai were ordered, through these two favoured individuals, to proceed against the unbelievers, but only with sticks; no life was to be taken, no blood was to be shed. With reference to these different degrees of punishment, Captain Merker suggests that a parallel may be found in the history of Moses—in Ex 3^{8}, where the land only is to be taken from the Canaanites and other tribes; and in Nu 25^{17}, where the Midianites are ordered to be slain; and Dt $3^{2.3}$,

where the same punishment is ordered in the case of Og, king of Bashan.[1]

Kimare was another excellent man—highly favoured by God. He was very small in stature, hence his surname, Musana (Moses?), which signifies dwarf. He exercised large influence over the people, and was instrumental in fixing the week of seven days. The seventh day was set apart for special services of religion. On the sixth day the people assembled and partook of a common meal, for which nine oxen were killed. After this meal they returned to their kraals. Next day they assembled for instruction in religious and moral truth. And the influence of Musana was such that the seventh day received the name of the *lucky day*. The arrangements for the seventh day correspond largely with services associated with the name of Moses in the O.T. (cf. Ex $16^{25.\ 26}$, and Dt 5^{12-14}).

VII. The Ten Commandments.

The Masai have their Decalogue, which agrees largely with that of the O.T. The first commandment proclaims the absolute unity of God, and forbids the making of any image of the Divine Being (cf. Ex $20^{3.\ 4}$). The second forbids murder (*ib.* v.[13]). The third forbids covetousness (*ib.* v.[17]). The fourth forbids quarrelling, and the drinking of honey-beer by the young, as this often led the young to quarrel and fight. (In regard to the second part of this commandment, the author refers to the case of the stubborn and rebellious son—a glutton and a drunkard—who was to be stoned, Dt 21^{18-21}.) The fifth forbids adultery (Ex 20^{14}). The sixth enjoins the liberal support of the poor (cf. Dt 15^{7-11}). The seventh enjoins a monarchy (cf. Dt 17^{15}). The eighth enjoins monogamy. Only in the case of the death or dismissal of one wife may a man marry another. This commandment is not found in the Mosaic legislation. But this is not surprising. Among the Masai it was short-lived, and it was repealed before the days of Marumi (cf. the reference to Naraba above). [It is interesting to compare the offering of a ram as a thank-offering in connexion with the birth of a child, among the Masai, with the ritual prescribed in the same connexion, in Lv 12.] The ninth forbids the killing for food of any animals used for breeding purposes. (Here, again, it is not surprising that such a law is not found in the Mosaic legislation. Israel were a settled agricultural people in Palestine. The Masai were a nomadic, pastoral people, dependent on their flocks; and such a law was of the greatest importance to them.) The tenth prescribes special services of religion on the seventh day of the seventh month, and the eighth day of the ninth month. The services in the seventh month may be compared with the ritual of the day of atonement in the O.T., which also fell in the seventh month (Lv 16). Only two days in the year of withdrawal from the ordinary pursuits of life, as compared with the large number of such days in the Mosaic legislation, may appear to indicate a relatively low state of religious sentiment and conviction. But the difference between a nomadic and a settled people should not be overlooked. Among the former the demands of the flock are various and obligatory. The neglect of these, for days on end, would involve disaster.

Such is the Decalogue of the Masai. Several of the commandments are identical with those on the same subject in the O.T. Others have a distinct place in the Mosaic legislation, although they are not found in the Decalogue of Ex 20. A few are due to the requirements of a nomadic people, and could not suitably find a place in the code of a settled agricultural community.

The occasion of the promulgation of the Masai Decalogue may be mentioned. A fiery serpent appeared among the Masai and endeavoured to draw them away from God by giving out that he also was God, and was more powerful than the God worshipped by the Masai. Thereupon, God sent the angel Ol Dirima, who, from the Mount of God, proclaimed the ten commandments. In this connexion the supreme importance of the first commandment is obvious. The fiery serpent suggests the narrative in Nu 21. Both among the Masai and the Israelites the tradition regarding this serpent belongs to the *law-giving* period. In the Masai tradition the action of the serpent suggests the tempting serpent in Paradise, rather than the serpent of Numbers, which was used for the curing of a fatal malady. But, according to the O.T. record, the fiery serpent of Moses became an idol, and appears to have filled the place of an idol till the days of Hezekiah. That reforming king,

[1] It may be worth noting here that the Masai regard all non-Masai as El-Meg, *i.e.* unbelievers. Cf. the similar view among Mohammedans, and the treatment of unbelievers prescribed in the Koran.

in the effort to free his people from the seductions and consequences of idolatry, broke it in pieces. If a connexion is allowed between Masai tradition and the narratives of the O.T., it is possible that in this case also, as in other cases, traditions referring to different occurrences have, in the course of time, been mixed up.

Other matters are mentioned by Captain Merker which suggest a connexion with occurrences reported in the O.T. Those referred to are the most striking, and are sufficient for the purpose in hand. It should be noted that the traditions as given by the German officer and savant do not come farther down than the legislative period of the Exodus, of which the record is given in the Pentateuch.

What is to be made of these traditions? In the first place, the question already raised may be repeated: Have we any assurance that the traditions reported by Captain Merker are the primitive traditions of the Masai—transmitted from father to son for six thousand years or more? Those who have lived for years among tribes like the Masai in South Africa emphasize the difficulty of extracting from the natives information which they are unwilling to impart. In these circumstances a certain measure of reserve is reasonable until important statements made by these natives are otherwise corroborated or supported.

It has already been noted that this German officer, knowing that the matter he was investigating was a delicate one, waited patiently for years, acted so as to disarm suspicion, and believed that, having gained the confidence of the proper parties, he received a trustworthy account of the traditions. But the trustworthiness of the communication must depend on the secret intention of those who made it. Even a German critic cannot read the heart of a living Masai. If those entrusted with the keeping of the Masai traditions were disposed to deceive the German official (a foreigner, who, according to a recent report in the newspapers, inflicted on them a defeat in the field), it was easy to do it. He was at their mercy in this matter, as they were at his mercy when he overcame them in battle. Every credit must be given to Captain Merker's belief that he has reported the genuine primitive traditions of the Masai. But, in view of the remarkable character of those traditions, further investigation must be made before the conclusions set forth in this volume can be accepted with any measure of confidence.

Another question should also receive attention: Are these Masai really Semites from Arabia? Have they no other connexion with the Hamites spread over so large a part of North Africa than such as may have arisen to victorious invaders of the country through the intercourse of many centuries? Captain Merker is of opinion that the Masai exhibit the physical characteristics of the genuine Semite. But do they not show negroid characteristics? And if so, are these to be explained simply through a lengthened intercourse with neighbouring negro tribes?

But to pass from this and to return to the traditions themselves,—if these are not genuine Masai traditions, what are they? Whence and how did the Masai receive the knowledge of them? That is the important question, and it merges in the question which has to be answered on the assumption that Captain Merker's conclusions are well founded. In both cases, the question is: 'How are the traditions to be accounted for?' Our author faces this question, and holds that four answers—but no more—are possible. (1) The traditions may have been received from Babylon. (It is scarcely necessary to say that, in regard to the early narratives of the O.T., this is a popular opinion at present.) (2) They may have been taught to the Masai by Jewish, Christian, or Mohammedan missionaries. (3) The traditions of the Masai, the Jews, and the Babylonians may have had a common source. (4) The real source of the traditions is to be found in the Masai themselves.

The first answer is excluded, if the date assigned by our author to the settlement of the Masai in Equatorial East Africa is accepted. 4000 B.C. precedes by at least a millennium and a half the time when, according to present opinion, the Babylonian influence, to which the O.T. narratives are supposed to owe their origin, began to be operative. For the earliest traditions, that must be admitted. Besides, the *form* of the traditions should be considered. The monotheism of the Masai differs emphatically from the polytheism which appears in the Babylonian traditions. Further, the Masai traditions appear in a form suitable to simple, pastoral tribes, and, as such, could scarcely have been derived from a settled, cultured people, like the Babylonians. This may

be admitted for the earliest traditions. But, as has been noted, there are Masai traditions which appear to refer to the O.T. narratives regarding the patriarchs, Abraham, Isaac, and Jacob,—and also Moses. Now, with the earliest of these patriarchs we reach, practically, historical times, when the Babylonian influence was unquestionably at work. Did the Masai receive their traditions regarding Naraba (Abraham) and the other patriarchs from Babylon? According to Captain Merker, the answer to that question must be a distinct negative. This will appear by and by.

The second answer deals with a matter which scarcely receives justice at the hands of Captain Merker. It is quite true that he advances arguments of some force, and presses them in strong language against the explanation of these traditions through missionary influence. One of these arguments may be referred to. It has already been noted that the traditions reported in this volume cease with the legislative period of the Exodus (unless there be an obscure reference to Hezekiah in connexion with the fiery serpent, which is not probable). Now if Jewish missionaries sought to make converts among the Masai, it is quite improbable that they made no reference to the wonders wrought by Jehovah in behalf of Israel at the time of the settlement in Canaan, and subsequently. So it is inconceivable that Christian missionaries would stop short at Sinai and make no reference to Jesus Christ. The same remark applies to Mohammedan missionaries and the great prophet whose name they bear. This argument is an important one, and must be fairly met. But it is no use to attempt to deal with it till the traditions are proved to be trustworthy, and assurance is given that there are no more to follow.

The author holds that neither Mohammedans, Jews, nor Christians have ever exercised any influence of a religious kind on the Masai,—in their restless movements across the steppes in Equatorial East Africa. His authorities, he tells us, were men of fifty years of age and upwards. These men, in his judgment,—a judgment founded on careful investigation,—could not have been influenced in their statements by the teaching of any missionaries. Their testimony was that they had received from their fathers the information they had communicated,—and that their fathers received it from *their* fathers; and so on for countless generations. The question is: 'Who is to vouch for this?'

It may be said that, even if these traditions are of foreign origin, missionaries from other peoples are not needed in order to account for the knowledge of them by the Masai. Some of the Masai may have been in the countries where these traditions had their home—carried there, it may be, as captives taken in war. These—or some of them—may have escaped, or been permitted to return to their native country. If so, they would relate to their countrymen the strange things they had learned in their exile. The form of the traditions is opposed to this explanation. The Masai, according to Captain Merker, could not have transformed, say, the early narratives of Genesis into the traditions communicated to him. The same difficulty, of course, arises if the narratives in Genesis are derived from the Masai traditions. We shall see immediately how our author deals with it.

It is quite possible that the author is correct in his exclusion of missionary influence. But the subject is too important to be so summarily disposed of as it is in this volume. Did the monks of Nubia send none of their number as far south as the Equator? Abyssinia received Christianity in the fourth century. The ruling class in Abyssinia was probably drawn from Semite immigrants from South Arabia, who asserted themselves against the original Hamite inhabitants. Abyssinia is not very far from the home of the Masai—as distances go in Africa. Through Portugal the Roman Catholic Church—the Jesuits—for many years exercised very considerable influence along the east coast of Africa, in the neighbourhood of the Masai. It may be assumed that these zealous missionaries of the Church of Rome did not neglect their opportunities. Further, Mohammedans pushed their way into Africa, and established a slave-trade which proved the greatest curse to Africa within our knowledge, and which, only in these days, is being with difficulty suppressed. It is noteworthy that some of these Masai traditions closely correspond to the teaching of the Koran and the practice of Mohammedans.[1]

[1] Cf. the order to beat women already referred to, with *Koran*, chap. iv. pp. 64, 65, ed. *ut sup.* Cf. also the absolute obligation to obey Allah whatever the character of the command may be, with the Masai conception that all law is merely the will of God,—that right is simply what He

Before a conclusion is arrived at regarding the critical and religious value of this book, it is eminently desirable that fresh attention should be directed to the history of Christian missions beyond the bounds of Abyssinia, and to the operations of the Arabs in East and Central Africa during the last thousand years. The difficulty arising from the non-mention of Jesus Christ and Mohammed will not be overlooked. But it is possible that, if the traditions in this volume are genuine, others may, by and by, be discovered.

It is not necessary to go into any detail regarding the third and fourth answers, — viz. (3) the traditions of the Masai, the Jews, and the Babylonians may have had a common origin; (4) the traditions originated with the Masai. A brief summary is all that is necessary to show the author's conclusion. The Amai, as has already been stated, are the primitive people from whom have sprung the Masai, the Hebrews, and the Amorites. And the Amai are the most remote source, at present available, of the traditions reported in this volume. The Masai, the direct descendants of the Amai, received the traditions from them. The tribe El Eberet, part of the Masai, shared the traditions. But the El Eberet were the direct ancestors of the Hebrews, and these in turn received from their fathers the sacred traditions of the race. The Amorites (also, as noted above, a portion of the Masai, and therefore familiar with these traditions) settled in Palestine. After a time, as the world opened to commercial enterprise, these Amorites entered into relations with Babylon, visited that country, and communicated their religious traditions to the inhabitants. It appears from the Masai tradition that, when the Decalogue was given, the name of God was changed from E' majan, or E' magelani to 'Ng ai (cf. the change from אל שדי to יהוה, Ex 6^3). In Babylon, while the external form of the Masai tradition, communicated through the Amorites, was accepted, the spirit of the state religion was too strong for the Masai monotheistic worship of 'Ng ai. Hence the form of the Babylonian traditions, to which so large an influence is being assigned in present discussions on the O.T. The original traditions are not Babylonian. They have come from the Masai.

It is obvious that, if Captain Merker has given us the real beliefs of the Masai, an interesting and important question has been raised for Biblical students. It would be unreasonable to throw the Captain's conclusions aside, as of no value; it would be foolish to accept them as beyond dispute. What is wanted is further investigation, and it is sincerely to be hoped that this may be undertaken without loss of time.

commands, and wrong, what He forbids. So, it may be said, it is with Jews and Christians. Yes; but would it be so if their God commanded woman to be beaten whenever she did not obey man; or if in a fit of temper he ordered a house to be burned within which was a mother with her sick child; or if he allowed his prophet—his special representative among Mohammedans, as Christ is among Christians—unlimited license with women, and severely restricted others? Cf. *Koran*, chaps. iv., xxxiii., lxvi., etc.

At the Literary Table.

THE EYE FOR SPIRITUAL THINGS.

The Eye for Spiritual Things and other Sermons. By Henry Melvill Gwatkin, M.A., D.D. (Edin.), Dixie Professor of Ecclesiastical History, and Fellow of Emmanuel College, Cambridge. (*T. & T. Clark.* 4s. 6d. net.)

The reception which has been given to the series of volumes entitled 'The Scholar as Preacher' seems to show that a change has come over the popular opinion about learning in the pulpit. There is an old-standing jest in Scotland that the Moderator of a vacant church, being asked by the congregation to supply them with better preachers than he had been doing, threatened to send them a professor. They promised to worry him no more, lest this worse thing should come unto them. All that seems changed now. Accuracy and eloquence are found to dwell together. The deepest thought is found capable of being expressed in the most lucid language.

Partly, no doubt, the series owes its success to the care with which the 'scholar-as-preacher' has been chosen. Dr. Inge, and Dr. Rashdall, and Professor Theodor Zahn were known to be preachers as well as scholars, and readers were waiting for them.

But Professor Gwatkin will be a surprise. For although on the Continent his scholarship and genius have been recognized almost beyond that of any other theologian, his personal modesty has hitherto hindered him from attaining great popularity in his own country. It is significant that several of the sermons in this volume were preached before the students of Girton College. His articles in the *Dictionary of the Bible* are the highest achievement of lucid condensation. But even the readers who were fascinated by them could scarcely have expected that their author was an emotional and impressive preacher.

THE PROBLEM OF THE OLD TESTAMENT.

THE PROBLEM OF THE OLD TESTAMENT. By James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. (*Nisbet.* 10s. net.)

Dr. Orr's new book gives us some things to think about before we have gone far into it. It is the book which gained the Bross Prize in 1905. And the first thing to think about, for those who hope to live and to compete for the next Bross Prize, is that they had better be orthodox. The book is one of extensive reading and conspicuous ability, but the examiners would not have given it the prize if they had not themselves been orthodox. If the Board of Examination had been composed of Dr. Schmidt, and Dr. Briggs, and Dr. Preserved Smith, Dr. Orr would not have been awarded the Bross Prize.

The second thing is this. How has Dr. Orr found time to read all these books, and magazine articles, and newspaper letters, and to follow the controversy about the Higher Criticism through all its twistings and turnings, in a field of study altogether outside his own department? This introduces the first criticism of the book, and it may be the last. Dr. Orr with all his reading is not an Old Testament scholar. He knows he is not, and apologizes for it. And what is the result? Not that he has no business to enter this field, but that the task he has undertaken is much harder than it would otherwise have been. For he cannot expect, and does not expect, that anything whatever that he says will carry any weight because he says it. In the interests of truth that is no doubt an advantage. It is also a disadvantage. For it is not possible for him, within the limits of a single volume, to give the evidence for every statement which he makes. And every statement for which he does not give the evidence lacks authority, and comes short of conviction.

We have read the book with care; we have tested many of its conclusions; we have tried to feel the force, the cumulative force, of its great purpose, its purpose being to discredit the methods and results of the Higher Criticism of the Old Testament; we have tried, as far as in us lies, to keep our mind open to new light. What is the result? The result is that Dr. Orr has undoubtedly discredited the methods of some men, but that he has not in the slightest degree affected the great mass of moderate criticism. What, after all, we ask ourselves, does the book prove? It proves that all critics are not of one mind. It possibly proves that there is not one single topic upon which they are all of one mind. But who with any knowledge of the subject would ever dream of denying that? Who would expect it to be otherwise yet, or for many years to come, or, indeed, at any time? In a science so new and so difficult the wonder is, not that there are stragglers, both in the van and in the rear, but that the main body is as compact as it is, or that there is a main body yet at all. Dr. Orr's work is of very different quality from the screaming invective of an Emil Reich. But, so far as we are able to judge, it has done no more than that did to bring the study of the Old Testament back to the place it occupied fifty years ago.

Is it necessary to add, that with a great deal of Dr. Orr's book we find ourselves in hearty sympathy? How could a man of Dr. Orr's learning and moderation write without frequently saying things which are both true and well said? For the sake of these things, and they are very many, we thank him for his book. And more than that, we thank him that whatever he has said, with whatever depth of feeling and vigour of language, he has not used one word with which any man need be offended.

THE EARLY SCOTTISH CHURCH.

THE EARLY SCOTTISH CHURCH: ITS DOCTRINE AND DISCIPLINE. By Dom Columba Edmonds, Monk of Fort Augustus. (*Sands.* 6s. net.)

This volume comes forth from the heart of the Highlands. The Abbey at Fort Augustus is

admirably placed for giving its monks the opportunity of studying the history and religion of Celtic Scotland. We trust that we may look for many volumes to follow this one.

The volume is formally divided into four parts, but properly into only two. The first hundred pages give a general statement of 'Papal Claims'; the rest of the book shows how early Christianity in Scotland agreed with these claims. The division is due to Dom Edmonds' purpose. His purpose is to show that Protestant, and especially Anglican, historians have been mistaken in claiming that the early Celtic Church was independent of Rome.

He has read the Protestant historians carefully, and he is careful not to misrepresent them. He quotes the pertinent passages in their own words. Among the rest he quotes Bishop Lightfoot, pleasing us by calling him 'so learned and generally fair-minded a writer.' It must be admitted that F. Columba Edmonds is not always quite so complimentary. On a later page he attributes to 'Bishop Lightfoot and other modern Anglicans' 'a spitefulness which is positively childish.' Such an outburst, however, is rare, and may be pardoned in a controversial work such as this openly professes to be.

What, then, do Bishop Lightfoot and other modern Anglicans say? They say that Celtic Christianity grew up a strictly native growth, and that at the Whitby Conference the real dispute was not over the tonsure or Easter, but whether the British Church owed its allegiance to Rome or to Iona.

Dom Edmonds denies all that, and seems to make good his denial. The truth is, that Bishop Lightfoot is thrown over by the latest of the 'modern Anglicans' themselves. Professor Bury, in his recent *Life of St. Patrick*, frankly states that the Irish Church in the time of St. Patrick, and the British Church in the time of St. Columba, recognized the Roman supremacy. And it does not seem probable that that much will be seriously questioned again.

But how much is that? It is by no means all that Dom Edmonds claims. He seems to claim that the Churches of Great Britain and Ireland throughout all their early period were practically as Roman as the Church in Ireland to-day. But that is beyond his power or the power of any man to prove. The evidence is far too scanty. More than that, such scanty evidence as there is contradicts him. Dom Edmonds is bold enough to deal with it all, point after point, even including the difficult matter of celibacy. But the impression he leaves upon us is that he has not made out his case. More than that, he leaves the impression that his case cannot be made out. For where he has failed another is not likely to succeed.

JAMES, THE LORD'S BROTHER.

James, the Lord's Brother. By William Patrick, D.D., Principal, Manitoba College, Winnipeg. (*T. & T. Clark*. 6s. net.)

The questions in New Testament criticism which are most keenly discussed at present have to do with James the Lord's brother. The visits of St. Paul to Jerusalem, the Apostolic Council, the connexion between the Epistle to the Galatians and the Book of Acts—these are the matters with which the student of the New Testament soon finds himself engaged. Round these every problem of the Apostolic Age tends to turn, and James the Lord's brother is the centre of them all. He has an interest also for the student of the Gospels. And even the theologian, who knows that Faith is the characteristic doctrine of Christianity, knows also that he cannot understand Faith, and therefore has not got at the mind of Christ, until he has discovered why James makes so much of works.

Now we know no man, whether German or Englishman or American, who has studied James the Lord's brother, and all the questions that gather round him, more thoroughly than Principal Patrick. He is acquainted with the literature, ancient and modern, and carries it along with him with ease. He understands the far-reaching consequences that are involved in the decision of a date or the explanation of a phrase. He recognizes how easily a man is swayed the one way or the other by his prepossessions or the demands of some argument which he is working out. We have not gone far into the book when we see that we are in the hands of a master of the subject, who keeps his eye upon everything, who will let nothing escape his scrutiny, least of all his own motives. We are confident that the conclusion to which he comes after discussing these intricate problems is the best conclusion that under all the circumstances can be come to.

Dr. Patrick writes well. There is a certain rush

of eloquence in the book, as if he had given his whole heart and soul to the writing of it. But that does not make it less a students' book. For the mastery of style, and even the emotion, do not prevent a single statement from being verified before it is expressed, or from being expressed with accuracy. We have always maintained that there is no reason why scientific precision and ungainly English should go together, and Dr. Patrick's book is a happy example of severe science wedded to engaging art.

The chapter in which Principal Patrick rises to his height seems to us to be the last. It is the chapter on the ecclesiastical position of James. One of the questions he has to answer here is, How much is meant by the title 'Bishop of Jerusalem'? usually applied to James in Christian writings. The title can be traced back to the middle of the second century. But what does it signify? We cannot condense the discussion. It is enough to say that it is a model of clearness and fairness. It is a discussion which should be taken account of now in any study of the early Christian ministry.

THE PHILOSOPHY OF RELIGION.

The Philosophy of Religion. By Dr. Harald Höffding. (*Macmillan.* 12s. net.)

The 'Philosophy of Religion' is not yet popular with us, either as a study or as a title. It still provokes a certain reserve, if not suspicion. It sometimes calls forth an open protest. It is felt that to bring religion and philosophy together bodes no good to religion. When religion was at its very best, in the days of the apostles, when it transfigured life till men could scarcely look upon it for the brightness of the glory, then philosophy held aloof. It is only now, when the days are darker and men's hearts are colder, when God is a peradventure and Christ a perhaps, that philosophy comes to explain religion to us, and of course to explain it away.

But we must not reject our heritage. It is the business of Christianity to bring every thought into captivity to the mind of Christ. Though not many wise men were attracted at the beginning, it was never the purpose of Christ to exclude them for ever. The whole world is our heritage, and it is our business to see to it that when the philosopher approaches Christ our religion shall capture his philosophy. The greatest foe of religion is not philosophy, but indifference or worldliness. For the philosophy of religion, which tries to discover the motives which have prompted men in all the ages of the world to 'seek after the Lord,' at least recognizes the existence of religion, and even gives us a new conception of the central part it has played in the drama of human existence. It enables us to see that the worldly and the indifferent are not only without God, but also without abiding influence, in the world.

Professor Höffding's *Philosophy of Religion* has two great merits, human interest and literary grace. It consists of three parts—the Epistemological Philosophy of Religion, the Psychological Philosophy of Religion, and the Ethical Philosophy of Religion. The human interest is most active in the second part, and it culminates in a psychological comparison between Buddha and Jesus. That comparison cannot be read without a little wincing. But the follower of Christ will see that to reduce Jesus to a level of comparison with Buddha is in the end to lift Him to an incomparable height. And it is striking to observe the point at which Professor Höffding makes their roads diverge. Buddha began his work in pity of others, as Jesus did, but he ended by providing only for himself. His Nirvana is his own attainment of unemotional quiescence. The nearer he approaches his goal, therefore, the less interest has he in the salvation of others. The end of existence being not to wish for anything, he cannot wish that even his own undisturbed absence of wishing may be shared by others. The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.

THE EUAHLAYI TRIBE.

The Euahlayi Tribe: A Study of Aboriginal Life in Australia. By K. Langloh Parker. *Constable.* (7s. 6d. net.)

Mrs. Langloh Parker has had the good fortune to catch the eye of Mr. Andrew Lang, who has written a long Introduction to her book. Mr. Lang takes the opportunity of repeating his arguments for his own theories of Totemism and Primitive Marriage, and of lifting up a stick upon the back of Dr. J. G. Frazer. That is all in the way of *quid pro quo*. Mrs. Langloh Parker gets the Introduction, and Mr. Andrew Lang gets the space. Both are satisfied, and the reader is well

content. For Mr. Andrew Lang is always good reading, whether riding his hobbies or not.

But, after all, the book is better than its Introduction. It is a first-hand painstaking study of a tribe of native Australians. Mrs. Langloh Parker has lived all her life among the Euahlayis, and has been allowed to witness ceremonies which no mere man could ever get access to. She has been most particular in sifting out the truth, and she has some idea of what the truth demands of us in the study of Comparative Religion. Henceforth, says Mr. Andrew Lang, Mrs. Langloh Parker will be quoted as you quote the *Journal of the Anthropological Society*.

That is the first thing: Mrs. Langloh Parker's book is science. The next thing is that it is right good reading. The chapter upon the 'Making of a Medicine-Man' is as likely to give you nightmare as the weirdest ghost-story that ever your grandmother told you. The prophets of Israel shrank from the burden which the Spirit of the Lord laid upon them; well might these Australian wizards shrink from the experience they have to pass through before they are recognized as prophets and seers.

Mrs. Langloh Parker touches some questions which are of great importance to religion, and she helps to solve them. One is the question whether the Australian blacks have any real belief in a God. Mrs. Langloh Parker makes it manifest enough that her tribe at least has always had, and has still, the belief in an 'All Father.' Another question is whether religion is the outcome, and therefore the evidence, of advance in civilization. Mrs. Langloh Parker seems to prove that it is not.

THE TREE OF LIFE.

THE TREE OF LIFE: A STUDY OF RELIGION. By Ernest Crawley. (*Hutchinson*. 12s. net.)

In the study of religion the field of most importance at present is Australia, and the books of most interest are Spencer and Gillen's, or Howitt's, with Mrs. Langloh Parker now thrown in. For the Australian blacks, with all their degradation, and no one seeks to deny that yet, are now discovered to be very far removed from the human animals, knowing nothing and incapable of knowing anything, having no notion of God, and unable to count four, which the early anthropologists made them out to be. They are now to be credited with something which science calls culture. In Mr. Crawley's words, 'It is not too much to say that the remarkable culture of this people is a revelation to the student of the human mind.'

But the Australians are still our most primitive people. And the importance of Australia for the study of religion lies in this, that all speculation as to the origin of religion, as well as of marriage and other institutions, must take into account, and square itself with, the customs of these tribes. Mr. Crawley knows that well. Few know it better, or are more loyal to their knowledge. And so when he writes his book on the origin and use of religion he states quite frankly that he has found his chief incentive to the writing of it in the researches of Messrs. Spencer and Gillen among the natives of Central Australia.

Mr. Crawley's subject is the origin and use of religion. Where did man get his religion, and what is it good for? These are the questions he answers.

Now, Mr. Crawley will probably take no offence if we say that his book reads like an apologetic for Christianity. He will probably say that it is an apologetic, and was meant to be. For he manifestly believes that Christianity is the highest form of religion, and that it would be well if other forms of religion were given up in favour of Christianity. Yet he can scarcely hope that any believer in Christianity will thoroughly enjoy his Apology. For, in the first place, he says that Christianity has not been given by revelation; and in the second place, he criticizes the documents of Christianity, and Christianity itself, with the utmost individual freedom. He sees no more in revelation than a knife to cut a knot with. Modern science does not cut knots. The more difficult it is to account for religion—and the Australian blacks have made it much more difficult than it used to be—the more patiently science sets to work to untie the knot. When the knot is untied, Mr. Crawley finds that 'religion is an eternal fact of the human consciousness.'

Then comes the question about the function of religion. What is the use of it? The primary function of religion, says Mr. Crawley, is to affirm and consecrate life. What is life? Philosophy cannot answer, nor Science. The answer is in religion. For religion shows how the physical

and the psychical are united, and gives them both their value. Thus religion *affirms* life. It also consecrates life. It surrounds those critical moments in which the sources of life are in danger —birth, puberty, marriage, sickness, and death— with a halo of consecration which at the lowest preserves the life, and in the highest manifestations of religion, glorifies it.

Mr. Crawley may not satisfy any one, but he will be read by very many.

THE NEW REFORMATION.

The New Reformation: Recent Evangelical Movements in the Roman Catholic Church. By John A. Bain, M.A. (*T. & T. Clark*. 4s. 6d. net.)

First the Reformation; next the Counter-Reformation; then the New Reformation. Many histories of the Reformation have been written, and some of the Counter-Reformation. Of the New Reformation only one man seems to have really qualified himself yet to be the historian. For it is a movement which is not yet spent, which we are in the very heart of indeed, and which demands not the book-learning of one who sits many days in the reference library, but the personal experience of a man who moves from place to place, who sees with his own eyes the events as they take place, and who gets into actual contact with those whose hearts have been moved within them to seek a nearer intercourse with Christ and more liberty of spirit than the Church of Rome seems willing to allow them. Some of the movements which Mr. Bain describes are but of yesterday. But he describes them as a historian, verifying his facts with care, writing with ease and dignity.

The field affected is very large, larger even than that which was touched by the first Reformation. For although all the nations of Europe were affected then as they are now, there were no chapters in the history of the first Reformation to correspond with the last four in Mr. Bain's book, of which the titles are 'Canada,' 'Americanism,' 'The Decay of Romanism in the United States of America,' and 'America's New Dependencies.' Our interest is perhaps keenest in the places which are nearest home. Dr. C. A. Salmond's pamphlet on *The Religious Question in France* made some stir when it appeared last year. And Mr. Bain's chapters which describe the movement among the French priests and people will probably be read with most eagerness. But it cannot be said that even France has more to teach the student of religion at present than Italy, and it has probably much less than Austria, where the marvellous manifestations have taken place which go by the name of 'Los von Rom.'

Notes on Books.

We have just passed the centenary of Elizabeth Barrett Browning's birthday. Before it had passed Mr. Allenson had issued a leather-bound thin-paper edition of *Aurora Leigh* at 2s. 6d. net.

Which is the best students' edition of the Greek New Testament? Scrivener's. Some of us were taught to use it first at college, since when we have used no other. Only once did we hesitate for a little. It was when the British and Foreign Bible Society in 1904 published its Centenary Edition, edited by Professor Nestle. That edition is more accurate than Scrivener, and it is, of course, infinitely nearer the true text, because it is what is called a resultant edition. It is the resultant of a collation of Gebhardt's Tischendorf (1898), Westcott & Hort (1895), and Weiss (1902). But for ordinary working purposes nothing is so good as Scrivener's *Textus Receptus*, with the readings of the editors at the bottom of every page.

Professor Nestle has now edited Scrivener, removing an enormous number of minute errors, perhaps almost eliminating error, for Nestle's eye for accuracy is unique, and Messrs. George Bell & Sons have published it in two editions, one interleaved with writing paper and bound in leather at 10s. 6d. net, one, not interleaved, in cloth at 6s. net. Both are printed on india paper. This will now be to some of us our Greek New Testament till the end come.

Miss A. B. C. Dunbar's *Dictionary of Saintly Women* made a most favourable impression on the appearance of its first volume. The second and last volume just issued (George Bell & Sons; 10s. 6d. net), does a good deal to deepen the impression. The excellent union of accurate fact and good writing is even more conspicuous, and the space is still carefully divided between the

great saints and the little. What a host of saintly women there have been! These have all been found in the Early and Mediæval Church. Will not Miss Dunbar give us another 'Dictionary of Saintly Women' from the Reformation to our own day? It would be more difficult to get at them, for Rome has canonized only a very small proportion of them. But it would be work right well worth doing, and Miss Dunbar could do it.

One feature, perhaps it is the most striking feature, of Messrs. A. & C. Black's *Rome* (2s. 6d.) is its illustrations in colour. For Messrs. Black have carried this art to such perfection that other publishers are ceasing to compete with them. The artist here is Alberto Pisa. But for one's first few visits to Rome, the letterpress also is good, perhaps better than any other. It selects the most representative things, it is not too crowded with details, and it altogether avoids the high cicerone style.

One of the most delightful books of the month, and there are several good books this month, is Miss Geraldine Hodgson's *Primitive Christian Education* (T. & T. Clark; 4s. 6d. net). It is attractive both without and within. Who could have imagined that a title of apparently limited interest like this would have introduced one to so much that is of the deepest interest at the present time? No doubt education, Christian education, is the one absorbing topic with many of us just now. But Miss Hodgson's book is not directly political, nor in the narrow sense religious. It is a contribution to the history and theory of education which every earnest teacher should endeavour to read. And it is also a contribution to the history of Christianity itself, for Miss Hodgson has studied the authorities at first hand, and studied them thoroughly. It is, as we have said, an exceedingly pleasant book to handle, and those who read it will be pleased to make the acquaintance of a new writer who has such a mastery of her subject, and writes so pleasantly.

The interest in religion is rising. It is rising and spreading. It is deepening too. Messrs. Constable's shilling series, 'Religions, Ancient and Modern,' is not only popular, but also scientific. If the volumes do not go far, they are right so far as they go. They have hold of the right facts; they draw the right conclusions. Four of them have already been published—*Pantheism*, by J. A. Picton; *Greece*, by Miss Harrison; *China*, by Professor Giles; and *Animism*, by Mr. Edward Clodd.

A second edition has already been published of Professor James Rowland Angell's *Psychology* (Constable). That means more than popular interest in psychology; it means popular interest in the new study of psychology. For Professor Angell, who is head of the Department of Psychology in the University of Chicago, is a leading exponent of that newer study of psychology which gives more attention to the phenomena of consciousness than to the structure of the mind. The value of the new study (which, of course, must never separate itself from the old—and Professor Angell takes very good care of that) is that it associates itself with the problems of philosophy, and even with the more practical problems of education and ethics. No doubt there is always the risk of popularizing a science till it ceases to be a science. But Professor Angell has been mindful of that danger also. He has written his book for study, not for easy reading. Its success means, not that spiritualists and other dilettante dabblers are flattered by it, but that the number of honest plodding students of an engrossing science is now considerable, and that they have discovered the value of Dr. Angell's book as a text-book.

The sixty-eighth volume of the *Christian World Pulpit* is out (James Clarke & Co.; 4s. 6d.). It is the volume for July to December 1905. We must review the *Christian World Pulpit* regularly, for we read it regularly and know what is in it. We read it regularly, and observe this as we read, that the quality of the average good sermon has been steadily rising for a few years, or else the editor of the *Christian World Pulpit* has been publishing a better average selection. In this volume there are two sermons by Mr. Campbell, one by Mr. Samuel Chadwick, one by Mr. William Crooks, M.P., one by Dr. Marcus Dods, four by Bishop Gore, six by Mr. Horne, five by Dr. Horton, one by Mr. Jowett (we could have taken ten from you, Mr. Jowett)—and we are only at the J's yet. These names are good; their sermons are better than even their names give promise of.

Some books are published for the sake of their

illustrations; Mr. George Watson Macalpine has published his book for the sake of its charts. He calls his book *The Days of the Son of Man* (Frowde). It is well written, and must not be missed. But it contains less than fifty pages, and is really an introduction to the charts which it carries in either pocket. These charts deserve the book and its pockets. They are beautifully printed, and they are a careful student's long work of faith and labour of love on the connexion of events in the Gospels.

'If any man will come after me, let him deny himself, and take up his cross, and follow me' (Mt 16^{24}). Here is a new idea. We call it self-denial. We must coin our word for it. For before the rise of Christianity not one of the Western languages had any word for self-denial. It is a new idea. It is also a new ideal. Some one has suggested that perhaps the sentence is misplaced as we have it here in Matthew, and that it may really be an incident of the *Via Dolorosa*. Perhaps it was while Jesus was actually struggling towards Calvary with the huge rough cross upon His shoulder, struggling to bear up under that cruel load, ere Simon relieved Him of it, that He cried, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' So that was a new pattern for imitation. The sentence suggests a new idea, and also a new ideal.

A volume has just been published by Mr. Philip Green, *Richard Acland Armstrong, Memoir and Sermons* (5s. net). One of the sermons is on self-denial, and we have condensed the introduction to it. The memoir may be little of a revelation to those who knew R. A. Armstrong; to those who knew him only as a popular Unitarian minister in Liverpool it will be a revelation and a surprise. And the sermons will prove that the memoir has not been overdone.

Mr. Francis Griffiths has published the first volume of *The Biblical Elucidator*, by the Rev. Charles Neil, M.A. It contains the Pauline Epistles. What is the 'Biblical Elucidator'? It is a magnificent effort towards making the Epistles of St. Paul easily understood by the ordinary reader—an effort that is magnificent for its daring and its patience and its success. It consists of three parts, all of which are visible to the eye at any place at which the book is opened. These three parts are a structural display of the text, an analysis, and notes. The chief thing is the structural display of the text. And the best thing that can be done in order to show the value of the book is to take a difficult example and quote Mr. Neil's display. We shall take the most difficult sentence in all the Pauline Epistles, the first sentence of the Epistle to the Romans. The thing to notice, then, is how the lines range at the left side, where the numbers are.

1. Paul, { a servant of Jesus Christ,
   called *to be* an apostle,
   separated unto the gospel of God,
2. which he promised afore by his prophets in the holy scriptures,
3. concerning his Son,
   who was born of the seed of David
   according to the flesh,
4. who was declared *to be* the Son of God with power,
   according to the spirit of holiness,
   by the resurrection of the dead;
   even Jesus Christ our Lord,
5. through whom we received grace and apostleship,
   unto obedience of faith among all nations, for his name's sake:
6. among whom are ye also, called *to be* Jesus Christ's:
7. to all that are in Rome, beloved of God, called *to be* saints:
   grace to you and peace from God our Father and the Lord Jesus Christ.

The eye at once travels from *Paul* in the first verse to *to all* in the seventh verse; *concerning his Son* corresponds with *even Jesus Christ our Lord*, and so on. How easily the intricate sentence yields its meaning. But there are still the analysis and the notes. If any difficulty remains, these will certainly clear it up.

The *Harmsworth Self-Educator* has reached its twelfth part (Carmelite House; 7d. each). Every department of knowledge appears to be represented, and every department is in the hands of a master. But no book or Scotch haggis ever provided more 'confused feeding.' After three pages about educational tours abroad, we have eight pages about butchers' shops, and then five pages about Tennyson and Browning. That is all according to the idea of the book, however, and if we do not like it we may leave it alone.

Of the new volumes of Dr. Maclaren's *Expositions of Holy Scripture* (Hodder & Stoughton; 7s. 6d. each) one finishes Isaiah and contains the

whole of Jeremiah; the other concludes St. Matthew. It is, of course, not a complete exposition of any of those books. For Jeremiah, indeed, we have only a number of selected passages. But it is almost all that the preacher needs, and it is all very suggestive and edifying.

When a woman in the company cried out, 'Blessed is the womb that bare thee, and the paps that thou hast sucked,' and Jesus answered, 'Yea, rather, blessed are they that hear the word of God and keep it,' did He mean to reprove His mother? Canon Carmichael of Dublin says so. Canon Carmichael has published a volume of *Sermons on Different Subjects* (Hodges; 2s. 6d. net). The first sermon is on 'The Lord Jesus and His Mother,' and in it he says that the statement which we have quoted 'carries with it a manifest censure, its obvious implication being that the mother of Jesus was not one of those who hear the Word of God and keep it.' Is Dr. Carmichael right? The topics of the sermons are striking, and so also occasionally is their treatment. The second sermon is on 'The Remonstrance of the Ass,' the fourth on 'the Providence of Law' (we will present a volume of the 'Scholar as Preacher' series to the first one who, without seeing Dr. Carmichael's book, sends us the text of that sermon); the fifth is on 'Words which God cannot have spoken,' where the text is—but any one can find out that text.

The second volume of the *Psalms* in the Century Bible has been written by Professor Witton Davies (Jack; 2s. 6d. net). Professor Witton Davies is an original writer, but he has, of course, had little room here for his originality. What can any one say in the way of verbal explanation of the Psalter that has not been said already? We hope an original writer will come soon who will show his originality by just saying the very things that have been said and acknowledging that he can do no better.

Have you seen any of the expository work of the Rev. C. L. Feltoe, D.D.? The Rector of Duxford is one of our finest scholars and most instructive expositors. Try *Our Reasonable Service*, Six Plain Addresses on the English Service of Holy Communion (Jarrold; 1s. 6d. net).

Here is another book on the religion of the future. It would be well if some of us paid a little more attention to religion in the present. But this is at least good reading. For the writer is that master of style, Mr. G. Lowes Dickinson. The title is *Religion: A Criticism and a Forecast* (Brimley Johnson; 1s. net).

What is Xenoglossy? If the dictionary does not describe it, and even if it does, you had better turn to the *Proceedings of the Society of Psychical Research* for December 1905 (Brimley Johnson; 5s. net). There Professor Richet and Mrs. A. W. Verrall discuss a case of Xenoglossy with intense earnestness and at considerable length. It is just like other psychical things,—if you are in it, it is intensely interesting; if you are not in it, it is nothing. Perhaps the article in this volume of the *Proceedings* most likely to catch the interest of the uninterested is that on 'Psychological Aspects of the Welsh Revival,' by the Rev. A. T. Fryer.

Mr. Kelly has added to his 'Library of Methodist Biography' a biography of *Richard Watson*, by Edward J. Brailsford (1s. net).

Simeon's Song, the *Nunc Dimittis*, has been made the subject of a volume of devotional exercises by the Rev. Thomas A. Gurney, M.A., LL.B., Vicar of Emmanuel Church, Clifton (Longmans; 3s. net). He calls it *The Song of the Watcher for the Lord's Christ.* It is a book of varied value. The devotional purpose leads, but there is also some suggestive exposition and sound theology. What is the meaning of the Song of Simeon? It is the song of a realized redemption. That is the meaning of it. And oh, how much there is in that!

One of the greatest enterprises of even the great house of Macmillan has been the publication of Mr. Charles Booth's *Life and Labour of the People of London.* It came out in three separate series, and ran to a large number of volumes. The third series alone, which dealt with the religious influences of London, ran to seven thick volumes. To make such a work accessible was to render a great service to science and to humanity. But now Messrs. Macmillan have made that service still greater. For they have issued the seven volumes

of the 'Religious Influences' at the marvellously low price of 2s. 6d. net each, or 15s. net for the set, and that exactly as they were originally issued, with all the maps and plans, and in the exceedingly handsome binding of parchment and gold. Is there any book in the language, for the reading of preachers and evangelists and Christian workers, to be compared in value with this book of Mr. Booth's? Illustrations innumerable it contains, and they are no fancies of the imagination; they are facts of observation, often very terrible in their reality. And they have not even to be dug for. The whole book, indeed, is a magnificent and awful illustration of what men become without Christ, and a magnificent and glorious illustration of what Christ can make of men. When Jesus sat in the synagogue in Nazareth He announced the survival of the unfittest. This book is the record of the fulfilment of that manifesto; and it does not show the unfit surviving as unfit, but as made fit to survive.

Messrs. Macmillan promise this great boon for only a limited number of sets.

Dr. Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary, has written a book on *The Work of Preaching* (Macmillan; 6s. 6d. net), in which he has said many sensible things about preaching. For this is the characteristic of the book—it is sane and sensible throughout. But the most sensible thing he has said in it is this, that no man can tell another how to preach. That does not mean, O young preacher, that no man can tell you anything that you do not know already. This book alone will tell you a thousand things which you never dreamed of, and which it will be very good for you to know. But it does mean that if you have not the preacher in you, no book or man will make you a preacher. The truth is, there is far too much instruction about preaching, and far too little preaching. Dr. Hoyt's method is to set you to preach. If you can preach, he will make you preach better. That is what he has written his book for. But you must be a preacher, and you must preach. Otherwise instruction about preaching is only a flattering delusion.

Professor Hoyt has an excellent chapter on illustration. We are losing the art of illustration. The great preachers have always exercised it,—Liddon and Spurgeon and Maclaren and Clifford,—and more than anything else it has made them popular. But how many of the younger preachers exercise it? J. H. Jowett and G. H. Morrison and—— There must be others, but we cannot think of them. But just ask those two men where they would be without the art of illustration.

Here is another volume of the 'Citizens' Library.' The 'Citizens' Library,' it will be remembered, is a library of economics, politics, and sociology, edited by Professor Richard T. Ely, of Wisconsin. The new volume is entitled *Some Ethical Gains through Legislation* (Macmillan; 5s. net). It is written by Miss Florence Kelley, General Secretary of the National Consumers League. The legislation is mainly American legislation, which gives it the more interest for ethics, it is so varied and even so contradictory. But what are the ethical gains of it? One is the right of children to the enjoyment of their childhood. Another is the right of women to a reasonable amount of leisure. These gains are both ethical, for the morals of men are made better thereby, while the life of women and children is made more tolerable. It is a gain in ethics to the women and the children also, as experience has proved. But there are other gains besides these. There is the right of women to the ballot, which gives them amongst other things a share in the enactment of marriage and divorce laws. That also is an ethical gain.

Dr. Nathaniel Schmidt has reached the height of his ambition. He has written a Life of Christ. Of how many good men and great writers is this the highest hope? And some attain to it. But only to be disappointed. No man ever yet sat down to write a Life of Christ and rose up satisfied. It is above and beyond us all.

Professor Schmidt is not satisfied, and no one will be satisfied with Professor Schmidt. For if it has always been impossible to write a Life of Christ, it is almost impossible even to attempt it now. Edersheim and Farrar could take the story as it stands. They could follow the Gospels from the beginning of St. Matthew to the end of St. John. But how much can the modern writer take? And when he takes this and rejects that, how many of his readers does he expect to agree with him? Professor Schmidt has taken little and rejected much. At least we would say so. Another would say that he has taken far too much and rejected

far too little. And so his book has none of the old comfortable edification in it which our fathers found in Edersheim and Farrar. It is to be read chiefly for its individuality — as a psychological study, so to speak, and that not of Jesus Christ, but of Nathaniel Schmidt.

Perhaps it is to be read also for its exegetical insight. Yes, Professor Schmidt is strong in exegesis. His individuality makes him strong. For it is a powerful individuality, and never dribbles away into mere eccentricity.

The most original and individual thing in his exegesis is the interpretation which he puts upon the phrase 'the Son of Man.' He holds that Jesus never used that term about Himself. It cannot, therefore, be argued that by using it He intended to assert that He was a mere man, as some say. Nor can it be argued, on the other hand, that He meant to imply that He was more than man. It cannot even be said that His use of it was a claim to Messiahship. He does not use it of Himself, says Dr. Schmidt, He uses it of man in general. And so, if Dr. Schmidt has one purpose more than another before his mind in the writing of this book, it is to reinterpret the life and teaching of Jesus in the light of this conviction.

It need not be added that *The Prophet of Nazareth* (Macmillan; 10s. 6d. net) is a book of great erudition. The Professor of Semitic Languages in Cornell has had his scholarship recognized for many years. His book will not be popular. His publishers and he will never fight over the spoil, as Farrar and his publishers fought. But no student of the Gospels will be thoroughly equipped if he is ignorant of it.

In June 1903 (the date is worth observing) the Senate of the University of Cambridge accepted the proposal of the Special Board for Divinity to add to the Theological Tripos a new section on the 'Philosophy of Religion and Christian Ethics.' The first examination in this section is to be held in June of the present year. How are the students to prepare for it? Professor Stanton considered that question, and generously established a lectureship, which will henceforth be known officially as the 'Lectureship in the Philosophy of Religion.' The course is to consist of at least twelve lectures in each academic year.

The first lecturer is Mr. Vernon F. Storr, M.A., Fellow of University College, Oxford. The lectures are now published by Messrs. Methuen under the title of *Development and Divine Purpose* (5s. net). There are thirteen of them. What are they about?

By 'development' Mr. Storr means that which is more familiarly known by the name of 'evolution.' He prefers the name 'development' because the word 'evolution' has been used so recklessly, and now can scarcely be employed without the suggestion of prejudice. 'Development' is better. It describes a great discovery, the great discovery of our day, and it is waiting, without prejudice, to be filled with its proper meaning. Well, the chief question is, will 'development' turn out to be with purpose or without it? Is it a teleological conception, or is it not? To answer that question Mr. Storr has delivered his lectures and published his book.

Other two volumes have been published of Mr. Murray's 'Wisdom of the East' series (1s. net each). They are *The Wisdom of Israel*, being Extracts from the Babylonian Talmud and Midrash Rabboth, by Edwin Collins; and *The Oldest Books in the World*, being the Instruction of Ptahhotep and the Instruction of Ke'gemni, by Battiscombe G. Gunn.

Messrs. Nisbet have published three volumes of a devotional character—*Aids to Holy Communion*, by the Rev. S. Udny (9d. net); *The God of all Comfort*, by Mrs. Pearsall Smith (2s. 6d.); and *The Bible and Spiritual Criticism*, by Dr. A. T. Pierson (3s. 6d. net).

The Life Superlative is the title which has been given to a volume of extracts gathered from unpublished or privately published sermons by Stopford Brooke. It would be easy to say that the sermons should have been published in full. It would be easy, and it would be accurate. But it is necessary to remember that sermons do not sell, and that in any case for one who will read a sermon in full, nine will read an extract from it. There is no test more severe which can be applied to any man's work than this test. But Stopford Brooke is strong enough to meet it. He is one of our greatest masters of English, one of our clearest thinkers, and one of the most sympathetic toilers on behalf of those who are weary and heavy laden. A book of extracts should have an index. The

lack of it is the only real fault we find with this book (Pitman ; 6s.).

Mission sermons may be easy to preach, but they are not easy to publish. The printer's press is apt to crush the emotion out of them. And what is a mission sermon without the thrill which carries it from human heart to human heart? But there is one advantage which mission sermons have over other sermons, whether preached or printed. They know no party shibboleths. Mr. Cyril Bickersteth of the Community of the Resurrection is a High Churchman, and he is very high. But his *Gospel of Incarnate Love* (Rivingtons ; 3s. net) will be read without offence by the most ardent Evangelical. It will be read with profit, for, among other things, the book contains mission sermons which could be printed.

For most practical and all popular purposes Villari's *Savonarola* is enough. But the historical student cannot be content with it. He cannot be content with the knowledge which other men have gathered on any man or thing. For knowledge grows from more to more, and it is his business, by independent investigation and independent thinking, to increase the sum of it. So there is room for *Fra Girolamo Savonarola*, by the Rev. Herbert Lucas of the Society of Jesus (Sands), of which a second edition has just appeared. For it is what it claims to be, a biographical study based on contemporary documents. Its chief value lies in the evidence which it furnishes to enable the student of history to come to his own decision on the perplexing matters involved in a study of the life of Savonarola, and especially on the most perplexing matter of all, the character of Savonarola himself. The book opens with a full and extremely valuable list of literature. That literature is used by the author himself pretty thoroughly and with manifest honesty and penetration. Occasionally he suspends judgment when the evidence appears to the reader clear enough on the one side or the other, especially when, to the Protestant reader, it seems to dip on the side of Savonarola. But his deliberate intention is to furnish us, not with his opinion, but with the means of forming an opinion of our own, and for that reason his book will serve the student's purpose much better than more pretentious or more dogmatic books.

No one should preach on preaching but a preacher. And every preacher should preach on that element in his preaching which makes it effective. Recognizing all this, the Committee of the Student Christian Movement of Great Britain and Ireland invited some good preachers to preach on preaching, or at least to write papers, and the volume containing these papers or addresses has now been published by the Secretary at 22 Warwick Lane, E.C., under the title of *Preparation for the Christian Ministry* (2s. 6d. net). The men are notable—D. S. Cairns, J. H. Bernard, A. E. Garvie, W. P. Paterson, and others,—and their work is worthy of them. The longest paper is the first. It will introduce Mr. Cairns to some who do not know him yet, and they will not forget him.

Mr. C. J. Thynne, who delights to call himself the evangelical publisher, has published three books of unmistakable evangelical savour which we are sorry we can only give the names of. They are (1) *Memorials of the Rev. Frederick Whitfield, B.A.*, with notes of some of his addresses, and a preface by Preb. Webb-Peploe (2s. 6d. net); (2) *Hymns for a Week*, by the late Miss Charlotte Elliott (9d. net); (3) *Riverbank Yarns with Public School Boys*, by M. Douglas (4d.).

Jesus—the title is laconic almost to irreverence. Has any man any business now to call the Saviour 'Jesus'? When Paul came to know Him as the Christ he refused to know Him any more as Jesus. No doubt Jesus means Saviour, and it is open to a man who has known Him first as the Christ and afterwards found Him to be a Saviour to go back and call Him Jesus once again. Is that what Bousset does? No, it is not that.

Still, Bousset's *Jesus* (Williams & Norgate ; 4s.) has to be reckoned with and read by some of us. For, with all his distrust of the supernatural, Bousset is a great scholar and honourable; with all his hospitality for the modern discoveries of mythology in the Bible, he is an immovable protest against the attempt to resolve Jesus into a mythological hero-god ; nay, with all his critical scepticism, he describes a Jesus who is warm with life and sympathy and suffering.

Weinel's *St. Paul, the Man and His Work* (10s. 6d.), has already been reviewed in THE EXPOSITORY TIMES. It was reviewed on its ap-

pearance in German. Now we welcome it in an excellent English translation as one of the volumes of Messrs. Williams & Norgate's 'Theological Translation Library.' We welcome it in English in spite of its immense distance from the St. Paul of the New Testament and of the Christian Church. For, advanced as it is, there is a still more advanced position which it attacks and refutes triumphantly, even the position of Nietzsche. And more than that, its St. Paul, with all the difference, is yet a man and a missionary, a theologian and a Christian, commanding the unbounded admiration of even so advanced and sceptical a historian. It is a most eloquent book, and none of the eloquence is lost in translating it. We commend Weinel's *St. Paul* to Rabbi Kohler. 'He was no Hebrew,' says Rabbi Kohler. Let him read the chapter on 'Saul, the Patriot.'

The Rev. J. A. Macdonald has written a book which, with all the book-writing we have seen, it is a marvel and almost a miracle that nobody has written before. He has written a book on *Wesley's Revision of the Shorter Catechism*. It is well it was not done before, for Mr. Macdonald has proved himself just the man to do it. He has printed the Shorter Catechism in a good large type, and has drawn a red line through all the passages which Wesley deleted, and printed in red all the words which Wesley substituted, so that what Wesley did to the Shorter Catechism is seen at a glance.

More than that, he has written notes, scholarly searching notes, and many of them, so that his book is one of the best editions of the Shorter Catechism in the market. Just one thing we are sorry for, that it did not occur to him to prepare an index. What he says about Perfection, for example, he says in different places, and it takes a little time to discover it all. The book contains, further, the Scottish Confession of 1560, Patrick Hamilton's 'Places,' and certain Creeds and Monuments of the Early Church. This interesting volume may be had at the office of the *Burning Bush* in Leith.

There remain three books which have come from India. First, *Swami Vivekananda*, a Collection of his Speeches and Writings, with five portraits (Madras: G. A. Natesan & Co.; Rs.2). The publishers alone seem to be responsible for the book, and they are to be congratulated upon their enterprise. It would have been a great loss and deep pity had no memorials been preserved of the Swami. And more than that, they deserve the thanks of every student of religion. For these papers are not mere magazine articles. Far away as the mind that is in them is from our Western mind, it is not too far to awaken within us thoughts and aspirations, perhaps even to touch us into intellectual and spiritual sympathy. In 'The Ideal of a Universal Religion' we can respond to a very human cry. The other two books are much smaller. The one is an accurate account of *How we got the New Testament*, by W. L. Pritchatt Shaw, B.A. (Cawnpore: Christ Church Mission Press); the other is *Islam, its Rise and Progress*, by the Rev. Edward Sell, D.D., M.R.A.S., Fellow of the University of Madras,—a delightful little book, packed with matter, and yet the very thing for popular reading. It may be had in this country from Messrs. Simpkin, of Stationers' Hall Court.

Contributions and Comments.

Has the Name 'Jahweh' been found among the Canaanites?

In the January number (p. 182 ff.) Professor Prášek ends his instructive notice of Sellin's work on the excavations at *Tell Ta'annek* with the words: 'We find in compound names . . . Jawe, probably identical with Jahweh, and borrowed from the Kenites of the Sinaitic peninsula.' As neither of the two assertions here put forward appears to me to be at all probable, I may be allowed briefly to substantiate my opinion.

1. One of the cuneiform letters contained in Sellin's first publication[1] gives as the name of its

[1] Since Professor Prášek's notice was written, a second publication by Sellin has appeared (at the very end of the year 1905), entitled 'Eine Nachlese auf dem Tell Ta'annek in Palästina, nebst einem Anhange von Dr. Fr. Hrozný,

author one *Achi-ia-mi*. So is his name written in the transliteration of this letter appended to Sellin's work (p. 115) by the Assyriologist Hrozný of Vienna. And this is the correct transcription of it. For if the cuneiform signs exhibited in the facsimile of the letter (p. 121) be looked up in the published lists of cuneiform signs, it will be seen that the second part of the name in question begins with *ia*. These two syllables are indicated by the same signs as form the first group in the cuneiform table contained in my *Bibel und Babel*[10], p. 51. They are followed in the Tell Ta'annek letter by a vertical triangle and two horizontal wedges twice repeated. But this group stands for the syllable *mi*, as any one can now see from the list of cuneiform signs published in the great edition of the *Code of Ḫammurabi* by R. F. Harper (1904), where the group just described will be found as No. 163. But in the name of the writer of the letter, what follows *ia* is *not* the group considered by Delitzsch in the word claimed by him. It is *not* the group which appears as No. 4 in the cuneiform table of my *Bibel und Babel*, and which, according to Delitzsch's *Assyr. Gram.* (p. 26), possesses the significations '*pi, me, ma, a, tu, tal.*' This group is also catalogued by Harper (*op. cit.*) as No. 149, and he assigns it the phonetic values '*wa, wi, wu, pi.*' Consequently I was able here again to satisfy myself, by personal examination of the cuneiform signs, that the second part of the name in question is, owing to the signs employed, *ia-mi*.

The name of the author of the letter is *not* then to be transcribed *Achi-ia-wi*, as is done by Hrozný in his translation and exposition of the letter (p. 115 f.). He thinks that *too much* stress should not be laid on the circumstance that in the name the cuneiform group for *mi* (No. 163 in Harper, whose admirable work could not yet be known to Hrozný), and not that for *wa, wi, wu, pi* (Harper's, No. 149), is employed. But this circumstance possesses a certain weight, even if its importance be not exaggerated. Hence I cannot, with Sellin, feel 'convinced that the reading *Achi-ia-wi* is possible' (p. 108). It is true that even he holds, in this differing in a degree from Hrozný (p. 116), the identification of the name *Achi-ia-mi* with *Achi-ia-wi* as 'meanwhile nothing more than a possibility' (p. 109). But there is no positive basis for this conclusion, for, since there was a cuneiform group for *wa, wi, wu, pi*, and this is *not* employed in the name in question, it is hazardous to speak of the possibility of the reading *Achi-ia-wi*, and for my part I cannot convince myself of its possibility. Moreover, a name *Achi'am* occurs in 2 S 23^{33}. Nor has Sellin again mentioned the reading *Achi-ia-wi* in his more recent publications, as may be seen from my brochure, *Die bab. Gefangenschaft der Bibel als beendet erwiesen* (Kielmann, Stuttgart, 1905), p. 71.

Sellin, following a hint of Zimmern, remarks that the *mi* in question may be a variant of the post-positive *ma*, which frequently makes its appearance in the Ḫammurabi letters, appended to the name of the writer. But this, again, is very questionable. Yet, even upon this assumption, the name before us would be *Achi-ia*, and then we should have only another testimony to the Divine name *Ja* as extra-Israelitish and pre-Mosaic; and of *its* existence there are traces in the reminiscences of the Hebrews concerning the earliest times: names like Ahijah, Bithiah, Abijah (1 Ch 2^{25} 4^{18} 7^{8}), etc. The connexion between *Jah* and *Jahweh* will be fully discussed by me in an article on 'The Linguistic Origin of El and Jahweh' in an early number of the *Expositor*. It may be noted, further, that the eight cuneiform texts published and excellently annotated by Hrozný in the above-named second work of Sellin contain nothing that could suggest the Divine name Jahweh.

2. Was the alleged name *Jawe* probably borrowed from the Ḳenites? In answering this question in the affirmative, Prášek, it is true, joins company with a not altogether inconsiderable band of more recent scholars. I do not propose at present to enumerate them. It may suffice to refer to the account of an article of Oesterley's by the Editor of the present periodical (1903, p. 536 f.). But I have examined this question more thoroughly perhaps than any one, and I think I am in a position to bring forward sufficient reasons for giving it a negative answer. It will probably be enough to note the following points drawn from the materials I have collected:—

(*a*) Reference has been made to the fact that from the very beginning of the narrative of Ex $3^{1ff.}$ Ḥoreb is designated 'the mount of God' (3^{1} 4^{27}, etc.). Now, I do not mean to dispute that this

"Die neugefundenen Keilschrifttexte von Tell Ta'annek," in the *Denkschriften der Kais.-Königl. Akad. in Wien*, Philos.-Hist. Klasse, Bd. ccccxi., Heft 3.

appellation was current prior to the call of Moses, but the real question is whether Ḥoreb-Sinai was previously called 'the mount of *Jahweh*.' It is quite true that, *after* Jahweh had revealed Himself at Ḥoreb-Sinai, Israel cherished the belief that this mountain was a favourite place of manifestation of its God (Ex 19^4, Jg $5^{4f.}$, 1 K 19^8), although I should not, with Oesterley, appeal to the saying, 'Israel's God is a God of the hills' (1 K 20^{23}), and although the words he cites from Ps 121^1 should be rendered, 'I lift up my eyes to the hills. Whence shall my help come? My help cometh from Jahweh, who hath made heaven and earth'; so that these words contain less a support than a correction of the ancient belief. In any case, none of these passages proves that Sinai was called, prior to Moses and by non-Israelites, 'the mount of *Jahweh*,' a designation it bears *only* in Nu 10^{33}, 'the mount of Jahweh' standing in all other passages (Gn 22^{14}, Is 2^3 30^{29}, Mic 4^2, Zec 8^3, Ps 24^3) for the later Temple hill.

(*b*) There are a number of Scripture statements which indicate that members of the Midianite clan of Ḳenites attached themselves to Israel (Nu $10^{29ff.}$ [cf. 1 S 15^6], Jg 1^{16} $4^{11.\ 17ff.}$). The historical books of Israel mention also that such Ḳenites valiantly maintained the cause of Jahweh (Jg $5^{24ff.}$, 2 K $10^{15f.}$; and the Rechabites, who were descended from the Ḳenites (1 Ch 2^{55}), could be pointed to as an example to the Judahites, on account of their unswerving loyalty to the principles of Jonadab (Jer $35^{2ff.}$). The champions of the Ḳenite theory seek, on the ground of these data, to attribute to the Ḳenites an earlier and closer relation to Jahweh. But the circumstance that Jonadab and his posterity coupled their belief in Jahweh with attachment to the nomad life and abstinence from wine, while it is rightly connected with their stage of *civilization*, does not stamp them as originators of the Jahweh religion. It is specially significant that the relation of Jahweh to the Ḳenites, as described in Jer 35^{19}, is connected with the person of Jonadab, and not with that of Jethro.

(*c*) Since Jethro's words about Jahweh (Ex $18^{10f.}$) are not spoken till after Moses' account of Israel's deliverance by Jahweh, it is most natural to sum up what he said and did in the language of G. Beer (in Guthe's *Kurzes Bibelwörterbuch*, 1903, *s.v.* 'Jethro'): 'Thereupon Jethro testifies his allegiance to Jahweh, who has brought Israel out of Egypt, and offers sacrifice to Him.'

(*d*) What do the *personal names* of the Ḳenites say to this new theory? In other cases such names are hailed as an instrument of discovery. But here they are forgotten. The Ḳenite personal names which have come down from the earlier times exhibit absolutely no traces of compounds with *Jahweh*: cf. such names as Reuel (Raguel), Jethro or Jether ('Eminence'), Ḥobab (Nu 10^{29}, etc.), Ḥeber (Jg $4^{11.\ 17}$ 5^{24}), Ḥammath, Rechab, and (?) Ja'bēṣ (1 Ch 2^{55} $4^{9f.}$). Compounds with *Jahweh* are discovered in these names *for the first time in the ninth century*: Rechab's son Jehonadab (2 K 10^{15}) or Jonadab (Jer $35^{6.\ 10.\ 19}$, but in vv.$^{8.\ 14.\ 16}$ Jehonadab), and his descendants Ḥabazziniah, Jeremiah, and Ja'azaniah (Jer 35^3). We see thus that the association of the Ḳenites with Jahweh is first reflected in their later personal names.

At this point I break off meanwhile; as for the further difficulties of the theory that the Divine name Jahweh was borrowed from the Ḳenites, I shall return to point these out only if a wish to that effect should be expressed. Ed. König.

Bonn.

The Emmaus Story, Lk. xxiv. 13–25: A Suggestion.

We raise the question, Who were the three pilgrims? There is no difficulty in the matter of two—for one was our Lord, and another was Cleopas. The difficulty is in naming the third. Commentators suggest the names of many *men*, and give full currency to the opinion that the third pilgrim was a *man*. Art has followed this interpretation, and pictures (such as the masterpieces reproduced in *The Gospels in Art*) dealing with the Emmaus story show us three *men* faring along a Judæan highway at the hour when the sun is hugging the deep blue of the Mediterranean. The evidence of letters and art is entirely for a comradeship of men. Our purpose is to produce a fresh answer to an old question, and to give the names of the entire trio. Our Lord is one. Cleopas is one. The wife of Cleopas—or the sister—is the third.

How do we reach this finding? In Jn 19^{25} we read: 'There were standing by the cross of Jesus his mother and his mother's sister, Mary the (wife) of Clopas, and Mary Magdalene.' There is no linguistic or exegetical barrier to the conclusion

that the Clopas of this verse is the Cleopas of the Emmaus story. It may be urged that the spelling of the name in Lk. and Jn. differs. That argument is trifling. The Vulgate, the A.V., and the R.V. have each their idiosyncrasy in spelling the name. The whole difficulty is in the matter of one vowel in the centre of the word, but every Græcist will give evidence in proof of the allegation that the difference here is no difference at all. The same word stands before us in the story of the cross and the story of the Emmaus pilgrimage. In the first case it is the 'wife of Clopas' (or Cleopas) who is mentioned. In the second it is 'one Cleopas,' and the natural conclusion is that Cleopas and his wife, or sister, were on their way to Emmaus when Jesus drew near, and went with them.

Such a theory coincides with the movement of the story in Lk $24^{13ff.}$. However we read the text, we begin with the recollection of a band of disciples, male and female, in eager expectancy, because on the third day 'He' will rise again. The 'upper room' is their natural meeting-place, and there they are gathered on the first day of the week. Jewish fashion, the men sit on one side, the women on the other. There is no sign that their great hope is to be fulfilled. As the day grows old, faith begins to fail, and at last one in the company, Cleopas by name, feels the claims of home calling him to return. He rises and beckons to a woman sitting on the other side of the room. They go out together, with sorrow at their heart, and take the way to Emmaus. These two are man and wife (or sister). On the way 'they talked together of all these things which had happened, and it came to pass that, as they communed and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one with another, as ye walk, and are sad?' It is at this point we find the probability of our theory appealing with power. The answer is not a single but a double reply. Cleopas makes a statement, and so does his wife. The statement of Cleopas is an argument; the statement of his wife is a confession. To begin with, there is the answer of Cleopas, and it is historical. First, there is an expression of surprise that this comrade is 'ignorant of the things which are come to pass in Jerusalem in these days.' Second, there is the reason of attachment to Jesus of Nazareth: 'He was a prophet.' Third, there is a recognized individuality in this prophet: 'He was mighty in deed and word before God and all the people.' Fourth, this unique majesty set loose the envy of the ecclesiastics and accounted for the cross: 'The chief priests and our rulers delivered him to be condemned to death, and have crucified him.' And, lastly, the speaker gives the reason of his faith: 'We trusted that it had been he which should have redeemed Israel.'

At this point Cleopas ceases. But all has not been said. And what is still to be said is in another voice. It is the wife who breaks in—'But more than all these things (ἀλλά γε καί), to-day is the third day since these things happened'; and more than all that (ἀλλὰ καί), 'certain women also of our company made us astonished . . .; the women found not his body; the women came, saying, that they had seen a vision of angels which said he was alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said: but him they saw not.' This is the woman's side of the case. It is an altogether different kind of evidence and excuse for their departure from Jerusalem and return to Emmaus.

Then our Lord speaks, and His exposition of the things that began with Moses continues until they 'drew nigh unto the village whither they went.' At this point the Lord makes 'as though he would have gone further,' and the story aids again the suggestion of a woman's place in the incident. Cleopas looks to his comrade, and his comrade looks at Cleopas. With unanimous invitation they urge the Master: 'Abide with us, for it is toward evening and the day is far spent.' These two people stayed together—another piece of circumstantial evidence. The first thing reported of our Lord as their guest is: 'He sat at meat with them'—another link in our chain of evidence; the kindly thoughtfulness of a woman is behind this immediate meal. 'And he took bread, and brake, and gave to them. And their eyes were opened, and they knew him; and so he vanished out of their sight.' The first word of Cleopas and his wife was, 'Did not our heart burn within us as he talked with us by the way, and while he opened to us the Scriptures?' and the single desire of both was to return to Jerusalem and pass on the good news that what they had hoped was true, that the Lord had risen indeed. As the stars were twinkling in the deep Syrian sky on that peaceful Sunday night, man and wife are

seen by him who has eyes to see, hurrying, forgetful of fatigue, back to the city of God with the good tidings of great joy for all those who are waiting at the place appointed.

At least this is a fresh suggestion; there is nothing against it in the Greek text; there is nothing against it in the bibliography; there is much for it in the movement and character of the report; and, lastly, there is fine joy in the thought that the Christ who makes homes glad by His coming, revealed Himself on the first day of the resurrection, in a home, to a husband and a wife.

J. Esslemont Adams.

Aberdeen.

'Double for all her Sins.'

The emendation proposed in the March number (pp. 286–287), כפרים for כפלים (Is 40^2), is ingenious, but does not seem necessary.

First, the ancient versions, LXX, Syr., Targ., Vulg., agree with the Massoretic text in reading 'double.' On the other hand, there is no serious intrinsic difficulty, since the sense commonly received is supported by other parallel passages. Jer 16^{18}, 'And first I will recompense their iniquity and their sin double.' The same idea is expressed elsewhere by the author of Is 40^2, namely, Is 61^7 (chs. 60–62, according to the present writer, must be joined to chs. 40–55: see my *Le Livre d'Isaïe*, p. 358). In Is 61^7, it is true that 'the first half of the verse is harsh in construction; and the text as it stands is corrupt. The general sense, however, is sufficiently established by the second half: the prosperity of the future shall be a twofold recompense for the miseries of the past and the present' (Skinner). Admitting for this passage the slight and very probable emendation of Marti, תחת כי בשתם משנה, 'since their shame was double,' we get a sense similar to 40^2. Cf. also Zec 9^{12}. It must be allowed that in all the passages the word employed for 'double' is משנה, not כפלים; but the expression לקח כפרים is also without parallel.

Albert Condamin, S.J.

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The Atonement and the Parable of the Prodigal Son.

In the February issue a paper by the Rev. George H. Knight appeared under the above heading. In it, to explain the absence from the parable of any allusion to the Atonement, he suggests that 'the father' represents Christ Himself. He believes that 'the one point which Christ had in view' when He spoke the three parables of Lk 15, 'was not to explain God, but to justify Himself,' in face of 'the sneers of the Pharisees and scribes expressed in the taunt, This man receiveth sinners, and eateth with them'; and he holds that the 'woman' in the second parable, as the shepherd in the first, was 'assuredly Himself': and if so, why not the 'father' in the third parable, also?[1]

But we cannot afford to lose thus lightly 'the crown and pearl of all our Lord's parables' as a revelation of God the Father. Not many devout hearts but would be conscious of a bereavement if Mr. Knight's view prevailed.

To go over the same ground with other eyes. The three parables answered the murmur of the Pharisees and scribes; but that murmur, though uttered by them, was not a Pharisaic murmur. Surprise was natural. It was natural to expect that He whom God had sent would favour the good and hold Himself aloof from sinners. To this day, despite all that has come and gone, God is expected to favour believers and spiritual men and to hold aloof from sinners, if not to be at enmity with them. It was because this mistake is common to man that Christ had to explain God. In so doing He justified Himself in the only way possible, as doing nothing but what He saw the Father doing. With God there is no respect of persons. The Son, the Creator-Spirit, the Heavenly Father—the One God makes His sun to shine upon the evil and the good: favours none, 'receiveth' all. The parables vindicated our Lord's attitude and procedure by their exposition of the breadth of the Divine love, and of the true doctrine of man's relation to God. Man as man is to the Creator-Spirit as this drachma stamped with the image royal: is to Christ as this sheep of His flock and of His hand: is to the Father as this lost son—man as man, and not merely some men whether righteous or believers or 'saved.' Such would seem to be essentially the reply which was given by the three parables (three because there are Three Persons in the Godhead). When a man is lost, the loss does not end with himself; when a man loses his soul, it is not only he that is the poorer. If lost, he is both missed and sought for: without rest or intermission hearts are anxious and powers are in motion for his recovery. And when found his own joy is shared in heaven, and

[1] One reason why not may be noted here. It seems difficult, if not impossible, to place the episode of the elder son in relation to Christ as the 'father' of the parable: 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine,' etc., are expressive words on the lips of a scrupulous observer of the Mosaic law addressing Jehovah, but not so on any lips as addressed to 'Jesus of Nazareth.'

God is enriched by his return. For God is the shepherd of human life, man's maker and owner, and the Father of the spirit that is in him; and without respect of persons every soul of man is dear to God, and its redemption precious. That God cares for man as man, is the gospel of Lk 15. One follows the doctrine with timid steps, but 'the scripture cannot be broken.' It sweeps aside every question of individual acceptability or worthiness. We are made to regard solely these other questions of love and duty and blessed self-interest in relation to precious things lost. The lost man is what he is; but he is still 'My sheep,' 'My lost piece of silver,' 'My lost son.' And God will have all men to be saved, and Christ by this grace of God tasted death for every man. For is not God a faithful Creator? There is a responsibility which God accepts in creating such a being as man; and behind the shepherd's care for the sheep of his hand there is the shepherd's duty and his interest (for the sheep are his property and riches); and in every true father there is both love and the sense of something owed. It is thus that Christ accounts for the breadth of Divine love. He justifies Himself by explaining God.

As for the absence of any representation of Christ's sacrifice, Godet points out that expiation has no place in the relation between man and man, and therefore could have no place in a parable. For the rest, do we sufficiently, adequately, realize the fulness and freeness of the gospel; if, having heard the Parable of the Shepherd, we miss from that of the Prodigal Son 'the terms on which God can forgive sinners?' This Good Shepherd is He that laid down His life for the sheep; and through Him is proclaimed to the wide world the forgiveness of sins—an amnesty, a pardon—unconditional forgiveness. So now there is no question as to terms on which God can forgive: God has forgiven. It is not the gospel to say, 'Repent, and you will be forgiven': our message is, 'you are forgiven; repent therefore; come to yourself, and, by the way which He has opened, come to the Father.' The parable shows what *is*, as resulting from the Atonement. No man comes to the Father but by Christ; yet peradventure a man might come although he did not recognize his way to be that one way. It is quite certain that the parable shows what is, and that any soul of man is met half-way by God if he arises to come to his Father.

ARTHUR W. WOTHERSPOON.

Oatlands, Glasgow.

Entre Nous.

The Great Text Commentary.—The best illustration this month has been found by the Rev. R. B. Balgarnie, M.A., Bishop Auckland; and the second best by the Rev. W. E. Hurst, Leicester.

Illustrations of the Great Text for May must be received by the 6th of April. The text is Jer 48^{11}.

The Great Text for June is Luke 1^{1-4}—'Forasmuch as many have taken in hand to draw up a narrative concerning these matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.' A copy of Principal Patrick's *James, the Lord's Brother*, or of Deussen's *Upanishads*, or of Harper's *Amos and Hosea* (Int. Crit. Com.), will be given for the best illustration.

The Great Texts of St. Mark.—The best illustrations in St. Mark's Gospel have been found by the following:—

1^{1}. Rev. W. T. Fleck, M.A., Fairlie.
$1^{12, 13}$. Rev. W. A. Mowat, B.D., Balmaghie, Castle Douglas, N.B.
1^{15}. Rev. W. Forbes, Cairneyhill Manse, Dunfermline.
2^{27}. James Gordon, Esq., 35 Regent Moray Street, Glasgow.
$3^{28, 29}$. Rev. Crispin G. Holt, 79 Fitzwalter Road, Sheffield.
4^{26-29}. Rev. R. G. B. Millar, B.D., Uphall.
5^{19}. Rev. G. Buchanan, B.D., Midmar.
6^{3}. Rev. J. Adams, First Presbyterian Church, Waterloo, N.Y., U.S.A.
6^{31}. Rev. J. E. Compton, 46 North Parade, Whitley Bay.
7^{37}. Rev. D. M. Henry, M.A., Whithorn.
$8^{36, 37}$. Rev. H. S. Griffiths, 9 Grove Place, Penarth, S. Wales.
10^{21}. Rev. J. R. Smith, Market Square Church, Harrisburg, Pa., U.S.A.
11^{13}. Rev. W. Okes Parish, M.A., Longfleet Vicarage, Poole, Dorset.
11^{24}. Rev. W. H. Brown-Douglas, B.A., Rutherfurd Manse, Newton-Stewart.
$12^{43, 44}$. Rev. G. Evans, 11 Combrian Street, Holyhead.
13^{35-37}. Rev. J. Hedley, Yung P'ing Fu, N. China.
14^{8}. H. C. J. Sidnell, Esq., Beech Grove, Ashton, Preston, Lancs.
14^{22-25}. Rev. H. S. Griffiths, 9 Grove Place, Penarth, S. Wales.
14^{26}. Rev. H. T. Kerr, Hutchinson, Kansas, U.S.A.
15^{34}. Rev. D. M. Henry, M.A., Whithorn.
16^{15}. Rev. F. Harker, 44 Bath Road, Banbury.
16^{19}. Rev. H. T. Kerr, Hutchinson, Kansas, U.S.A.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Dr. Rendel Harris has written another book about twins. In the year 1903 he published *The Dioscuri in the Christian Legends*. He has found the topic of twins sufficiently attractive and sufficiently difficult to draw him on to fuller study. He has now published a much larger volume, and called it *The Cult of the Heavenly Twins* (Cambridge Press; 6s.).

It was not Castor and Pollux that first caught the attention of Dr. Rendel Harris. His Heavenly Twins were Christian saints. He was examining certain Byzantine calendars, and was struck by the frequency with which the names of SS. Florus and Laurus occurred. He began to wonder who they were, and why they were so popular. His first discovery about them was that they were twins.

He suspected that they were twins from the similarity of their names. For, everywhere and always, similar names have been given to twin children. In the Rig-Veda we find Yama and Yami; in Roman history we have Romulus (and now Dr. Rendel Harris firmly believes that the earliest form of Romulus was Romus) and Remus. And in Teutonic mythology we come upon Baltram and Sintram. Are these all? By no means. Dr. Rendel Harris does not doubt that Huz and Buz in Gn 22^{21} are twins. He has not forgotten that Huz is called Nahor's firstborn, and Buz his brother. That makes no difference. In Gn 46^{21} we come upon Huppim and Muppim. And when we pass to the New Testament we discover in Ro 16^{12} Tryphæna and Tryphosa, the most striking case of all.

Having suspected from the similarity of their names that Florus and Laurus were twins, Dr. Rendel Harris became convinced of it from the similarity of their functions. He had passed for the moment from the calendars of the saints. He was reading Tolstoi's *Peace and War*. Two Russian peasants are talking there. "'Certainly I say my prayers,' replied Pierre. 'But what was that about Frola and Laura?' 'Why,' swiftly replied Platon, 'that's the horses' saints, for we must have pity on the cattle.'" So in Russian folklore Florus and Laurus are the patron saints of horses. But so are Castor and Pollux. It was a nice discovery.

And when Dr. Rendel Harris returned to his calendars and observed that St. Helena is honoured in the Roman Church on the same month and day (August 18th) as Florus and Laurus are honoured in the Greek Church, the identification was complete. For every one knows that in Sparta, the great centre of the cult of the Dioscuri, the

worship of Castor and Pollux went hand in hand with the worship of Helen. No doubt St. Helena, the mother of Constantine, is historical, while the Greek Helen is mythological, more or less. So also Castor and Pollux are mythological, while Florus and Laurus were evidently martyrs of the Early Church. Dr. Rendel Harris does not mean that in either case the individuals were identical. He means that in the Christian Church the cult of the saints took the place of the cult of the pagan divinities. The names were changed, the worship remained the same.

But Florus and Laurus did not take the place of Castor and Pollux everywhere. Dr. Rendel Harris went through his calendars for other twin brethren, and found them not a few. But his interest was never really roused until he came to Edessa. In the city of Edessa, it is well known, the leading saint is St. Thomas the Apostle, and it is universally conceded that St. Thomas is somebody's twin brother. Whose twin brother is he? He is the twin brother, according to the Church of Edessa, of none other than our Lord Himself.

The evidence is to be found in the Apocryphal work called the Acts of Thomas. There Thomas is actually called the 'twin of the Messiah.' He is spoken of as Judas Thomas, and by Judas is meant Jude, the brother of our Lord. It is a confusion of these apostles which seems to have been made very early in the Eastern Church. Even in the Sinaitic Syriac Gospels, discovered by Mrs. Lewis, Judas and Thomas are identified in Jn 14^{22}. But in the Apocryphal Acts of Thomas not only are our Lord and Thomas twins, but they are so like one another that people are constantly mistaking the one for the other.

Now it is impossible to doubt that this combination was made under the pressure of the ancient cult of Castor and Pollux. For in the legends and worship of the Dioscuri the most significant fact is this, that one of the twins was immortal and the other mortal. It is the most significant fact, because it is the most primitive explanation of the birth of twins, and was once perhaps universal as the explanation of that phenomenon. When Dr. Rendel Harris has reached Edessa, and has discovered that a mortal and an immortal are held in honour there in the Christian Church as twin brethren, there is no rest for him until he has investigated the whole subject of the treatment of twins all the world over. The new book contains the results of his investigation.

Looking into the book without attempting to exhaust it, for there are few things in heaven or in earth that it has not some relation to, let us touch upon two matters. There is first the matter just referred to, which is the title of the opening chapter—'that the Heavenly Twins are one mortal, and the other immortal.' The Greek legends of the Dioscuri tell us that Castor was buried in Greek soil, but that Polydeuces (or Pollux, as the Latins call him), was made immortal by Zeus. 'The Greek mythologists,' says Dr. Rendel Harris, 'have added a beautiful description of the discontent of the deified Polydeuces because his brother could not share his honours with him, and his determination not to enjoy heaven alone, together with an account of the way in which Zeus rewarded the disinterested affection of Polydeuces, and divided immortality for one between two, thus furnishing the Greek moralists with their classical instance of the higher forms of love and sacrifice.'

Why was one of the Dioscuri reckoned mortal, and the other immortal? There was a time when the key to all the mythologies was found in the sky. In those days Castor and Pollux were explained as if they were the morning and the evening star. Now, one star is lost in the light before the rising sun, and the other is lost in the dark after the setting sun. One star is 'up,' while the other star is 'down.' And the ancients, perceiving this, did, in their mythological and pictorial way, speak of the one as mortal, and of the other as immortal.

The explanation of mythology by natural phenomena rose and fell with Professor Max Müller. It was often beautiful. Sometimes it may have been true. But the study of Comparative Religion has nearly made an end of it. When Dr. Rendel Harris would discover the reason why one twin is reckoned mortal, and the other immortal, he goes back to a far earlier time than that of the flower of Greek mythology, or he goes to a land in which the practices are still prevalent which brought the Greek and all other mythologies into existence. He goes to Australia, or America, or the West Coast of Africa.

Now when, for example, he follows Commissioner McTurk to the country of the Essequibo Indians, he finds that the birth of twins is looked upon as an unnatural thing. One child at a birth is the only natural thing. Therefore one of the children has a natural father, but the other a supernatural. 'An Indian woman,' writes Commissioner McTurk, 'gave birth to twins. At the time there was considerable sickness in the neighbourhood, and a *pui* man was called in. He declared the cause of the sickness to be one of the twins, who, he said, was the child of a Kenaima, as a woman could not naturally produce two children at a birth. The particular child was sick and fretful, and one night on the cry of an owl or other night bird the child woke and commenced to cry. The *pui* man, who was present, declared the cry of the bird to be the Kenaima father of the child calling to it, and the child's crying its answer. The next day, at his instigation, a large hole was dug in the ground and a fire built in it, and when it was well ablaze, the infant was thrown into it and burned to death.'

The other matter is this. In the Epistle to the Hebrews (13^1) the Christians to whom that Epistle is addressed are recommended to observe hospitality towards strangers, and the encouragement is given that 'thereby some have entertained angels unawares.' The reference, says Dr. Rendel Harris, is no doubt to the hospitality of Abraham when visited by the three angels; and he believes that the three angels were the Semitic Dioscuri and their companion. What are his arguments?

One argument is that 'angels do not properly belong to the first period of the Hebrew legends; and that when they do occur, they are the product of later reflexion, and may easily be the displacement of earlier forms of theophany.' The other argument is that one of the most ancient and widespread offices of the Heavenly Twins was to restore to a man of advanced age the power of producing offspring. It is true that in the Hebrew narrative it is Sarah, and not Abraham, that receives this power. But the Hebrew text of the passage is obscure. Dr. Rendel Harris believes that the present text contains a misunderstanding, and that the promise was made to Abraham as well as to Sarah. So, indeed, the Targums take it; for Onkelos reads: 'One of them said, Returning, I will return to thee in the coming year; and *you shall be revived*, and behold, Sarah thy wife shall have a son'; while the Jerusalem Targum has it: 'He said, Returning, I will return to thee at that time to revive you, and behold, Sarah thy wife shall have a male child.'

But the angels are three. If the twins are two of them, who is the third? Dr. Rendel Harris is not quite sure of that. The third angel, he says, may be due to 'the composite nature of the sources of the legend and the rough amalgamation of the editors.' And it is to be observed that the angels are not always three; sometimes they are only two. But Dr. Rendel Harris has more delight in the recollection that, in all parts of the world, the twins are often accompanied by a third person. It may be a sister, as in the legends of India and Greece. It may be a mother, as in certain tales that are still more primitive. Or it may be a superior god, as Dr. Rendel Harris believes it is here. In Greece the visit would be made by Zeus and the Dioscuri; among the Hebrews it is made by Jahveh and the Kabiri. Now, the Kabiri, who had the headquarters of

their cult in Phœnicia, are simply the Semitic equivalents of the Greek Dioscuri.

What does St. Paul mean when he says, 'I speak as a man' (κατὰ ἄνθρωπον λέγω)? Three times he uses the phrase, in Ro 3^5, in 1 Co 9^8 (λαλῶ), and in Gal 3^{15}. A good deal hangs upon its meaning in the last passage. It will help to determine the question whether the word which immediately follows (διαθήκη) means a covenant or a will. And that is an element in the larger question whether in this whole section (Gal 3^{15-20}) the Apostle is using legal Roman phraseology or not. And that, finally, is an important element in fixing the locality and the date of the Epistle.

Dr. Dawson Walker has published a volume of Biblical Essays, to which he has given the title of *The Gift of Tongues* (T. & T. Clark; 4s. 6d. net). The second essay in the volume is on 'The Legal Terminology in the Epistle to the Galatians.' In that essay he discusses the phrase, 'I speak as a man.' And he seems to make it perfectly clear that the Apostle does not intend to repudiate inspiration when he uses this phrase, but means to say that he is going to use an illustration taken from human life as opposed to one taken from Scripture.

Dr. Dawson Walker finds the meaning of the phrase most clearly expressed in 1 Co 9^8. St. Paul has just been maintaining his own claim as an apostle to receive support from the Church. He has illustrated his claim by a series of comparisons with other recipients of support in return for work—the soldier, the vine-dresser, the shepherd. He then goes on, 'Do I speak these things as a man? or saith not the Law also the same? For it is written in the Law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn.' There is no question of inspiration here. The apostle is not thinking of such a thing. He brings what he says 'as a man' into contrast with what the Law says. And the Law stands for Scripture. Clearly his meaning is that what daily experience tells us, Scripture tells us also. And the phrase, 'I speak as a man,' means 'I speak in accordance with the customs of the life in which I live.'

The phrase has the same meaning everywhere. It has the same meaning in Gal 3^{15}. And from the use of this phrase Dr. Dawson Walker concludes that the Apostle goes on to speak of a will, and not of a covenant. A covenant would recall Scripture. But St. Paul wishes to recall the affairs of daily life amid which the Galatian converts moved. The Authorized and the Revised Versions both have 'covenant' in the text and 'testament' in the margin. Dr. Dawson Walker would have these words change places.

Professor George Burman Foster is a great theologian. He has been described as the best theologian of America. And America is now that happy land, far far away, in which all Systematic Theology dwells. Professor Foster has written a book on *The Finality of the Christian Religion* (Chicago University Press; $4 net).

For the book of a great systematic theologian, Professor Foster's *Finality of the Christian Religion* is surprisingly unsystematic and untheological. It has been written for the express purpose of shaking our faith in all the systems of theology that we have ever clung to. If Professor Foster had himself held a Chair of Systematic Theology, his first clear duty was to resign it. As he holds, however, the Chair of the Philosophy of Religion, no such necessity is laid upon him. A professor of the Philosophy of Religion subscribes no formula and accepts no creed. He belongs to the new order. His purpose is to show that the old order is passed away. Professor George Burman Foster is a great systematic theologian, but now from the Chair of the Philosophy of Religion he announces, without compunction or reserve, that our little systems of theology have had their day and ceased to be.

His business is with the finality of the Christian

religion, and by its finality he really means its essence. For it is the essence of the Christian religion, as he conceives it, and only its essence, that will abide, or, indeed, that has remained until this day. All the rest has already departed. And what is the essence of the Christian religion? It is Jesus.

Jesus? The name is suspiciously short; but is not Jesus the centre of all theology? If Jesus abides, does not His life abide, and His teaching, His work, and His Person? Having Jesus, have we not all the problems of all the ages of theology? Professor Foster answers, No. We have Jesus, but we have no problems of theology. We have Jesus, but we have neither His life, nor His teaching, nor His Person, nor His work.

For in this book, Professor Foster is a critic of the New Testament Scriptures. In his endeavour to discover the finality of the Christian religion he sets aside all systematic theology and comes to the New Testament. When he comes to the New Testament he sets aside all that the Acts and the Epistles and the Apocalypse tell us of the Christian religion, and comes to the Gospels. When he comes to the Gospels he sets aside all the facts of the life of Christ, all the words of His teaching, all the theories of His Person, and all the evidence of His work. It is a long road that we have to travel with Professor Foster before we reach the finality of the Christian religion, and when we have reached it, we find that we have left all these things behind us.

Then what is Jesus? It is the *disposition and self-consciousness* of the Man of Galilee. But we must quote here.

'We are searching,' says Professor Foster, 'for the abiding importance of the Person of Jesus and for the permanent element in his teaching.' For though 'Jesus' means neither His Person nor His teaching, it means something which Professor Foster thinks he can get out of His Person or His teaching. 'We have seen,' he continues, 'that it was not belief in angels, in spirits, and in the hereafter that constituted his peculiarity and his power. It was not his working of miracles, nor his belief in demons; he knew that he was not sent to do miracles, and his belief in demons he shared with his times. Besides, there were casters-out of demons enough before and since his day. Nor was the annunciation of the speedy coming of the kingdom of God peculiar to him; it had already been made by the Baptist, and had long been the thought of Pharisees and zealots. Certainly, the claim to be the Messiah does not constitute his peculiarity. Apart from the debatable question whether he claimed for himself on earth the title of Messiah, there is the further question as to the special character of his Messianic idea, and the kind of Messiah he wanted to be—not the folk-Messiah certainly, for it was precisely this Messiah that was the 'devil' in the temptation stories. Nor does the claim to be the incarnate God on earth amount to a peculiarity; others subsequently made it for Jesus; Jesus never made it for himself, and would not have understood what was meant by it. Indeed, if the oldest sources are to be trusted, Jesus said nothing even as to his pre-temporal existence with God, or of his return to heaven. Finally, his moral precepts are not universally valid. Some of them were applicable only to his own time and place; perhaps more narrowly still, to the mode of life of his immediate disciples. Nor were his moral ideas, taken distributively, new. What then?'

Yes, what then? Professor Foster answers, '*He* was new, and his power to make men new was new likewise.' And when he has said *He*, he goes on to explain, and says, 'What was certainly new was the disposition and self-consciousness of Jesus,' as we have already seen.

Now 'disposition' and 'self-consciousness' are unsatisfactory words. The disposition of Jesus? His self-consciousness? You may make anything you like of either of them. Precisely so, says Professor Foster. No man must make anything

of them for you: no man or men, no theologian, and no Church. You may make what you like of them. What you make of them will make you. But whatever you get out of them you must get it for yourself. 'You must see with your own eyes,' he says, in his frank, unmerciful way, 'for they are the only eyes you have to see with.'

But he helps us a little. For he says that the unique thing in Jesus is His own belief in Himself; and that His own belief in Himself made Him believe in man. More than that, he says it was His own belief in Himself that made Him believe in God. Tennyson says that if we could tell what the flower in the crannied wall is, we could tell what God and man is. We can tell what God and man is, says Professor Foster, when we can tell what Jesus is. For Jesus was a man; and surely, says Professor Foster, you have some idea of the kind of man He was. But what Jesus was any man may be. For Jesus believed in Himself, and believing in Himself He believed in man, in every man; and He believed in His power to make every man as Himself.

Again, He believed in God. Why? Because He believed in Himself. His God is just Himself. And when Professor Foster has said that, he stops to look at what he has said and wonder. Is God like Jesus? Professor Foster remembers John Stuart Mill and Huxley, and some of the terrible things they have said of 'nature red in tooth and claw,' and the God who made it so. Is God like Jesus? Professor Foster can scarcely believe it. For, you see, he knows the disposition of Jesus (and you and I, he says, must surely know it also). It is one of the things that abide and give the Christian religion its finality.

But he hesitates only for a moment. Yes, God is as good as Jesus. For the other thing that abides and gives the Christian religion its finality is the self-consciousness of Jesus. And Jesus knew in His own self-consciousness that He and the Father were one. 'What man needed most of all to learn was just the truth, immediately certain to Jesus, that

> The All-Great, were the All-Loving too—
> So, through the thunder comes a human voice
> Saying, O heart I made, a heart beats here!
> Face my hands fashioned, see it in myself!

Does Jesus' thought or man's need go beyond this? Is it not,' he asks, 'the absolute religion?'

The Demonology of the Gospels is a difficult subject to deal with. No man should approach it in the pride of his heart. But what is a preacher to do? Of every three texts we are told to choose two from the Gospels. And the advice is good. But we have not gone far into the Gospels when we find some demon crying out, or some one possessed with a demon. What is a preacher to do?

Professor Foster would say that we have nothing to do with the demonology of the Gospels. He would say that we have nothing to do with anything in the Gospels, except with the disposition and the self-consciousness of Jesus. And we may have to come to that. But what about next Sunday? We have begun to lecture on the miracles. 'This beginning of miracles did Jesus in Cana of Galilee.' Then follow Him to Capernaum. It is only a few days after. 'And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him' (Mk 1^{23-26}). What is the preacher to do with that?

Professor Foster would tell us that it was all a hallucination. The man, he would say, was under a hallucination, and so was Jesus. Jesus, he would say, 'held the antique psychology according to which an alien spirit could enter and inhabit a human body.' Would he bid us tell our people

so? It is not that we should be afraid. The heresy hunter has claimed his last head. But what would be the use of it?

The preacher does not often deal with Demonology. But if you turn to Dr. George Matheson's *Studies in the Portrait of Christ*, you will find that he deals with it as a preacher. Does Dr. Matheson believe in Demonology? Does he believe that Jesus believed in it? It does not matter whether he does or not. He deals with Demonology as a preacher, not as a physician or other man of science. He finds no occasion to astonish his hearers with statements about an 'antique psychology.' He is something of a man of science himself, and he is very modern. But in the pulpit he is a preacher. And as a preacher he knows that the only thing which he has to take out of the Gospels is their gospel.

Now, in this story of the unclean spirit in the synagogue at Capernaum, Dr. Matheson has no difficulty in finding the gospel of the grace of our Lord Jesus Christ. In the healing of the demoniac (and not even Professor Foster doubts the fact of the cure, however it was accomplished) he sees the widest stretch of the sympathy of Jesus. He thinks Jesus began with individuals. He called Andrew and Peter and James and John. He thinks that He passed next to the family. After He had called Peter He entered into his house. Peter's wife's mother lay sick of a fever. And He touched her hand and the fever left her. Then He passed out into the world and healed the demoniac.

That is not the actual order of events. But Dr. Matheson is not troubled about the order. It is not events that he has to do with in the pulpit, it is influences. Besides, if this demoniac was healed before Peter's wife's mother, other demoniacs were healed afterwards. From the family Jesus passed out into the world and found a demoniac. He could not have gone farther. He had reached the utmost limit to which His sympathy could go. He will have compassion on the poor. He will make the blind to see and the lame to walk. He will touch the leper in his loathsomeness. But when He has come into contact with the demoniac and has driven the unclean spirit out of him, the last call has been made upon His power to save. He has reached the limits of the wide, wide world.

Jesus healed the demoniacs with authority. This was the testimony of the people. 'With authority he commandeth even the unclean spirits, and they obey him.' But by what authority? By the authority of sympathy with the man. And sympathy could no farther go. Was the possession merely mental derangement? 'To the physician of a mental ailment,' says Dr. Matheson, 'the first thing requisite is that he should put himself in the place of the sufferer. Other maladies merely require a sympathy with pain; this needs a sympathy with limitations. If I have to deal with the mentally afflicted, I must contract my own nature so as to meet theirs. I must learn to think with their thoughts, to see with their eyes, to palpitate with their delusions. I must divest myself of my experience. I must meet them on their own ground, not on mine. I must reason with them on their own assumptions, not on mine. I must study to imagine things as I have *not* felt them, to deal with things as I have *not* known them. There is no such self-abnegation as is involved in the contact with mental disease.'

And it was more than mental. The demoniac was at the farthest reach from Jesus because he was possessed with an unclean spirit, while Jesus was possessed with the holy spirit of God. In coming into contact with a demoniac, and having authority to heal him, our Lord showed that all authority had been given unto Him on earth. He is able to save unto the uttermost.

Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity joined with power;
He is able,
He is willing; doubt no more.

The New Method of Studying the Bible.

By Professor the Rev. A. E. Garvie, M.A., D.D., London.

I.

1. The first popular exposition and vindication of the new method of study of the Old Testament which the late Professor Davidson had been quietly practising for years, and which has since so rapidly been securing acceptance among Christian scholars, was given by Professor W. Robertson Smith in his volume, *The Old Testament in the Jewish Church*, which contains the lectures that in the previous winter (January and February 1881) he had delivered in Edinburgh and Glasgow in defence of himself, after he had been forbidden by the Free Church Assembly to exercise his functions in the College in Aberdeen. This movement was still more widely advertised by the controversy which resulted from the recognition of the legitimacy of the methods of the Higher Criticism, and the acceptance of some of its conclusions as altogether consistent with the Church's doctrine of Inspiration in the volume *Lux Mundi*. That the writer of the article, in which this concession was made, is now Bishop Gore, is evidence that the panic in the Church of England soon subsided. The failure of the attempt to condemn Professor George Adam Smith for his book, *Modern Criticism and the Preaching of the Old Testament*, in the United Free Church Assembly, also shows how rapid has been the change in public opinion on these questions in the two decades which separate this later from that earlier plea for the historical study of the Old Testament.

The books written from the traditional standpoint against the Higher Criticism will not, it may be confidently predicted, effect much to arrest the steady progress of this movement.

2. The Tübingen School of New Testament criticism raised a ripple only on academic waters. But the new method in application to the New Testament did not attract general attention till the publication of *The Historical New Testament* by Dr. Moffat in 1901, exactly twenty years after the appearance of *The Old Testament in the Jewish Church*. It is true that for many years the late Professor Bruce had been familiarizing his students with a way of handling the Gospels especially, which took no account of traditional prejudices; and that Professor Dods had in his writings been bold enough to deny the inerrancy of the New Testament writings, for which theological offences both were dealt with by the supreme court of their Church; yet the method and what it involved had not been fully put before the public until this book appeared. In the same year as Dr. Moffat's book appeared Dr. Percy Gardner's *A Historic View of the New Testament*, which further defines this method. The results of the method, as applied to Christianity, have been made widely known by the translation of a German work, Harnack's *What is Christianity?* Thus the application of the method has advanced from the Old Testament to the New Testament literature, and at last even to the determination of the contents of the Christian faith.

II.

In each of these works the method is discussed, and we may now attempt to gather together what is of greatest importance in the statements of the writers, so as to determine as exactly and as adequately as we can what its distinctive features are. 1. The name *Higher Criticism*, which is often given to the movement in reproach, as though the epithet 'higher' were a claim of superiority, instead of being only a convenient way of distinguishing textual from literary criticism, suggests the first element in the method. According to Dr. Gardner, the first of 'the three ways of thought which have passed from physical to historic studies' is 'criticism of authorities';[1] for historic study shows how untrustworthy ancient histories generally are; 'in place of external fact of history, we have in the last resort psychological fact as to what was believed to have taken place,'[2] and thus the historian must try to discover what did take place from what was believed to have taken place. What this process of criticism of authorities involves is more fully stated by Dr. Moffatt. 'Take

[1] *A Historic View of the New Testament*, p. 5.
[2] *Ibid.* p. 8.

any writing as a historical document in this light, and three elements have to be adjusted: (*a*) the directly retrospective reference of the book to the period of which ostensibly it treats; (*b*) the semi-retrospective reference, which it implicitly contains, to changes in the social and inward situation of things between that period and the date of the book's composition, along with (*c*) the contemporary reference of the writing—always indistinct, but often of supreme value,—which helps to expose its own surroundings, authorship, and nature. The last named is the starting-point of historical research.'[1] How far-reaching are the issues involved in this principle one instance will show. 'The conception of Jesus,' says Moffatt, 'in the Gospels represented not only the historical likeness so far as its traits were preserved in the primitive evangelical tradition, but also the religious interests of the age in which and for which these narratives were originally drawn up.'[2] It depends on the way in which this principle is applied, whether the Gospels will be recognized as substantially historical, or as present doctrine which has decked itself out as past history, as early record, or as late interpretation.

2. The second element in the method is what may be called *historical construction*. Dr. Moffatt states that a 'subsidiary object' of his book is 'the need of seeing and setting the New Testament writings in vital connexion with one another and with the main currents of contemporary thought and history.'[3] Dr. Gardner gives the reason for this constant endeavour to connect all historical events with their varied conditions. Historic studies take over from physical 'the acceptance of evolution.'[4] But, while the historian recognizes an evolution in history as in nature, he must insist on the operation, without exaggerating the influence on human affairs of 'a great force, which is not, so far as we can judge, evolutional, and the law of which is very hard to trace—the force of personality and character.'[5] To this qualification Professor W. Robertson Smith adds another. The recognition of historical connexion does not involve any denial of 'the proofs of God's working among His people of old.' For 'it was no blind chance, and no mere human wisdom, that shaped the growth of Israel's religion, and finally stamped it in these forms, now so strange to us, which preserved the living seed of the divine word till the fulness of the time when He was manifested who transformed the religion of Israel into a religion for all mankind.'[6] Evolution may be regarded as the divine mode in Revelation as it has been so acknowledged in Creation. Of course, if the attempt is made to state evolution in history, as Herbert Spencer does, in terms of matter and motion, human personality and divine providence alike will be excluded as factors in the process; but this is not a necessary result of the historical method.

3. To *literary criticism* and *historical construction* there is added as the third element in the method *scientific comparison*, the motive of which Dr. Gardner describes in the phrase 'reverence for observed fact.' 'When we come to a gap in past history,' he says, 'or to a part of it which has been blurred by too vivid emotion, and obscured by practical purpose, we look about us to find in the present world, or in the better recorded phases of the past, some similar and parallel groups of phenomena.' The justification for this course is this. 'The comparative method assumes that the events in the human world do not happen at random, but are subject to law, though historic law is far less hard and rigid than that observable in the realm of nature.'[7] This principle may be used to exclude the supernatural and the miraculous from history, and it has been so used; but the qualification in the last clause of the statement just quoted may be insisted on. There is uniformity in human affairs, but no such absolute uniformity as to exclude the freedom either of God or of man.

4. Although the historical method has been discussed in reference to the Holy Scriptures, yet these three features of it, *literary criticism*, *historical construction*, and *scientific comparison*, are characteristic of it, wherever it may be applied. To define more closely the application of the method to the Holy Scriptures, the epithet 'religious' is usually added, at least in Germany, where the methodological questions receive much more attention than they do in Britain. What this qualification means may be indicated in a sentence from Reischle. 'The Israelitish and the Christian religion should be explored and expounded in connexion

[1] Moffatt's *The Historical New Testament*, pp. 3, 4.
[2] *Ibid.* p. 11.
[3] *Ibid.* p. 3.
[4] *Op. cit.* p. 5.
[5] *Op. cit.* p. 13.
[6] *The Old Testament in the Jewish Church*, viii.
[7] *Op. cit.* p. 11.

with the surrounding religions, but at the same time also, everywhere, when possible, the religious system should be traced back to personal religious life.'[1] In other words, *comparative religion* and *religious psychology* are to be used in the historical study of these religions. The demand is becoming very urgent in Germany, that Christianity shall not receive exceptional treatment; but shall be treated exactly in the same way as all other religions. It is to 'be subjected to a strictly historical view in accordance with the fundamental principles of *criticism*, *analogy*, and *correlativity*' (these being the terms used to describe the three features of the method which have been already discussed). Emphasis may now be laid on two points. Not only are the Israelitish and Christian religions to be compared with other religions, so that the characteristics of religion may be detected and exhibited in them, but, wherever possible, the connexion there may be between them and other religions is to be traced. To give one instance, the Christian sacraments and the Greek mysteries are not only to be compared, but, if possible, to be connected. Religion is not treated as merely a superstition; but doctrine and ritual and polity in each religion are to be traced back to their roots in personal experience, for religion is to be regarded as primarily life.

[1] *Theologie und Religionsgeschichte*, p. 12.

(*To be continued.*)

Recent Foreign Theology.

Athanasius de Virginitate.[1]

This little book, apart from its merits as a particular inquiry into the authenticity of one writing, might be taken as a specimen of what criticism is and ought to be, both in its lower and higher forms. Textual criticism might be illustrated from the thorough way in which the author has exhausted the sources from which the ascertainment of the text could be won, and the scientific use he makes of the sources when he has found them. As to the higher criticism, it is instructive to watch the procedure of the author as he tries to place this tract in its proper historical setting. It is an illustrative example of the necessity and the success of criticism.

What is the text of this tract, *De Virginitate*? is the first question asked and answered by the author, and answered in the most thorough manner. Then we have the text as determined by the author, as the result of his investigation. Then arise the questions of the origin and character of the tract. These questions are answered in five particulars. A luminous exposition of the contents and character of the tract is followed by a description of its spiritual relationship with the conceptions and with the atmosphere of Egyptian asceticism. He is able to place the teaching of the tract in its place in the evolution of the ascetic life of the Egyptians. For he finds other writings, some of which are less developed, and others more developed; and from a comparison he is able to find a *locus* for the tract. It might be interesting to follow him in detail here, but space forbids. Then the question is asked and answered, 'What are the relations of life presupposed in the tract?' Then an inquiry into the literary relations leads up to a discussion as to the author. The author is Athanasius, and a good case is made for the Athanasian authorship; and if the case is good it will reopen the question of the relationship of Athanasius to asceticism. Finally, the significance of the tract for our knowledge of the history of the Christian life is discussed, and to very good purpose. An Index, containing references to all citations from the Old and New Testaments, and from the Fathers, follows, and greatly facilitates the use of the book. It is an admirable bit of work, and is worthy of the highest praise.

James Iverach.

Aberdeen.

[1] Λόγος Σωτηρίας: Πρὸς τὴν Παρθένον (*De Virginitate*), *Eine Echte Schrift des Athanasius*. Von Lic. Eduard von der Goltz, Privatdozent an der Universität Berlin. Leipzig: J. C. Hinrich'sche Buchhandlung, 1905. M.5.

A Targum Concordance.[1]

THE Algiers Congress of Orientalists rendered a service to the cause of biblical learning by voting a sum of money to assist in defraying the cost of publishing this work. The methods and spirit of ancient Jewish exegesis, as exhibited in the Targums, are of very real interest to all students of the history of religious thought. And to those who are not the fortunate possessors of one of the great polyglots, it is exceedingly convenient to be able to purchase for a few shillings the substance of the Targum of Onḳelos on the Pentateuch. Brederek has arranged his material in the following manner:—The First Part contains all the Hebrew words, in the order of their roots, each of them followed by the Aramaic equivalents. It has not been judged necessary to enumerate every passage where a common Hebrew word occurs, but all the variants employed in rendering it are duly set forth. Take, for instance, דבק. A mere glance is enough to show that the forms of this verb are represented by one or other conjugation of דבק, רעי, ערע. חטא, again, is a good example. For it there appear חטא, סרח, כפר pa., רבא pa., דכא pa., דהוה שגיא, נדי על, חיט, חטן, חוב. And the concluding note on this series gives a good idea of the thoroughness with which the whole is done: it discriminates between חוב = sin and חטאה = sin-offering, adding that the only exceptions are Nu 15^{25} and Dt 9^{27}, in the second of which חוב has been used to translate רֶשַׁע. The First Part closes with an Appendix containing such proper nouns as require special mention. Here we at once notice the explanation which the Targumist gave of names like ענקים and רפאים, both of which are rendered גבריא. The Second Part consists of a list of the Aramaic words in Onḳelos, followed by the Hebrew word or words for which it stands. Combining the two parts we thus get all the Aramaic words used for any Hebrew one, with a sufficient indication of the important passages, and all the Hebrew words which a single Aramaic one represents: the former is useful to the exegete, the latter has some philological value.

The author holds out hopes of a similar concordance to the Targum of Jonathan on the Prophets, provided that the one before us is welcomed. It is much to be hoped that he will meet with the encouragement which his painstaking labours deserve.

JOHN TAYLOR.

Winchcombe.

[1] *Konkordanz zum Targum Onḳelos*, herausgegeben von Emil Brederek. Beiheft zur *Z.A.T.* Giessen: Töpelmann, 1906. 6s.

The Discourses in the Fourth Gospel.[2]

DR. GOEBEL is favourably known in this country by his 'Parables of Jesus Methodically Explained,' which has been of great service to pulpit expositors. In that work the course followed was to disregard the masses of interpretation which have accumulated round the subject and to adhere rigidly to the original text of the Gospels. The same course is followed in the present work. The original words, clauses, sequence of thought, are investigated with the utmost scholarly nicety and devoutness of spirit. Various readings and historical setting are taken carefully into account. While the views of other expositors have evidently been considered, the author's own view is always clearly stated and cogently argued. The exposition is never unduly strained. In the exposition of chap. 5 nothing is said of the angel troubling the water, nor is the Lord's knowledge of the sufferer's condition ascribed to supernatural causes, as with Hengstenberg and Godet. 'Such a miracle of supernatural knowledge would have been emphasized more strongly; it could only have served the purpose of revealing Christ to the sick man by showing miraculous knowledge of his former life (cf. $1^{42\text{-}47\text{f.}}$ $4^{17\text{f.}}$), of which there is no trace here.'

In a brief Preface, Dr. Goebel states his attitude on the much debated question of the authenticity of the discourses in the Fourth Gospel. Sweeping aside the view that the whole Gospel is a mere 'Logos-romance' of an unknown post-apostolic author, it is admitted as self-evident that reflexions of St. John naturally mingle with the witness of memory. Still it is just as self-evident to any one, who takes all the circumstances into account, that personal recollection remains the chief factor. The conditions of the case all harmonize—St. John's special intimacy with the Lord, the inevitable reflexion during the long interval that had elapsed,

[2] *Die Reden unseres Herrn nach Johannes im Grundtext.* Ausgelegt von D. Siegfried Goebel, Professor und Konsistoriabrath in Bonn. Erste Haelfte, Kap. 1–11. Guetersloh: Bertelsmann. 1906. M.9; geb. M.10.

the fidelity of the ideal picture to the synoptic facts. The absence of the results of reflexion and meditation would have been a far more serious objection. 'Such reflexions could not be regarded as foreign factors, interfering with the truth of the contents, but only as a giving shape to the genuine discourses of Jesus in their proper meaning and spirit from the inner apprehension of the disciple who, of all the hearers of the Master, possessed the keenest spiritual ear and the purest receptivity for the meaning of His words. This view is confirmed by the fact that the narrator not seldom notices misunderstandings which the words of Jesus meet with in other hearers, friends and opponents. Little as he himself fully understood everything on the first hearing, he possessed even then a very sensitive ear for any misunderstanding.' At the same time, Dr. Goebel thinks it a hopeless endeavour to attempt at this distance of time to discover the original wording of the discourses, which were mostly in Aramaic. The means at our command give too much scope for mere conjecture. We know what discrepancies arise when we try to reproduce the exact wording of things said but a few days ago. We must be content with what is possible and what God has given us. The position in the Fourth Gospel is the same as that in the Synoptics. The great fact we have to deal with is the fact of the faith of the Church, unvarying from the beginning, in the Christ of Scripture. It is not easy to deny the hand of God in this fact. 'Faith in the Christ of the Bible as the Divine Saviour cannot be separated from faith in the witness of the Bible to Christ as God's witness.' What believing exegesis has to do is, not to set aside the discourses of Jesus as too uncertain and confused to be understood, but to expound them as they stand in their actual text with all the means which research and criticism place at our disposal. 'We know well that the discourses in John are very far from being a shorthand report of the words. Still we read and seek to understand them as the word of the Lord, not only because the narrator gives them to us from memory as the very language of Jesus, but because by the medium of human memory and writing they are furnished to us by God in Holy Scripture as the word of our Saviour.' The author disclaims all apologetic aim. Yet we believe that the best evidence that the discourses must have come from the lips of Christ is supplied by such an unfolding of the meaning as is here given. It will be seen that, if possible, even greater discourses are reserved for the second half.

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Sin and Grace in Early Judaism.[1]

Dr. Staerk, already known by his careful monographs on the titles of the Psalms and on the legend of the Holy Grail, now offers us a study in the consciousness of sin and grace present in early Judaism, and manifested especially in the 'so-called' Penitential Psalms (*i.e.* Pss 6, 32, 38, 51, 102, 130, 143). 'So-called' is Dr. Staerk's epithet; for in strictness only Pss 38 and 51 are psalms of penitence at all; the others are rather plaints and prayers for help against the enemy. Certainly this is true of Pss 6 and 143. The main conclusion come to is that the sense of sin discoverable in much of the Psalter is fairly shallow and conventional; sin, as a whole, was too much regarded as something entirely tractable and tangible and simple, which it was not difficult to avoid. There was no sense of the *servum arbitrium*, as later in St. Paul and Luther. Penitence was held to have atoning power; and—what is surprising enough—there are few traces even of a profound feeling of *national* guilt. Ps 51 is in part exempted from these strictures, but in general, writes Dr. Staerk, 'the conception of sin in the older Judaism was very external and lax' (p. 25). True as some part of this may be, it is quite impossible to acquiesce in certain of Staerk's detailed interpretations. Thus, is it common sense to call Ps 130 'a speculation'; or to say that because Ps 90 speaks of 'secret sins,' therefore it fails to keep to the heights of the prophetic doctrine that sin is always an act of freewill; or to complain that the beautiful words of Ps 30, 'weeping may endure for a night, but joy cometh in the morning,' are symptomatic of a too serene and childish optimism? *Cuique in arte suâ credendum*, perhaps; but it is difficult to refrain from derision when this kind of thing is put for-

[1] *Sünde und Gnade nach der Vorstellung des älteren Judentums, besonders der Dichter der sog. Busspsalmen.* Eine biblisch-theologische Studie. Von Lic. Dr. Willy Staerk, Privatdozenten an der Universität Jena. Tübingen: J. C. B. Mohr; London: Williams & Norgate, 1905. Price 1s. 6d. net. Pp. 75.

ward as spiritually intelligent exegesis; and it appears to us that the man who says that Ps 130 is speculative would say anything.

One noteworthy point is that Staerk agrees with Duhm (his highest authority, obviously) in believing that the 'I' of the Psalms means the individual, not the community. He speaks with the greatest decision on this subject. It is surely cheering to the humble outsider thus to find the most advanced scholarship returning, with a resolute step, to the intuitive convictions of the believing consciousness in every time.

Near the close there is an interesting and rewarding discussion of the view of sacrificial ritual to which various Psalmists give expression. Valuable appendices are added, containing a new translation of the Penitential Psalms, with full textual notes, and a history of their private and liturgical use in the Church. H. R. MACKINTOSH.

Edinburgh.

Gifts of Healing.

BY THE REV. PERCY DEARMER, M.A., VICAR OF ST. MARY THE VIRGIN, PRIMROSE HILL, LONDON; AND SECRETARY OF THE LONDON BRANCH OF THE CHRISTIAN SOCIAL UNION.

A GENERATION has hardly passed since Matthew Arnold remarked, with all the confidence of italics, that '*miracles do not happen.*' To him, and to most of his contemporaries, this was an axiom upon which it was not necessary to waste time in argument; it needed only to be stated in order that the Christian faith might be reconstructed on reasonable lines. But time is sometimes swift in its lessons. At the present day we have discovered that, whatever else may be true or false, this at least is certain—*miracles do happen*, and always have happened. We cannot yet, indeed, say this of all the miracles recorded in the N.T.; but we can say it of that class of miracles which far outnumber all the rest—the works of healing. The other miracles may bide their time; it is enough for one generation to have certified the majority—to have shown that so many N.T. incidents seemed incredible to the nineteenth century only because they were in advance of it.

We can now only say that miracles do not happen in the sense that we can say that treason does not prosper—because the name is changed. But even here the N.T. is in advance of us, for in it τέρας is as a matter of fact changed to σημεῖον; miracles are 'signs' and 'powers,' 'works' (in St. John) and 'mighty works' (see art. 'Miracle' in *D.B.* p. 384). Recent advances in psychology have given us a rough and sketchy but sufficiently valid explanation of these 'powers' of healing. Evidence of the fact, indeed, has always been plentiful; at the time when scientific men were most confidently denying such 'miracles,' they were occurring in great number; but the scientists were then convinced that they could not happen, and were consequently blind to the fact that they did.

Those were the days of triumphant materialism, when the mind was regarded as the product of the cerebral tissues, because the mind ceased to act when the brain decayed—as we might consider the sailor to be the product of his ship, because if the ship is destroyed he cannot sail. Christendom for a moment bowed before this strange and narrow dogmatism. She forgot her own history, and accepted the charge of superstition—a word which since the Reformation has greatly terrified her, in spite of Bacon's warning. But the history of Christendom is thoroughly intermingled with spiritual healing, as will be mentioned later.

It is now no longer Spirit but Matter that is on its trial. The atom itself has crumbled away; matter has no fundamental existence; mass, formerly thought indestructible and invariable, depends solely on the velocity of negative electrons. We are near to proving the unity of Things—a trinity in which the three entities, matter, ether, energy, are but forms of a One persistent Power. Beyond and within this world of energy, or electricity, if it is to be so called, may be—nay, must be—a still profounder aspect of the Cosmos; but at least, even on the 'material' plane, a new world is opened to us in the knowledge that matter itself is the outward and visible sign of an intense and inconceivably potent Energy.

Before, however, natural science had reached these discoveries, it had become clear to the more

advanced men among the experimental psychologists that the materialistic conception of man would not do. To put the case in its simplest form, the growing mass of evidence showed that man is not a body possessing a spirit, but is a spirit possessing a body; and that so far from the body creating the spirit, it is the spirit which is every moment creating and re-creating the body. As this has always been the belief of Christendom, it seems strange that Christians should ever have boggled at the belief that remarkable changes in the body could be effected through spiritual means. Yet so it was. The average intelligent Christian, while he accepted the N.T. miracles because they were part of his dogmatic outfit (being in the Bible), came to regard all later miracles of healing as belonging to the realm of superstition. Nor was this the case with healing only. Other strange instances of the power of spirit over matter were equally attributed to the picturesque mendacity of the Middle Ages, *e.g.* the Stigmata of St. Francis. At the present time numerous other cases of stigmata have been recorded, and contemporary instances may be studied in the records of learned societies. (For more modern examples, see Myers, *Human Personality*, i. 491–499.) Now one scientifically observed case of stigmatization would be sufficient to illustrate the possibility of spiritual healing, even if we were not so beset with cases of remarkable cures that at the present day there are few who have not come into personal contact with some.

The psychologists have discovered, through the observation of abnormal cases, that not only is the spiritual personality master of the body, but that this personality is an exceedingly complex thing, so that two or more different personalities may at different times hold possession of the same body. Modern cases are now on record which are far more remarkable than any instances of demoniac possession recorded in the N.T.; and thus is justified that class of N.T. miracles of healing which even Romanes, after his acceptance of Christianity, regarded as incredible. Indeed, through the study of sleep, of hysteria, and of other phenomena, especially those classed as hypnotic, there has emerged a reasonable explanation of our complex being—an explanation that covers those strange phenomena which scientists were once content to ignore and to deny.

The Psychology of Healing.

In his normal, balanced state, man's personality consists of two parts, that which is below and that which is above the line of consciousness. Personality may in fact be compared to an iceberg of which the greater part is submerged. This submerged, subconscious, or subliminal self is that which controls the functions of the body, without any conscious will or guidance on our part (on the part, that is, of the conscious or supraliminal self); it is responsible for our health, and its perversion or failure at any point is the cause of disease, while its recovery of control (which has always been recognized in medicine under the name of *vis medicatrix naturæ*) produces restoration to health. Medical treatment may assist it, but medical treatment does not itself effect the restoration; it merely removes obstruction, or assists and invigorates the subliminal self, which itself restores the affected part. Now medical treatment has been largely physical (in more senses than one), but by no means entirely so; good doctors know, and always have known, the value of confidence and hopefulness; that is to say, they have always recognized that there are spiritual factors in recovery, though 'mental therapeutics,' as Dr. Schofield points out (*Force of Mind*, 13), have been strangely ignored in the medical textbooks and classrooms.

This being so, it is the more strange that any Christian accepting hope as a factor in material change should have doubted the power of still higher factors—of prayer, for instance, and the sacraments, of religious faith, and of religious energy transmitted by word or touch,—one need not say 'of God,' because it is always the power of God that effects a cure, whether the means employed be medicine or miracle. The farmer does not create the corn, he merely assists the processes of nature; in the same way, the doctor, or miracle-working saint, or the ordinary faith-healer do not create healthy tissue,—they merely assist the spirit within which controls the bodily functions to make good use of the Life that is the Word of God, and thus to restore the body into closer conformity with God's laws. The doctor who calls this Life the *vis medicatrix naturæ* is falling back upon a theological mystery, just as much as St. John when he called it the Word, or St. Paul when he said, 'To another gifts of healing by the same Spirit' (1 Co 12^{10}), or St. Peter when he said, 'In the

name of Jesus Christ of Nazareth, walk' (Ac 3^{6}). The difference is one of method: the spiritual healer makes a more direct and radical appeal to the subliminal self, and therefore often succeeds where the doctor fails, and often effects more astonishing cures—cures that are impossible to the normal material methods, and were therefore regarded by the religious world as miraculous, and by the agnostic world as incredible. But in practice the religious world had almost come round to the agnostic position: such things as unction for the sick or touching for the king's evil disappeared from our midst during the Hanoverian period; though—as is usual—many sects rose up to bear witness to the forgotten truth, and faith-healers appeared in many places, gradually gaining in numbers and in respectability till our own time. In the religious world at large, however, even prayer for the sick became a very faint-hearted thing; it was seldom the 'prayer of faith' that 'shall save him that is sick, and the Lord shall raise him up' (Ja 5^{15}). The popular view, for instance, of the clinical function of a minister of religion is that he comes to prepare the sick person for death, and not at all as a therapeutic agent; consequently, the doctors have become increasingly shy of his presence, and enjoin 'complete quiet' and no visitors. They are not to be blamed: if a minister brings a death 'suggestion,' the doctor shows his appreciation of the spiritual factor in healing by refusing him access to the patient. If the clergy regarded sickness as the N.T. writers regarded it, they would be called in by the patient and welcomed by the doctor as a valuable ally.

Healing by a direct appeal to the subliminal self is still relatively rare (although the cases become more and more numerous), because faith in the reality and prepotence of the spiritual or psychic factor is still relatively rare. The controlling power of the body, the subliminal self, with its extraordinary faculties, is readily amenable to control by suggestion; and in the hypnotic hospitals of France the most remarkable cures of both mental and physical diseases are daily effected as a matter of course. Whether 'suggestion' is to be referred to the psychic or spiritual realm, or both, we may leave undecided; but we may well believe that of all non-material agencies, those which we call spiritual are the most powerful—and none the less if it be proved that they operate through 'suggestion,' just as much as the will power of a possibly agnostic doctor at the Salpêtrière. Only, in every case, a certain receptivity on the part of the patient (whether it be normal or induced by hypnotism), and a certain confidence on the part of the operator are needed—in other words, faith. Neither objective nor subjective faith, in this connexion, has been usually found in the modern religious world. God has done 'not many mighty works there because of their unbelief' (Mt 13^{58}).

The Healing Works of Christ.

We are now in a position to consider the works of healing as they are recounted in the N.T., beginning with those of our Lord. For convenience let us first take *St. Mark* as our basis, using square brackets for the other Evangelists. There we find works of healing (including exorcism) described twenty times; of these, eighteen occasions refer to Christ, one (including numerous cases, Mk 6^{12}) to the Twelve, and one to a man who cast out devils in Christ's name (Mk 9^{38}). Of the eighteen occasions referring to Christ, seven describe the healing of multitudes; and we thus have a vast number of cases before us. Now, in all these cases, it is remarkable how often stress is laid on the element of faith (*e.g.* 'thy faith hath made thee whole,' Mk 10^{52}) [cf. Mt 9^{29}, 'according to your faith be it done unto you']. It is also remarkable that these acts of healing were not done as a display of power: they were not primarily evidential, but were called forth by the compassion of the Master in response to the appeal of faith; and though many were necessarily public (and, in the case of the demoniac at Gadara, the man was told to tell his friends, 5^{19}), our Lord sometimes took pains to enforce silence—it may be, in order to avoid the danger of counter-suggestion in certain cases (Mk 1^{44}, 'See thou say nothing to any man'; 5^{43}, 'He charged them much that no man should know this'; 7^{36}, 'He charged them that they should tell no man'; 8^{26}, 'Do not even enter into the village'). It is not less remarkable that, in the case of children, mention is made of the faith of a parent. In such cases the necessary receptivity on the part of the patient was unconscious, or, in other words, was a subliminal receptivity induced by the power of Christ, and apparently also by the telepathic influence of another's faith, unless we regard that faith as only of the nature of prayer moving Christ to use His powers. The three parents mentioned are—Jairus (Mk 5^{22}), the Syro-

Phœnician woman (7^{24}), and the man who had a son with a dumb spirit (9^{14}) [cf. the centurion's servant (not a child in this case) in Mt 8^{5}, Lk 7^{2}, and the nobleman's son in Jn 4^{46}]. In other cases a *collective* faith is mentioned, which was probably shared by the patient (*e.g.* 'Jesus, seeing *their* faith, saith to the sick of the palsy,' Mk 2^{5}; cf. 6^{55} 7^{32} 8^{22}). In other cases (*e.g.* 'The people . . . began to carry about on their beds those that were sick, where they heard he was,' $6^{54.55}$) the collective faith is obvious. In the case of the leper (1^{40}), of the woman with the issue (5^{25}), and of Bartimæus (10^{46}), the faith of the patient is mentioned. No mention is made of any petition or other expression of faith in the case of the man with the withered hand (3^{1}), but it may well be taken for granted, and he had at least sufficient receptivity to obey the command to stand forth and stretch out his hand. [The case of Malchus in Lk 22^{51} is the most difficult, but it is quite possible that this servant turned to Christ for succour in his pain.]

The evidence of the other Evangelists leads to the same conclusion. *St. Matthew* describes twenty-three occasions (as compared with St. Mark's twenty), of which seven again refer to multitudes, but adds little that is not in St. Mark or St. Luke. In *St. Luke* the number reaches twenty-four, of which four refer to multitudes: in one of the latter cases he notes that there were no refusals or failures—'and them that had need of healing, he healed' (Lk 9^{11}; cf. Mk 6^{56}, 'as many as touched him were made whole'). St. Luke gives the additional cases of the woman with the infirmity (13^{11}), the man with dropsy (14^{2}), the ten lepers (17^{12}), of Malchus' ear (22^{51}), and in common with St. Matthew the healing of the centurion's servant (7^{2}, and Mt 8^{5}), and of the blind and dumb demoniac (11^{14}, and Mt 12^{22}). *St. John* refers to but four occasions of healing, but of these three seem to be new cases, while one is a passing allusion to 'the signs which he did on them that were sick'; the three special cases are the healing of the nobleman's son (4^{46}), the impotent man at Bethesda (5^{2}), and the man born blind (9^{1}).

We find, then, that there was apparently always faith on the side of the recipient; and that our Lord sometimes attributed the cure to this faith—drawing attention away from Himself in order to strengthen the spiritual strength of the patient by deepening his confidence. Our Lord, then, certainly attributed a recuperative force to the patient himself; though, at the same time, He clearly knew that healing was also caused by a power that went out from Him ('Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?' Mk 5^{30}) [Lk 8^{46}; cf. Lk 6^{19}, 'for power came forth from him, and healed them all']. All this is in complete accordance with the discoveries of modern science. So also is His refusal to confine Himself to one particular method of inducing this subliminal restoration.

The *methods* are indeed much varied. St. Mark mentions six cases of healing by *Word* ('Hold thy peace, and come out of him,' 1^{25}; 'Arise, take up thy bed,' 2^{11}; 'Stretch forth thy hand,' 3^{5}; 'Come forth, thou unclean spirit, out of the man,' 5^{8}; 'He rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him,' 9^{25}; 'Go thy way; thy faith hath made thee whole,' 10^{52}); two cases of healing by *Touch* ('He came and took her by the hand, and raised her up,' 1^{31}; 'He laid his hands upon a few sick folk,' 6^{5}); four by *Word and Touch combined* ('He stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean,' 1^{41}; 'Taking the child by the hand, he saith unto her, Talitha cumi,' 5^{41}); while in the two last of these instances the action is ceremonial and symbolic in character ('he . . . put his fingers into his ears, and he spat, and touched his tongue; and, looking up to heaven, he sighed, and saith unto him, Ephphatha,' $7^{33.34}$; and also in the remarkable case of gradual recovery from blindness in 8^{22}) [cf. Jn 9^{1}: where, after the anointing with clay, the blind man is told to wash in Siloam]. In three more cases it is our Lord who *is Himself touched* by the sick persons ('that they might touch him,' 3^{10}; the woman with the issue, 5^{27}; 'as many as touched him were made whole,' 6^{56}). In one case, that of the daughter of the Syro-Phœnician woman (7^{29}), the healing is accomplished by *Telepathy* [cf. the centurion's servant, Lk 7^{10}; and in Mt 8^{13}, 'the servant was healed in that hour'; also in Jn $4^{52.53}$, the nobleman's son, 'so he inquired of them the hour when he began to amend. . . . So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth']. The method is *not*

mentioned in the two occasions that remain in the exorcisms (1^{32} and 1^{39}). To these eighteen occasions of healing by Christ, St. Mark adds the healing by the disciples through unction (6^{13}), and the healing by one who was not a disciple, but cast out devils in Christ's name (9^{38}).

St. Matthew and St. Luke mention our Lord's attributing His power of casting out devils to the 'Spirit of God' (Mt 12^{28}), or the 'finger of God' (Lk 11^{20}; cf. Lk 10^{18}, 'I beheld Satan fallen as lightning'); and St. Mark (3^{11}) describes the devils as recognizing Jesus as the Son of God, and dreading Him (cf. Mk 1^{24} 5^{7}). St. Luke also mentions one case of his directly attributing a physical ailment to the enemy ('this woman . . . whom Satan hath bound, lo, these eighteen years' (13^{16})). In Jn 9^{3} our Lord describes the healing of the blind man as the manifestation of 'the works of God': here He distinctly says that neither personal nor parental sin had anything to do with the blindness; though He forgives sin, as well as heals sickness, in the case of the palsied man (Mk 2^{5}); and in Jn 5^{14} He warns the healed man to 'sin no more, lest a worse thing befall thee.' In Jn $5^{20.\,21}$ our Lord gives His opponents the following explanation of His miracles or 'works': 'For the Father loveth the Son, and showeth him all things that himself doeth; and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will.'

Our Lord, then, effected His cures by His own power as the Son of God—as having the Divine power in Him—in co-operation with the faith on the side of the patient. But so far from claiming that this power was confined to the Divinity in His own Person, He gave the Twelve 'authority' to exercise it also (Mk 6^{7}); He also recognized the power of one who was not a disciple, but who used His name (Mk 9^{38}); and He insisted on the need of prayer at least in one special class of affliction ('This kind can come out by nothing, save by prayer,' Mk 9^{29}). He predicted, indeed, greater powers for His followers than He had exercised Himself—'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . . And whatsoever ye shall ask in my name, that will I do' (Jn $14^{12.\,13}$). Indeed, He mentions even the wicked as casting out devils and doing 'mighty works,' because they used the power of His name (Mt $7^{22.\,23}$)—a remark which throws a good deal of light on the undoubted successes of some unworthy healers of our own time.

(*To be concluded.*)

A Lost Uncial Codex of the Psalms.

By the Rev. W. O. E. Oesterley, B.D.

In the early part of last year the writer had occasion to apply to the authorities of the Royal Library at Turin, asking for permission to have some photographs taken of a manuscript (LXX) of the *Minor Prophets*; permission was immediately granted. But by some oversight (a fortunate oversight, as it proved) the photographer made a mistake, and photographed three pages of another MS. Only a few weeks after a disastrous fire broke out in the Library, and among the many valuable MSS which were destroyed, the one under consideration was included; its destruction was almost complete, even the negatives of the three photographs (which, according to the law, have to be deposited in the Library) were wholly destroyed. Last autumn the writer was permitted to see the remnants of this MS.; they consisted of a handful of ashes. It is true, in the centre of some of the leaves a few letters are still visible, showing a beautiful handwriting, with here and there an initial letter coloured vermilion or light blue; but for all practical purposes all that remains of what was once one of the choicest treasures in the Library are the three photographs referred to above.[1]

The MS. in question was a Greek uncial of the Psalms, belonging to the eighth or, at latest, ninth century. The accompanying plate gives approximately the size of the leaves. It has not,

[1] These photographs were sent in duplicate; one set belongs to Dr. Swete, who most kindly shared the expense involved in taking them; the other set is in the possession of the writer.

apparently, been used in any critical edition of the Psalms, nor, with one exception, does it figure in any list of uncial MSS of the Septuagint; it is referred to and briefly described in Pasini's *Codices manuscripti Bibliothecae Regii Taurinensis Athenaei*, Turin, 1749; reference will be made to this below again.

How serious this loss of an uncial Codex of the Psalms in Greek is, will be realized when it is seen how small the number is of those that are in existence. There are, first of all, the great uncial codices, BℵA; in the first of these ten leaves of the *Psalms* have been lost, comprising Pss $105(106)^{7}$–$137(138)^{6b}$, 'the missing portion is supplied in the manuscript by the same recent cursive hand by which the *prima manus* has been replaced in the gaps of Genesis and 2 Kings.'[1] ℵ contains the *Psalms* intact; 'it is, however, necessary to bear in mind that 'of the numerous correctors who have dealt with the text of ℵ, the second, $ℵ^{c.\,a.}$, a hand of the seventh century, has been everywhere active'[2] in the poetical books. As regards Cod. A, the text of the Psalms has been derived from a liturgical Psalter, and nine leaves are wanting, involving the loss of Pss 49^{19}–79^{10}. Other uncials are, Cod. Bodleianus (I),[3] which contains the whole Psalter, it belongs to the ninth century; Cod. Veronensis (R)[4] has the Psalms almost complete, the *lacunae* (1^{1}–2^{7} 65^{20}–68^{3} $68^{26\text{-}33}$ 115^{43}–116^{2}) have been filled in by a later hand; Cod. Turinensis (T), a 'purple' Psalter, which is 'the pride of the municipal library of Zurich.' It has some considerable *lacunae*, viz. 1–25(26) 30^{2}–36^{20} 41^{6}–43^{3} 58^{24}–59^{3} $59^{9.10.13}$–60^{1} 64^{12}–71^{4} 92^{3}–93^{7} 96^{12}–97^{8}. Its text agrees with Cod. A, but more closely with $ℵ^{c.\,a.}$. Then there is the 'London Fragment' (U), which contains $10(11)^{2}$ [ϵ]ις φαρετραν–$18(19)^{6}$ $20(21)^{14}$ εν ταις δυναστειαις σου–$34(35)^{6}$ καταδιωκ[ω]ν. Lastly, there is the Cod. Parisiensis (W),[5] which, according to Omont (*Inventaire sommaire des mss grecs*, p. 4), contains 91^{14}–136^{1} (excepting 117^{16}–126^{4}), while, according to Parsons (*Praef. ad libr. Pss.*) and Lagarde (*Genesis gr.* 15), these *omissions* include 100^{4}–101^{7} 110^{6}–111^{10} 117^{16}–118^{4} 118^{176}–126^{4}.[6] These are all the uncial Psalters[7]; it will be seen that we can ill afford the loss of any, especially as that presently to be described was, a year ago, absolutely intact.

The Turin *Psalter*, or rather the few fragments that remain of it, is numbered B. vii. 30 (MS. Y); it consisted originally of 303 leaves, the size of each leaf was approximately that of the accompanying plate. According to Pasini it belongs to the eighth century; originally the Psalms were preceded by two Prefaces; the second of these, in the words of Pasini, 'habetur hypothesis *Psalmorum*, primum generalis, tum cujuslibet Psalmi particularis ex Eusebio Pamphyli'; on fol. 276, to quote the same authority, 'sequuntur nonnulla ad officium ecclesiasticum spectantia, troparia nimirum, hymni, aliaque variis horis diei, et media nocte canenda cum propriis tonis.' The Psalms themselves commence on fol. 27; each Psalm had a special title; these titles, as well as the marginal notes, were written by a different hand. To quote Pasini once more: 'Continet autem *Psalterium* in solita Graecorum cathismata divisum (cf. the accompanying plate where this can be seen), et cantica in fine, cum brevibus commentariis in margine ex variis Patribus excerptis.'

We append, first of all, the text of the first three pages of the MS., together with some textual notes on the Psalms; this will be followed by a brief consideration of the *Catena*, contained in the margin.

The general title of the Psalms runs thus—

ὄργανον μουσικὸν ὅπερ καὶ
νάβλα καλεῖται.
ψαλτήριον πέφυκα θεῖων
ἀσμάτων:

There follows then, enclosed in an illuminated frame[8]—

+ ψαλτήριον δαδ̄ τοῦ
ἁγιοπολίτου γγ̄ ἔκκλησιαι
καὶ ἴουδα κατὰ φυλὴ
α β ὑπο ἀλλήλουϊα.

The title of the first book of the Psalms succeeds—

ἀρχὴ τοῦ ᾱ βιβλίου τοῦ̄ παρ ἑβραιοις

The first of these titles is obviously not intended to form any part of the text; the ψαλτηριον δαδ

[1] Swete's Edition of *O. T. in Greek*, vol. ii. p. 8.
[2] *Ibid.*
[3] In Holmes and Parsons the three MSS, 13, 188, 190 = Cod. I.
[4] Collated by Redpath in 1892.
[5] Holmes and Parsons' MSS, 27, 39, 43 = Cod. W.
[6] Cf. Swete, *Introduction to O. T. in Greek*, p. 143.
[7] There are 160 cursives; one of these is in the Turin Library (B. 2. 42), dated 1344 A.D.; it is numbered 141 by Holmes and Parsons.
[8] The accents are not always marked.

of the second title apparently corresponds to תהלים of the Massoretic text, to which the following words are added by way of comment; R reads *ψαλτηριον τω Δ̄δ̄*, this in A appears in the shorter form *ψαλτηριον*, while in B the inscription runs simply: *ψαλμοι*.[1] The third title is clearly a reference to ספר ראשון of the Massoretic text; there is nothing to correspond to this in any other uncial of the Greek Psalms. א has no inscription at all.

We come now to Psalm i. itself[2]—

1. ΜΑΚἈΡΙΟCᾺΝΗΡ ΟC̓ΟΥ̓ΚΕΠΟΡΈΥ
ΘΗΕ̂ΝΒΟΥ̓ΛῊΑCΕΒΩ̂Ν ·
ΚΑῚΕΝ ΟΔ̀Ω ΑΜἈΡΤΩΛΩ̂Ν
ὈΥΚἘCΤΗ ·
ΚΑῚΕΠΙΚΑΘΈΔΡΑΛΟΙΜΩ̂ΝὈΥ
ΚῈΚΆΘΙCΕΝ :

βουλη] *συνελευσει* Aquila | *εστη*] *εστιν* R[a] | *επι*] *εν* Aq Sym | *καθεδρα*] *καθεδραν* Bא (-*ρα* AR) | *και επι καθεδρα . . . εκαθισεν*] *και εν καθεδρα επιθετων ου κεκοινωνηκε* Sym | *λοιμων*] *χλευαστων* Aq Theod ||

2. ΑΛΛἈ Η̃ΕΝΤΩ̂ΝΌΜΩΚΥ̓ΤΟΘΈ
ΛΗΜᾺΥΤΟ̂Υ :
ΚΑῚΕΝΤΩ̂ΝΌΜῺΥΤΟ̂ΥΜΕΛΕ
ΤΉCΕΙΗ̃ΜΈΡΑCΚᾺΙΝΥΚΤΌC :

Αλλ *η*] *αλλα ην* A*[vid] | Αλλ ad fin. com.] Αλλ *εν νομω κυριου βουληματα αυτου και εν νομω αυτου φθεγξεται ημερευσιν και νυκτα* Aq Sym ||

3. ΚΑῚἘCΤΑΙ Ω̃CΤῸ ΞΎΛΟΝΤῸΠΕ
ΦΥΤΕΥΜΈΝΟΝΠΑΡᾺΤᾺCΔΙΕ
ΞΌΔΟΥCΤΩ̂ΝὙΔ́ΑΤΩΝ ·
ὈΤΌΝΚΑΡΠΌΝᾺΥΤΟὙΔ́ΩCΕΙ
ῈΝΚΑΙΡΩ̃ᾺΥΤΟὙ :
ΚΑῚΤῸΦΎΛΛΟΝᾺΥΤΟὙὈΥΚᾺ
ΠΟΡΡΥΉCΕΤΑΙ :
ΚΑῚΠΆΝΤΑ ὈCἈΑ̃ΝΠΟΙΗ̃ΚΑ
ΤΕΥΟΔΩΘΉCΕΤΑΙ :

παρα] *επι* Aq *εις* Sym | *δωσει*] *δωη* Aq Sym | *απορρυησεται*] *αποπεσειται* Aq | *ποιη*] *ποιηση* A ||

4. ὈΧΧΥ̓ΟΤΩCῸΙᾺCΕΒΕΙ̂CῸΥ
ΧὈΥΤΩC ·
ᾺΛΛἈΗ̃Ω̃CὈΧΝΟὙCῸΝῈΚΡΊΠΤΕΙ
ἈΝΕΜΟCᾺΠῸΠΡΟCΏΠΟΥΤΗ̃CΓΗ̃C :

ουχ ουτως 2°] pr÷Aq non hab obel Syro-Hex | *ανεμος*] pr o Bא (om R[a])

5. ΔΙΑΤΟὙΤΟῸΥΚᾺΝΑCΤΉCΟΝ
ΤΑῚΑCΕΒΕΙ̂CῈΝΚΡΊCΕΙ :
ὈΥΔῈΑΜΑΡΤΩΛΟῚΕΝΒΟΥΛΗ̃
Δ̀ΙΚΑΙΩΝ ·

ασεβεις] pr *οι* B (om א²AR[a]) | *αμαρτωλοι*] pr *οι* A

[1] Origen (ap. Euseb. *H.E.* vi. 25) has Σφαρθελλειμ (=ספר תהלים).

[2] The verse numbering is that of the small *Cambridge Septuagint* (ed. Swete).

| *βουλη*] *συναγωγη* Aq Sym (al *συνελευσει* Sym) *συλλογω* Theod ||

6. ὉΤΙΓΙΝΏCΚΕΙ Κ̄C̄ ὉΔ̀ῸΝΔΙ
ΚΆΙΩΝ ·
ΚΑῚὉΔ̀ῸC ᾺCΕΒΩ̂Ν ᾺΠΟΛΕΙ̂ΤΑΙ :

Psalm 2.

Ψ̔ΑΛΜΌCΤΩ̃Δ̄ΑΔ̀ΑΝΕΠΊΓΡΑ
ΦΟCΠ̀ΑΡΕΒΡΑΙΟΙC ·

This inscription is peculiar to this manuscript; B has merely B′, while אA are altogether without a title; it is, however, interesting to note that R[a] reads *ψαλμος τω Δαυιδ*, and this is not the only instance pointing to an affinity between R[a] and the Codex under consideration.

1. ἹΝΑΤΊῈΦΡΎἈΖΑΝ ἚΘΝΗΚΑῚ
ΛΑΟῚΕΜῈΛΈΤΗCΑΝΚΕΝΆ :

εφρυαξαν] *εθορυβησαν* (s. *εθορυβηθησαν*) Aq | *ινα τι . . . εθνη*] *εις τι εθνη κυκα* Sym | *και λαοι . . . κενα*] *και φυλα φθεγξεται κενως* Aq ||

2. ΠΑΡΈCΤΗCΑΝ Δ̀ὉΙΒΑCΙΛΕΙ̂C
ΤΗ̃CΓΗ̃C ·
ΚΑῚΔ̔ΙἈΡΧΟΝΤΕCCΥΝΉΧΘΗCᾹ
ἘΠΙΤῸᾺΥΤΟ ·
ΚΑΤᾺΤΟὙΚῩΚΑῚΚΑΤᾺΤΟὙ
Χ̄ὙᾺΥΤΟὙ ·

παρεστησαν] *συνισταται* Sym | *και οι αρχοντες . . . αυτο*] *και υπαρχοι συσκεπτονται ομοθυμαδον* Sym | *και κατα του χυ αυτου*] *και κατα του ηλειμμενου αυτου* Aq | *αυτου*] + *διαψαλμα* BאA non inst B[b] (om *διαψαλμα* R[a]) ÷ *διαψαλμα* O′ om Sym Theod (Aq?) hab obel Psal. Gallic. [סֶלָה does not occur in the Massoretic text here].

3. ΔΙΑΡΡΉΞ ωμΕΝΤΟὙCΔΕCΜΟὙC
ᾺΥΤΩ̂Ν ·
ΚΑῚἈΠΟΡΡΊΨΩΜΕΝ ᾺΦΗ̃ΜΩ̂Ν
ΤῸΝΖΥΓῸΝᾺΥΤΩ̂Ν ·

διαρρηξωμεν] *διακοψωμεν* Sym | *απορριψωμεν*] *απορι-ψωμεν* R[a] ||

4. ὉΚΑΤΟΙΚΩ̂Ν ῈΝΟῩΝΟΙCῈΚΓΕ
ΛΆCΕΤΑΙ ᾺΥΤΟὙC ·
ΚΑῚὉΚCῈΚΜΥΚΤΗΡΙΕΙ̂ᾺΥΤΟὙC

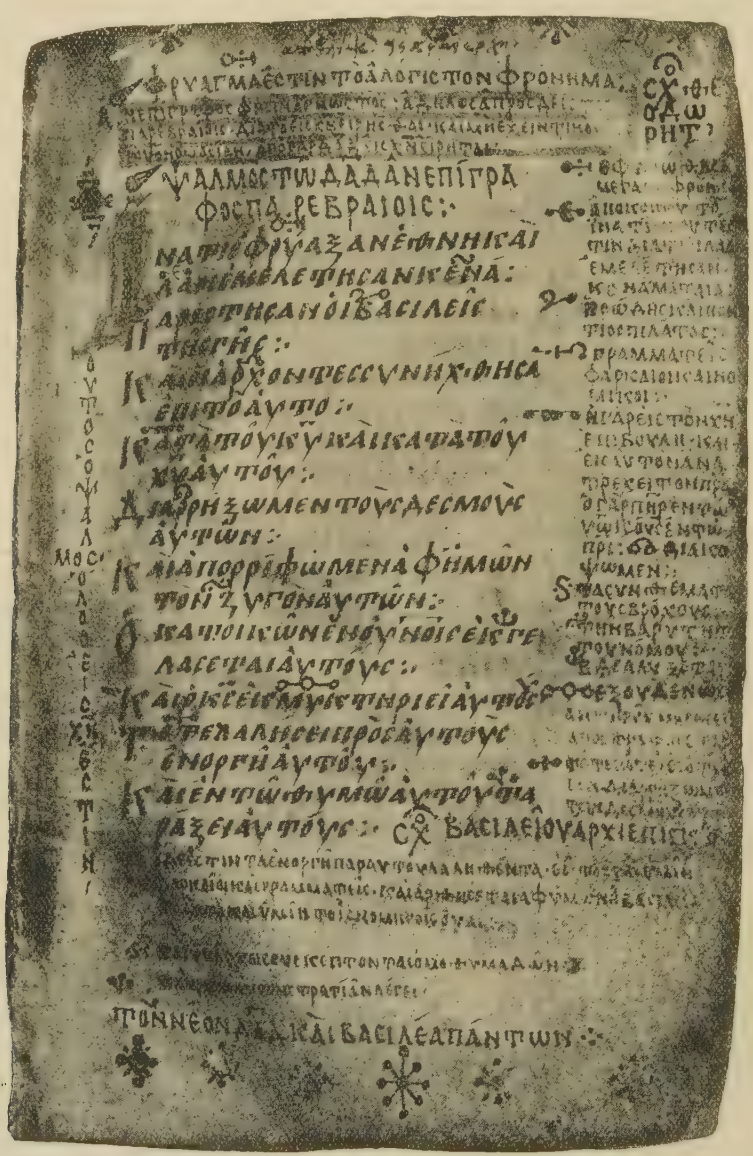
ο κατοικων] *ο καθημενος* Aq Theod ܝܬܒ Syro-Hex | *εκγελασεται*] *ενγελασεται* A | *εκμυκτηριει*] *εκμυκτεριει* A *μυχθισει* Aq *καταγελασει* Sym (al *καταλαλησει*) | *αυτους* 2°] *αυτων* Sym

5. ΤΌΤΕ Λ̀ΑΛΉCΕΙ ΠΡῸC ᾺΥΤΟὙC
ῈΝῸΡΓΗ̃ᾺΥΤΟὙ ·
ΚΑῚῈΝΤΩ̂ΘΥΜΩ̂ᾺΥΤΟὙΤΑ
ΡΆΖΕΙ ᾺΥΤΟὙC ·

λαλησει] *επιφθεγξεται* Aq | *ταραξει*] *κατασπουδασει* Aq post *ταραξει* ras ι lit (forte ς) A[?] | *αυτους* 2°] ς rescr A[a vid] ||

The Catena.

By a *Catena* is meant a number of short comments, on some book of the Bible, from the works of authoritative writers, strung together like the links of a chain; it differs from a commentary in the ordinary sense of the word in that it represents the work not of one but of a number of authors. A *Catena* sometimes contains extracts from only a few, sometimes two or three, writers, at other times from a great number. There are certain authoritatively recognized compilers of *Catenae*, the earliest known of these is Procopius, who lived towards the end of the fifth century; the latest of importance is Macarius Chrysocephalus, Metropolitan of Philadelphia (fourteenth century). The compilers undertook their work for the threefold purpose of instruction in doctrine, moral teaching, and biblical exegesis. The origin of exegetical *Catenae* may perhaps be traced to Eusebius of Cæsarea.[1]



[1] See the admirable article in the *Church Quarterly Review*, 'Greek Catenae of the Old Testament,' April 1900; according to the same writer, 'there can be little

According to Faulhaber,[1] there are four classes of *Catenae*. There are, first, those in which only two or three writers are quoted, though at considerable length, the comments of the different writers being written in parallel columns; this is the oldest form of *Catena*, being only one step removed from the ordinary continuous commentaries of the early Church Fathers. Secondly, there are those which form a framework round three sides of the text, so that when the bound MS. is opened the framework *Catena* runs round the whole of the two pages; sometimes, instead of extracts from various writers, this framework contains the commentary of a single writer, as in the case of the Turin MS. (Cod. Y) of the Twelve Minor Prophets; here the text of the Δωδεκαπρόφητον is surrounded by the Commentary of Theodoret.[2] Lietzmann differs from Faulhaber somewhat in considering this the earliest form: 'Die eleganteste und vielleicht auch älteste Gestalt des Kettencommentars ist die der Randcatene.'[3] Somewhat similar to this class is that which comprises *Catenae* containing a continuously written commentary, the names of the authors being written in differently coloured ink; this reminds one of class one, but there is a considerable difference, inasmuch as in this third class the extracts are usually from a large number of writers, and they stand in the margin round the biblical text. The *Catena* to be considered here seems to be a combination of classes two and three. Then, lastly, the latest kind of *Catenae* are those in which a few verses of the text are written first, and then there follows immediately the commentary, consisting of quotations from varying numbers of authors; here the text and the *Catena* run on continuously, and there is not necessarily anything in the shape of marginal notes; a good example of this is the cursive Psalter with *Catena* in the Turin Library (B. 2. 42, numbered 141 by Holmes and Parsons) already mentioned.

As regards *Catenae* on the Psalms, 'their history and their relation to each other is a complicated one,' for there are no less than ten different types illustrated in the Paris MSS alone.[4]

To return now to the *Catena* before us, according to Pasini,[5] the list of Fathers represented in it included: Arsenius, Monachus, Athanasius, Basilius, Cosmas Indicopleustes, Didymus, Germanus, Hesychius, Hieronymus, Chrysostom, Maximus, Modestus, Nilus, Theodoretus. With two exceptions (Cosmas Indicopleustes and Modestus) all these names occur in the lists given by Karo and Lietzmann;[6] four names (Cyril, Epiphanius, Gregory of Nyssa, Gregory Nazianzen) which so frequently occur in the twenty-seven classes given by Karo and Lietzmann, are not represented in the *Catena* before us. On the first page of our MS., though the biblical text is quite clear, the *Catena* is for the most part illegible, owing (as far as can be judged from the photograph) to the parchment having been crumpled up; on the right-hand side at the top occurs the word ΑΛΛΗΛΟΥΙΑ, seventeen very short lines follow, of which only a few letters can be made out; then, however, follows a comment on *ασεβων* (v.[1]), which runs: *των τον θν̄ αγνωουντων*. The name of the author of these comments is not given, but those that follow are headed thus: *σχο* ΒΑCΙΛΕΙΟΥ written in large letters and probably with a differently coloured ink; the extracts from Basilius continue on the whole of the margin and foot of this page; some words are legible, but the whole has been much rubbed or worn, so that it is impossible to make any sense of it; the words of the text, which are commented on are: *εν οδω αμαρτωλων, λοιμων, εν τω νομω*, this is seen by the signs employed (see accompanying plate). On the next page of the MS., containing vv.[3-6], the marginal notes are quite clear, for the most part; they are as follow (the words or phrase of the text which is commented on is underlined):[7]—

V.[3] *και εσται ως το ξυλον*: *ξυλον ο χς αναγεγραπται εν τω θεοπνευστω γραφη*:·

τας διεξοδους: *διαιρεσεις· διεισβολας· εξοχετιας*:·

ο τον καρπον αυτου: *καρπον του ξυλου νοησεις· την ορθην πιστιν*:·

το φυλλον αυτου: *το φυλλον αυτου ητοι η ευπρεπεια του αγιασμου ουκ αποπεσειται*:·

doubt that the earliest *Catenae* were simply an attempt to set two interpreters side by side for the purposes of comparison.'

[1] *Die Propheten-Catenen nach römischen Handschriften* ('Biblische Studien,' etc., Bd. iv. 2. 3.). Freiburg i. B. 1899.

[2] This marginal Commentary is now for the most part destroyed, see the *Journal of Theological Studies*, April 1905, pp. 372 ff.

[3] H. Lietzmann, *Catenen*. Freiburg i. B. 1897.

[4] See further the art. in *C.Q.R.* already quoted; also Karo und Lietzmann's *Catenarum Graec. Catalogus*. Göttingen, 1903.

[5] *Op. cit.* p. 471.

[6] *Op. cit., passim*.

[7] The accents and breathings are not always marked; sometimes they are incorrect.

και παντα οσα αν ποιη :	ουκ εστι γαρ πραξις των κατα θν αγονιζομενων ανοφελεις :·
	σχο ΗCΥΧΙΟΥ ΠΡΕCΒΥ
V.[4] ουχ ουτως οι ασεβεις :	ως ολωτ (?) εν τοις σοδομηταις : ου γαρ συνεμιγνυτο τοις ακαρποις· και παντες οι ποιουντες ουτως ως αυτοι :· αλλ/ και τουτο εξ ομοιωσεως δηλουσης των ασεβων το ευριπιστον :·
ως ο χνους :[1]	ως κονιορτος λεπτος :·
ον εκριπτει ανεμος :	δια το μη εχειν ριζαν[2] οια ανεμω ριπιζομενοι ανεμον δε νοειν την απειλην του θυ την λεγουσαν πορευεσθαι απ εμου οι κατηρσαμενοι[3] και τα εξης :·
V.[5] ουκ αναστησονται ασεβεις εν κρισει :	αρα ουν ερει τις αναβιωσονται μεν ουδαμως νεκροι δε απομενουσιν· και εις απαν εσονται εν φθορα· και * * * ηκησοντε (?) διηνεκως οι ασεβησαντες· ου του ταφης παντως αναστησονται μεν εις κρισιν ουκ εις διακρισιν δε :·
ουδε αμαρτωλοι εν συναγωγη δικαιων :	εν συναγωγη δικαιων φησιν· και εν βουλη και εν στασει κ/ ταξει :·[4]
γινωσκει κς οδον δικαιων :	αγαπα φησιν και εποπτευει :·
οδος ασεβων απολειται :	απρακτισει απολιξει μετα την αναστασιν :·

PSALM II.

Title: ψαλμος τω δαδ ανεπιγραφος παρ εβραιοις :	ανεπιγραφος φησιν αγνωστος : αδηλος απροσδεκτος παρ εβραιοις· δια το εις χν ειρησθαι· και μη εχειν τινος ετερου ονομασιαν απο γαρ δαδ εις χν ειρηται :·
V.[1] εφρυαξαν :	φρυαγμα εστιν το αλογιστον φρονημα :·
	σχο θεοδωρητ/
εφριαξαν :	εφυσιωθησαν μεγαλα εφρονησεν :·
λαοι εμελετησαν κενα :	απο κοινου το ινα τι τουτ' εστιν δια τι λαοι εμελετησαν κενα ματαια :·
V.[2] οι βασιλεις της γης :	Ηρωδης και Ποντιος Πιλατος :·
οι αρχοντες :	Γραμματεις Φαρισαιοι και νομικοι :·
κατα του κυ και κατα του χυ αυτου :	η γαρ εις τον χν επιβουλη· και εις αυτον ανατρεχει τον πρα· ο γαρ πηρ εν τω υω κ/ ο υσ εν τω πρι :·
V.[3] διαρρηξωμεν :	διακοψωμεν :·
τον ζυγον :	τα συνθεματα τους βροχους :· την βαρυτητα του νομου :· [ΒΑCΙΛΕΙΟΥ] και υπαρχοισεν εκεπτονται ομοθυμαδων :·
V.[4] εκγελασεται :	βδελλυξεται :·
εκμυκτηριει :	εξουδενωσε . . .
V.[5] τοτε λαλησει :	τοτε * οτε * * * * * * * γεν· διαρρηξωμεν τους δεσμους αυτων :·
	σχο ΒΑCΙΛΕΙΟΥ ΑΡΧΙΕΠΙCΚΟΠΟΥ
	τι δε εστιν τα εν οργη παρ αυτου λαληθεντα· ει το ουαι υμιν φαρισαιοι και γραμματεις· και αρθησεται αφ υμων η βασιλεια· το αυτο και υμιν τοις νομικοις ουαι :·[5]
ταραξει :	την ρωμαικην στρατιαν λεγει :·

[1] A twelfth century MS. (Holmes and Parsons, 179) reads κονιορτος in the margin.

[2] Cf. Mt 13[6]. [3] Cf. Mt. 25[41]. [4] Cf. v[1].

On the left-hand margin of this page, and continued at the foot, there is the following note:—

ουτος ο ψαλμος ολος εις χν εστιν τον νεον δαδ και βασιλεα παντων :·

In the same way, there was added to Psalm 8—

δευτερος ουτος ψαλμος του θυ λογου ιου του σωσαντος ημας εκ πλανης :·[6]

[5] Cf. Lk 11[46]. [6] Pasini, *op. cit.*

At the Literary Table.

DESCARTES.

DESCARTES: HIS LIFE AND TIMES. By Elizabeth S. Haldane. 8vo. (*John Murray.* 15s. net.)

THIS is a stately book. Full justice is done to it by printer, binder, and publisher, and the result is most satisfactory. Seldom has a book dealing with philosophy, or a philosopher, been set forth with such artistic grace or in such a lavish fashion. *Descartes, his Life and Times*, has been presented to the English reader, and to the student of philosophy in a fashion worthy of the man from whom modern Philosophy dates its distinctive problems and their solutions. The work of Miss Haldane is worthy of the distinguished manner in which it has been given to the public. There need be no hesitation in saying that it is the most complete and the most satisfactory study of the life and times of Descartes now accessible to the English reader. It is worthy to be compared with—and it

will suffer nothing by the comparison—the great treatise of Kuno Fischer, contained in his *History of Modern Philosophy*. (This has been translated into English, under the title *Descartes and his School*, and edited by Dr. Noah Porter, late President of Yale.) But the work of Miss Haldane is richer and fuller than that of Dr. Fischer. For in the interval between the publication of the former work and the publication of the work of Miss Haldane a great deal of material has come to light, and full justice is done to the fresh material. In the Preface Miss Haldane deals with the various editions of the life and correspondence of Descartes, and tells in a most graphic manner the story of the adventures of the MSS left by him. It is not necessary to tell the story here, but it is most interesting, and is most graphically told.

A brief introduction places the reader in relation with the spirit of the age into which Descartes was born. It is very brief, and yet very comprehensive. It enables the reader to realize what were the conditions of life, what was the ethos of the time, what were the problems which pressed on the minds of men then, and sets all these forth in such a way as to enable us to understand the attitudes, conscious and unconscious, which Descartes assumed to the spirit of his time. For in reaction against the culture of his time a man comes to himself, and realizes himself, and ascertains his calling. Miss Haldane by this brief introduction greatly helps the student in his endeavour to realize the environment in which Descartes found himself, and the attitude which he assumed towards himself.

Then she passes to the story of his life, tells of his parentage and childhood, of his youth and warfare, of his seeing the world, further travels, and a little of his work, as that work was done in this period. Then in Part III. she tells of his settlement in Holland, of the first statement of his system of Philosophy, of his life in Holland, of the 'Method' and Essays, and of his correspondence and disputation. Then the story becomes the story of the preparation and the publication of his successive works. Into detailed description it is not necessary to enter. The main thing to notice is the admirable use which Miss Haldane has made of the biographical material contained in the correspondence of Descartes. She has used all the material therein contained, and used it in the most artistic way. One who knows the abundance and the elusiveness of this material, and who notices the use made of it in the hands of Miss Haldane, can appreciate the skill with which she has used it, and the toil through which she has passed to have had such an easy mastery over it. It is admirable work, done once for all, and will not need to be done over again.

While the life of Descartes is told with a fulness and precision never before attained in our own language, the exposition of Descartes' system of Philosophy is set forth lucidly and accurately as she describes, and so far criticizes, each of his works in the order of their publication. Thus we have a full account of the 'Method,' a reasoned and critical account of the 'Meditations' of the 'Principles of Philosophy.' The chapter on the Physiology of Descartes is of unusual excellence. Were there time or were this the place, much might be written on these topics, and on Miss Haldane's exposition of the Cartesian system. The exposition of a system of philosophy is affected by the system which appeals to the expositor. Nor is it difficult to see what is the system with which Miss Haldane is in sympathy. She is of the Hegelian school, and her criticisms of Descartes, and her recognition of his merits and demerits, are affected by her Idealism. To her, as to all those who are idealists, thought and thinking is the main element in the construction of a world. 'Thought creates things, not things thought.' She speaks elsewhere of 'the Hegelian theory of knowledge as embracing both sides—the Knower and the Known—in one complete whole, only separable by abstraction.' Descartes appears to her to have sometimes come very near this later standpoint, and yet never to have reached it. Yet many people have their difficulties about this unity of Knowledge which embraces the Knower and the Known. Thus we have Schopenhauer laying stress on the supremacy of will, and Schleiermacher on the function of feeling. As it was held that the threefold distinction of knowing, feeling, willing was the ultimate contents of the analysis of self-consciousness, and that none of these could be analysed further, it is curious that in Hegel one has the supremacy of thought, in Schleiermacher the supremacy of feeling, and in Schopenhauer the supremacy of will. Does not this point forward to a new and deeper synthesis in which all shall come to their rights? The Pragmatists of the present time are pressing home their argument against absolute idealism, and the end is

not yet. But these matters are too great for discussion here.

The English student of Philosophy is under a debt of gratitude to Miss Haldane for this great contribution to philosophical biography. It leaves nothing to be desired. Indeed, it must become the one indispensable book to the man who seeks to understand Descartes and his great and unique position in the history of philosophy.

JAMES IVERACH.

Aberdeen.

GREAT NEW TESTAMENT PROBLEMS.

THE GIFT OF TONGUES AND OTHER ESSAYS. By the Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. (*T. & T. Clark.* 4s. 6d. net.)

There are four essays. The first, which gives the book its title, is on the Gift of Tongues. The second is on the legal Terminology in the Epistle to the Galatians. The third is on St. Paul's visits to Jerusalem. And the fourth is on the date of St. Luke and the Acts.

The essays are four, but they are closely connected. They may be taken apart, but they illustrate one another. There are therefore two reasons why the book is likely to be read right through. First, the thoroughness and yet absolute clearness and attractiveness of Dr. Dawson Walker's discussions; and next, the sense that the four essays clasp hands around the most difficult and determining theme of New Testament criticism. That theme is the relation of the Epistle to the Galatians to the Book of Acts.

The first essay is the most independent. Its topic is also, no doubt, the most popular. We all have our ideas about the Gift of Tongues. We all want to know what other men think of it. Dr. Dawson Walker's method is both historical and critical. He surveys the course of interpretation down to the last important article in the magazines. And then, with judgment and abundant knowledge, he sifts the truth from the error, pointing out the opinions that must pass and the interpretations that are likely to abide.

There is no periodical in the land that would not have welcomed these four essays. But Dr. Dawson Walker did wisely to keep them together and to publish them in this way.

THE MORAL IDEAS.

THE ORIGIN AND DEVELOPMENT OF THE MORAL IDEAS. By Edward Westermarck, Ph.D. (*Macmillan.* Vol. i. 14s. net.)

If the intimate connexion between Religion and Morals has ever been seriously denied, it cannot be denied any longer. Dr. Westermarck's book is on the Origin and Development of the Moral Ideas, and it proves to be an investigation of the religious thoughts and practices of primitive tribes.

Dr. Westermarck says he 'was once discussing with some friends the point how far a bad man ought to be treated with kindness. The opinions were divided, and, in spite of much deliberation, unanimity could not be attained. It seemed strange that the disagreement should be so radical, and the question arose, Whence this diversity of opinion? Is it due to defective knowledge, or has it a merely sentimental origin? And the problem gradually expanded. Why do the moral ideas in general differ so greatly? And, on the other hand, why is there in many cases such a wide agreement? Nay, why are there any moral ideas at all?'

Dr. Westermarck set out to find the answer to these questions. He went to the Berbers in North Africa. He studied the habits of the North African tribes, and he read what other men had written on other tribes all the world over. And then, after many years, he sat down and wrote his book. This is the first volume. The next will not appear for some time yet.

Well, what is the origin of the Moral Ideas? We are not left long in uncertainty. 'Men pronounced certain acts to be good or bad on account of the emotions those acts aroused in their minds, just as they called sunshine warm and ice cold on account of certain sensations which they experienced, and as they named a thing pleasant or painful because they felt pleasure or pain.' But the individual does not start with a clean slate. On the contrary, individuals learn to distinguish between right and wrong in the school of society. The headmaster of the school is Custom, and a great tyrant he is. In early society there was no questioning of his authority, and therefore no difference of opinion as to what was right and wrong. It was only with the advance of civilization that an individual here and there

ventured to dissent from the opinion of the majority. Then was born freethought, and also, alas! free living, at least as a conscious choice of the individual. Then began those problems of Ethics and all that conflict of duties which puzzle the world so greatly to-day, and which seem likely to puzzle us now to the end.

So, you observe, there is no such thing as an objective standard or sanction for morality, far less a supernatural one. Dr. Westermarck holds that, in morals as in religion, we have to do with facts—the facts of the human consciousness as expressed in human life, and that all the world over. That is why he goes to dwell among the Berbers.

But Dr. Westermarck's facts do not stand in the way of a philosophy, nor does he once attempt to explain how the sensation of pleasure or pain ever started the idea of approval or disapproval. The sensation of hot or cold is one thing, the sense of right or wrong is another. Between these two there is a great gulf fixed. And Dr. Westermarck does not attempt to bridge it.

When we get into the heart of the book we find it a grand gathering and systematizing of the facts of primitive religion. It is one of the greatest contributions of recent years to the study of Comparative Religion.

BIBLIOGRAPHY OF PHILOSOPHY AND PSYCHOLOGY.

DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY. Edited by J. M. Baldwin. Vol. iii. Parts I. and II. (*Macmillan.* 42s.)

The first volume of the *Dictionary of Philosophy and Psychology* was published in 1901. It contains 644 pages. The second volume was published in 1902. It contains 892 pages. The third volume is just out. It is in two parts, which are paged consecutively. It contains 1192 pages. The increasing size probably shows that the editor miscalculated the magnitude of his task, and only those who know nothing about it will be surprised.

The Dictionary proper was completed in two volumes. The third volume is entirely occupied with bibliographies. Many of the articles in the first two volumes have select lists of literature. But it seems to have been part of the plan from the beginning that an exhaustive bibliography, covering the whole range of subjects in the Dictionary, should be prepared by a specialist in these matters, and should be published separately for more convenient reference. The specialist is Dr. Benjamin Rand, Librarian of Harvard University. And it may be said at once that Dr. Rand's work is good enough to take its place beside the very best articles that the Dictionary contains.

There are few subjects of study which have made greater progress within recent years than Bibliography. Perhaps its progress is not due simply to the fascination of the subject itself, although, in spite of your laughter, Bibliography has been known to attract some men as fascinatingly as a fair face attracts others. It is due to the movement for the establishment of public libraries. It is the necessity of knowing where to put a book among a vast collection of books, and of knowing where it has been put, that has lifted Bibliography out of chaos. Dr. Rand is himself a librarian. Necessity has been to him, as to others, the mother of invention. He has produced a work of real scientific value.

The arrangement is clear and easily caught. After the general bibliographies, dictionaries, periodicals, and other collective material, there comes a bibliography of the History of Philosophy, which takes the Philosophers in alphabetical order, and goes right to the end of the first part (pages 1–542). The second part contains Bibliography *B*, *C*, *D*, *E*, *F*, and *G*. *B* is Systematic Philosophy, *C* Logic, *D* Æsthetics, *E* Philosophy of Religion, *F* Ethics, *G* Psychology. Each is divided into a general and a special part. Take one example. Under the Philosophy of Religion we find—(1) GENERAL: (a) *Bibliography*, (b) *Dictionaries*, (c) *Periodicals*, (d) *History*, (e) *Systems and Essays*. (2) SPECIAL: (a) *Agnosticism*, (b) *Deism*, (c) *Evolution and Religion*, (d) *Future Life*, (e) *Pantheism*, (f) *Sin*, (g) *Scepticism*, (h) *Theism*.

Are there any mistakes? Yes, there are some mistakes. There are possibly some misprints, and there are possibly some mistakes in names and titles. But as yet we have found neither the one nor the other, unless it be a mistake to spell the 'Encyclopædia Britannica' with *e*, as the Americans do, instead of *æ*, as the British do. By the way, the 'Encyclopædia Metropolitana' is spelt with *æ*. We have found a few titles misplaced, however, and a few omissions. Omissions

are, of course, inevitable, and they are no fault of the compiler, if the volumes have appeared, like Miss Haldane's *Descartes*, later than September 1905. There are only a very few omissions which we cannot account for. The bibliography of Chinese Philosophy, which includes Chinese Religion, omits the name of De Groot, though his work on the Religion of China is incomparably the greatest in existence. We can find no reference to the *Lehrbuch* of Chantapie de la Saussaye. There is no reference to the English translation of any of Höffding's works, although the originals are repeated under more headings than one. But that will do. The only fault we have to find with the *arrangement* of the book is that the word PHILOSOPHERS is carried as a headline right through the first part, with the result that before we can discover the particular philosopher dealt with we have sometimes to turn over a good many pages—in the case of Aristotle no fewer than twenty-five—unless, of course, we discover his name by examining the literature quoted. One thing more, we should have been indebted to the compiler if he had given us an Index of all the authors' names, but no doubt that would seriously have increased the bulk of his book.

It is a book which we shall keep beside us for daily reference, and we know that we shall soon be wondering how we ever got on without it.

Notes on Books.

Here is a volume of 'morality' sermons. But not mere 'morality.' And the difference is infinite. Here Jesus Christ is made the foundation of the building as well as the plan. The title is *After His Likeness* (Allenson; 3s. 6d.); the writer is the Rev. J. W. Jack, M.A. Mr. Jack is known to us already by his *History of the Livingstonia Mission.*

The Shorter Catechism is still taught—in Australia. It is even studied there still. The Rev. John Burgess, M.A., has written *Notes on the Shorter Catechism*, which contains as much scholarship and practical simplicity as has ever been packed into the same space. This is Part I., covering the first thirty-eight Questions. It is published in Sydney by Messrs. Angus & Robertson.

Lloyd's Corrected New Testament looks as if it were going to be the most popular of all our New Testaments in English. And it deserves its popularity. More perhaps than any other it strikes the happy medium between accuracy and the antique flavour. And we do dearly love the antique flavour of the Authorized Version; some of us more than we love accuracy. Messrs. Bagster have now published a pocket edition at 2s. 6d. net, wonderful for beauty, convenience, and cheapness.

What proportion of the preachers of the Gospel are Higher Critics? For the preachers of the Gospel all over the world it is impossible to speak. But one Communion has been thoroughly tested, and the results published. Last summer a letter was sent to 30,000 Clergymen of the Anglican Communion, enclosing a Declaration which they were asked to sign and return if they approved of it. The Declaration contained five statements. But the gist of it lay in the statement that they 'welcomed important results of a patient, reverent, and progressive criticism of the Old Testament'; and that they desired 'authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ.' The Declaration was sent out by a strong committee, of which the Dean of Winchester was the head. How many members of the Anglican Communion signed it? Exactly 1725; of whom 1362 are home clergy (England, Wales, Scotland, Ireland), and 363 are clergy in the Colonies and abroad. Perhaps no other Communion in Christendom would have produced so small a proportion. But there they are. And the Dean of Winchester, in a characteristically frank analysis of the names, is delighted with the result. Some, he said, guessed 200; some were bold enough to say 1000. Well, well! 'The Irish clergy went strong, and the Scotch weak.' We are not surprised at the Irish. For we have had occasion to learn that the Irish clergy are strong in scholarship to-day. But what has come over the Scotch? Is it another way of marking the distinction between themselves and the Presbyterians among whom their lot is cast?

The whole story, and the names of all the signatories, will be found in *A Declaration on Biblical Criticism* (A. & C. Black; 2s. net).

Hulsean Lectures rarely run into a second

edition. But Mr. Tennant's Hulsean Lectures on *The Origin and Propagation of Sin* smelt strongly of heterodoxy, and nothing sells a book better. Mr. Tennant does not repent of his heterodoxy. In issuing the new edition, he answers his critics in a new Preface, and for the rest, lets the book go. He lets the book go, only taking care to make his position clearer in some places where it was misunderstood (Cambridge University Press; 3s. 6d. net).

It is a curious commentary on the carelessness with which we read the English Bible that so few of us have ever realized that we read thousands of its words in a meaning which was never intended by the translators. Yes, thousands of its words. For it is not the obsolete word that we mistake but the obsolescent; not the word that has no longer any meaning to us, but the word that has a slightly different meaning; not words like *bruit* and *collop* and *neesing*, but words like *base* and *convince* and *denounce* and *discover* and *by and by*.

Now, there is no truer lover of the English Bible than Professor Driver, if a lover means a painstaking, careful student of it. And there is no man who is more alive to the necessity of watching the meaning of every word it contains. Whenever he writes upon any Book of the Bible, you will notice that he always has notes on the Old English words in that Book, and the Old English meanings of modern English words.

He has many such notes in his new delightful edition of *The Book of Job* (Clarendon Press; 2s. 6d. net). In the Introduction there are many things of immense importance to the English reader, but there is nothing of more importance than the long packed paragraph which deals with those innocent-looking but up-tripping words. He gives examples. One of his examples is *saint* in the sense of *angel*. How many of us know that *saint* is used in the Bible in the sense of *angel*? And then he gathers them together in a Glossary at the end.

It is an edition of Job for the English reader. And the English reader will find nothing like it elsewhere for the understanding of the Book of Job.

Why is it that men of science are so often irreligious? Dr. Newton H. Marshall says it is because they do not know that there are two kinds of truth. They are occupied with scientific truth. They think that the truth of science is all the truth there is—what you see and test and experiment upon. They have not discovered that there is also the truth of religion.

Dr. Marshall has published a volume on *Theology and Truth* (Clarke & Co.; 5s.). Its purpose is to tell men of science that there are two kinds of truth—religious and scientific. 'While the registration and description of phenomena is being carried on according to the canons of science, the theologian claims as his prerogative the declaration of spiritual meanings according to criteria which have no validity for the scientist as such. While unreservedly accepting scientific truth, the theologian boldly states articles of faith.'

Dr. Marshall would distinguish the two kinds of truth by giving them distinct names; and the best name he can find for religious truth is Faith. For faith 'gives substance for things hoped for' and 'tests things not seen.' 'It is the reaching out of the soul after that which is not known, but felt; which is not apprehended, but which apprehends the man. It is the victory of the things that are not—the ideals—over the things that are.' To the other kind of truth Dr. Marshall would give the name of Knowledge.

It is a book for the recovery of our religious optimism.

In Theology the cleavage between the old and the new is much more distinct in America than it is in Britain. There is therefore much more room for the middle man, for the man who stands between the two, who makes it his business to mitigate the alarm of those who follow the old paths and to restrain the exuberance of those who seek after the new. Such a middle man is Mr. N. M'Gee Waters, for whom Messrs. James Clarke & Co. have just published in this country *A Young Man's Religion and his Father's Faith* (2s. 6d. net). It must be said that mediation of this kind does not appeal to British readers. Because it is neither the one thing nor the other, it seems to them to be nothing but words. And they have been heard to express their suspicion that the book was written to sell. But there is something in Mr. Waters' book which redeems it from all such iniquity. There is a humanity in it, a psychology, a sympathy, a something that brings men together. It seems to fill up the gulf between the old and the new, not by argument, but by love.

Messrs. Clarke & Co. have also published this month, *Reform in Sunday School Teaching*, an original but thoroughly practical book by Professor A. S. Peake, M.A., B.D. (1s. 6d. net), and *The Letters of Christ*, by Charles Brown (1s. 6d. net), a rather notable contribution to the literature of the Seven Churches.

Under the title of *The Giver and His Gifts*, Dr. E. W. Bullinger has published an exhaustive account of the use of the word *pneuma* in the New Testament. It occurs 385 times in all; and in the A.V. it is rendered 'Spirit' 133 times, 'spirit' 153 times, 'spiritual' once, 'ghost' twice, 'life' once, and 'wind' once. That makes 291 times. In the other cases it occurs with *hagion*, when it is translated 'Holy Spirit' 4 times and 'Holy Ghost' 89 times. One example remains, where it occurs in the genitive and is translated 'spiritually.'

The problem is between the big S and the little. Dr. Bullinger discusses that problem thoroughly (Eyre & Spottiswoode; 2s. 6d.).

Messrs. Wells Gardner have published *Talks on the Beatitudes*, by the Hon. Agnes Leigh; and *For the Sins of the whole World*, by the Rev. A. V. Magee, M.A. Both belong to the 'Midget' series.

Ruth: A Hebrew Idyl. By the Rev. Armstrong Black, D.D. (Hodder & Stoughton; 3s. 6d. net). Dr. Cox once wrote on Ruth, and no one else has dared to write on Ruth till now. Dr. Cox wrote on Ruth, and did not spoil the beauty of the Book of Ruth or make Ruth herself less attractive than she is. It was time that someone else had tried the almost impossible; and Dr. Armstrong Black seems to be the man for it. He has the literary grace; he finds the ancient savour of saintliness in common life. And the publishers have supported him. The book and its binding are in keeping with the attractiveness of its heroine.

Under the title of *Manhood, Faith, and Courage*, Messrs. Hodder & Stoughton have published a new and enlarged edition of Dr. Henry van Dyke's 'Straight Sermons' (5s.).

For 'Sermon Seed' go to Dr. George Matheson. Not for the dry and barren kind which the second-hand booksellers supply. For seed that, when it falls into your own mind, will bear fruit abundantly. What an active spiritual imagination he must have. He publishes volume after volume, and every new volume is filled with new thought, fresh and stimulating. And they are more than sermon seed. This latest volume, for example, called *Rests by the River* (Hodder & Stoughton; 5s.), is such a book of devotion as men would give a fancy price for, if it were as old as Thomas à Kempis.

What do you think is meant by *The Methodist Hymn-Book Illustrated*? Portraits of the hymn-writers? Or pictures of the churches in which the hymns are sung? It is none of these. It is literary and historical information about the hymns in the Methodist Hymn-Book and a gathering of appropriate anecdotes. The author of the book is the Rev. John Telford, M.A. (Kelly; 5s. net), who has read widely and kept hold of his reading. From Morley's *Gladstone*, for example, he quotes those wonderful sentences which Gladstone in his youth wrote about Joseph Anstice, the author of the hymn,

O Lord, how happy should we be,

to whose example, he says, he owed the 'inestimable blessing of fixed habits and unremitting industry,' and perhaps even greater things than these.

Mr. Kelly has also published a popular edition of *Wesley's Journal* (1s.) and of the Rev. W. L. Watkinson's *Mistaken Signs* (6d.).

From the Kingsgate Press comes a volume of sermons to children, called *The Forgotten Sheaf* (1s. 6d. net). The author is the Rev. D. Llewellyn. A considerable number of the texts are taken from the Book of Proverbs. For men usually forget their theology when they preach to children, and treat them as if they were born without original sin, and only require to be shown the way and they will walk in it. These sermons are short and simple and practical. And although Mr. Llewellyn is no more theological than his neighbours, he gives his children credit for possessing a measure of brains.

Professor W. P. Du Bose of the University of the South is known in this country by his 'Soteriology of the New Testament,' and more by his volume on the 'Ecumenical Councils' in the 'Eras of the Church' series. He has now written a

book, which he calls *The Gospel in the Gospels* (Longmans; 5s. net). It is a book with a limited purpose, its limits being frankly stated in its title. Dr. Du Bose does not believe that you find the whole gospel in the Gospels. He believes that the fact of it is there, and that nothing has to be added to that fact. But in order to know the whole gospel he holds that we must read the explanation of it in the rest of the New Testament, and enter into the experience of it in the history of the Church. In this volume he confines himself to the fact. So the volume is in a sense a life of Christ. It is a life of Christ as Saviour.

Messrs. Longmans have also published three sermons on *The Principles of Religious Education*, by the Bishop of Stepney (3d. net); and two short studies in Judaism and Christianity, the one on *The Spiritual Teaching and Value of the Jewish Prayer-Book*, by the Rev. G. H. Box, M.A., the other on *Sabbath and Sunday*, by the Rev. A. W. Streane, D.D.

The cheapest book of the month, and we think we should also say the best, is the second edition of Principal Simon's *The Redemption of Man* (Melrose; 4s. 6d. net). The book has been out of print for many years. Now at last the author has found leisure and encouragement to prepare a new edition of it. It is handsomely produced in every way, and besides the new Notes there is a new and important chapter on 'Justification and the Death of Christ according to the Apostle Paul.' We have read the chapter carefully. It is in Dr. Simon's best style. Its centre and strength is in a discussion of a Pauline phrase, 'the righteousness of God.' Dr. Simon holds that the phrase covers both relationship and character, or, as he prefers to express it, both rectified relationship and real righteousness. And how is it 'of God'? Because it is the gift of God, no righteousness being ever possible to man but a righteousness which comes from God. The whole discussion is temperate and thorough and sane. The new chapter is worthy of a great book.

Archdeacon Sinclair has published two volumes of addresses, the one *Unto You Young Men*, the other *Unto You Young Women* (Melrose; 2s. 6d. net, each). There is a great opportunity for books of this kind. They may not be largely bought by young men or young women, but they will be largely given to them; and Mr. Melrose has published them handsomely to serve as gifts. Both volumes go right to the centre of all life and thought, right to Christ and the claim He makes upon us. Other men may occupy themselves with the outworks; Archdeacon Sinclair does not trouble young men or women with proofs of the miraculous or the credibility of the Gospels. His young men and women have heard the Word of God, and their business is now to do it.

Messrs. Methuen have published a little book of Thoughts on Life for Every Day. Its title is *To-day*; its author, J. C. Wright. One little characteristic is worth noticing. The great men are quoted without initials, as Pascal, Carlyle; and among them we find Drummond. So it seems he has already found his place. And it is above M. Arnold, H. Ward Beecher, and R. L. Stevenson.

The Rev. C. T. Wilson, Vicar of Totland Bay, I. W., was formerly a missionary in Palestine, and he made good use of his opportunity. For although *Peasant Life in the Holy Land* has been described until there seems nothing left for any one to describe, Mr. Wilson has written under that title (Murray; 12s. net) a book which every lover of the Land and the Book will revel in. He has given an Index of Scripture passages by means of which we can at once get at the new illustrations of texts (and there are a great many of them), which his book contains. But the book is better than its illustrations. It is a book to read, to read right through with ever increasing interest. And it describes a people, a people of individuality, a people of religion, a people at once ancient and modern, a people that seem everlasting as their own hills; for it is the Arab alone upon the earth that is the same yesterday, to-day, and forever. Mr. Wilson has much to say about the Book, but the best thing about his own book is the sympathetic insight with which he describes the way of the people of the Land.

Three attractive books come from Messrs. Oliphant, Anderson, & Ferrier. The first is a volume of *Prayers for School Boys and School Girls*, by the Rev. William Watson, M.A., of Birkenhead (2s. net). The next is *The Philosophy of Christian Experience*, by the Rev. Henry W. Clark (3s. 6d. net). The book is better than its

title; it is more practical, it is more homely, it is more Christlike. For Philosophy is an ungainly word to come so close to Christ with. What should Mr. Clark have called his book? The 'History of Christian Experience'? Perhaps that is too wide. We might have suggested 'The Experience of a Christian.' For its chapters are (1) The Need of Religion; (2) Conversion; (3) The Fatherhood of God; (4) Repentance; (5) Christ as Life-Giver; (6) Faith; (7) Christian Self-Culture; (8) The Passion for God.

The third volume is a new edition of what we take to be the best handbook of foreign mission work ever written—Professor Warneck's *Outline of a History of Protestant Missions* (10s. 6d.). It is the third English edition. It is edited by Dr. George Robson. And when Professor Warneck and Dr. Robson come together to the making of a book on missions, it is sure to be a book of unrivalled knowledge and sympathy. Even those who already possess an earlier edition must procure this one. It is a great step forward; and on a subject like this we cannot afford to be behind the time.

Extremes meet—in Mr. Joseph M'Cabe. Once a monk, he is now the only out-and-out believer in Haeckel living. For Haeckel himself has lived too long, and has seen nearly all his followers die before him, or desert. But Mr. M'Cabe remains. His latest service is a translation of *Last Words on Evolution* (Owen & Co.; 6s.). It is a popular book. There is no use translating anything else of Haeckel's now. It is a popular book, and personal. It is personal in a curiously apologetic, painful way, as if Haeckel felt that he had not got fair play, as if he felt that his popularity had been taken away, and an enemy had done it. The enemy is himself, and he does not know it. In these 'Last Words' he denounces every form of belief but his own, and openly describes those who differ from him as either fools or hypocrites or both, the one infallible and incorruptible guide toward the eternal night of the grave being Haeckel. But Haeckel is not infallible. Even in matters of mere scientific observation he has fallen behind the time. Ten years ago a man might say that 'the most primitive races, such as the Veddahs of Ceylon or the Australian natives, are very little above the mental life of the anthropoid apes.' But no man in touch with the progress of Comparative Religion would say so now.

Very different from the three books previously mentioned are the three which have come from the Open Court Publishing Company in Chicago (London: Kegan Paul). The first is a new edition, revised and enlarged, of Fechner's *Life after Death*—a new edition of a book of which we are likely to see many editions now, although it had a long, long struggle for existence. For we are much less theologically sure than our fathers were about the life after death, and we suffer speculators gladly. The second volume is—well, a trifle out of our line. It is a history of Conjuring and Prestidigitation—an illustrated, entrancing history, we do not doubt, to those who go in for these things. And best of all, it explains how all the tricks are done. Its title is *The Old and the New Magic.*

The third is not a book. It is *A Portfolio of Buddhist Art.* The portfolio contains thirty-one plates, all beautifully executed, and nearly all of real scientific value. Dr. Paul Carus has to do with all these works, as editor or publisher, or both.

Somebody remarked recently that men are no longer troubled about sin, and need not be; and somebody answered that it was the remark of a fool. It is so—of a biblical fool. For the biblical fool is more knave than fool. The Rev. N. R. Wood has written a book on *The Witness of Sin* (Revell; 3s. net). He shows that sin is the central thing in human life even to-day. He shows that sin is the centre of all our intellectual problems as well as the centre of our moral difficulties. He handles the intellectual as well as the moral problems, freely, capably; and, we think, on the right lines. He handles the problem of the existence of evil. He finds its solution in the one word 'Theodicy.' He explains that word, and says, 'God has not prevented evil, because evil is unavoidable in the best possible world. For the best possible world is one containing morality, or free moral agents, and in such a world sin is an unavoidable possibility.'

Messrs. Revell have also published a book on *Method in Soul-Winning*, by Dr. Henry C. Mabie (2s. 6d. net). It is a handbook for both the home and the foreign missionary. Dr. Mabie is intensely earnest in this business, and his method is intensely personal and practical.

Messrs. Revell have also published *The Divine Tragedy*, a drama of the Christ, by Peyton Harrison Hoge (3s. net). It is well done, we are sure, and

reverently. But no one can write dramas in these days, and no one ever could write a drama of the Christ.

Can a theologian be a commentator? Scarcely ever. We have not time to ask why. It is enough to notice that Dr. Revere F. Weidner, an accomplished theologian, whose theological work we have often commended, has now written *Annotations on the General Epistles of James, Peter, John, and Jude, and the Revelation of St. John* (Scribners), and that his annotations are just little (sometimes very delightful little) scraps of theology. There is no exegesis, and there is no exposition, there is just theology. And it is often by no means biblical theology, but such as a thoroughly accomplished systematic theologian would be likely to have at his finger ends. It is the old-fashioned style of commentary. It was once all the fashion indeed. But this is not an old-fashioned book. It is thoroughly modern in its spirit, and thoroughly up-to-date in its information. For the theology of James, Peter, John, and Jude, and of the Apocalypse, we can recommend nothing better. But it is not exposition.

Mr. Elliot Stock has published a cheap edition (3s. 9d.) of *Lessons from Life*, a thick volume of anecdotes, in which the best thing is Dr. Hugh Macmillan's Introduction.

Nearly all the weekly religious papers have a literary column now, and some of them have put that column into the hands of literary men. The *Sunday School Chronicle* has done so. We should not exchange Alan Northman's contribution for anything else in the Chronicle. He calls his contributions 'Brief Talks on Literature.' Now he has gathered some of these 'Talks' into a book, with the title of *Literature as an Aid to Teaching* (Sunday School Union; 1s. net). And he has added a list of books to read. We could criticize his list; but we have no right to do that, having never yet made up a list of our own.

The Rev. Arthur Devine, C.P., has done excellent service to non-Catholic as well as to Catholic readers by his various handbooks. In one he explains the Creed, in another the Commandments, in a third the Sacraments. He has also written a Manual of Ascetical Theology and a Manual of Mystical Theology. All these books are published by Messrs. R. & T. Washbourne, by whom is also published the volume before us—*The Ordinary of the Mass* (5s.). The volume is at once a handbook for the student of Liturgics and a guide to the ordinary worshipper; while the reader who is neither a Catholic worshipper nor a student of Liturgics will find it a simple and authoritative explanation of all the ceremonies which make up that which is called the Sacrifice of the Mass.

The topic to the front to-day is religious education in schools: to-morrow it will be the feeding and clothing of the children. Now the feeding and clothing of children raises the whole question of *Individualism and Collectivism*; and the latest book on that subject and under that title has been written by Dr. C. W. Saleeby (2s.). It is the first of a series which Messrs. Williams & Norgate have projected and called 'Constitution Issues.' The book is on the whole a plea for individualism. Indeed it consists of four lectures which were delivered on behalf of the British Constitutional Association. But it may be read with profit by both sides, and it will cost little, either of money or time, to read it.

Recent Theological Literature.

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BOOKS INDEXED.

ADLER (E. N.), About Hebrew Manuscripts (Frowde; 7s. 6d. net).
BEECHING (H. C.), Apostle's Creed (Murray; 2s. 6d. net).
BOWNE (B. P.), Immanence of God (Constable; 3s. 6d. net).
CLARKE (W. N.), Use of the Scriptures in Theology (T. & T. Clark; 4s.).
COOK (A.), Psychology (Owen; 6s. net).
DICKIE (W.), Culture of the Spiritual Life (Hodder; 6s.).
FERRIES (G.), Growth of Christian Faith (T. & T. Clark; 7s. 6d. net).
GORDON (T.), Creed and Civilization (Griffiths; 5s. net).
INSKIP (J. T.), The Pastoral Idea (Macmillan; 6s.).
JONES (R. M.), Social Law in the Spiritual World (Winston; $1.25).

JORDAN (L. H.), Comparative Religion (T. & T. Clark; 12s.).
KER (W. P.), Essays on Medieval Literature (Macmillan; 5s. net).
KNOWLING (R. J.), Testimony of St. Paul to Christ (Hodder; 10s. 6d. net).
LACEY (T. A.), The Historic Christ (Longmans; 3s. net).
LOCK (W.), Bible and Christian Life (Methuen; 6s.).
LODGE (O.), School Teaching and School Reform (Williams & Norgate; 3s.).
LUCKOCK (H. M.), Spiritual Difficulties in the Bible and Prayer Book (Longmans; 6s.).
MACPHERSON (H.), Scotland's Battles for Spiritual Independence (Hodder; 3s. 6d. net).
MORRISON (G. H.), Unlighted Lustre (Hodder; 5s.).
OMAN (J. C.), Mystics, Ascetics, and Saints of India (Unwin; 7s. 6d. net).
ORR (J.), God's Image in Man (Hodder; 6s.).
OTTLEY (R. L.), Religion of Israel (Cam. Press; 4s.).
PARKER (E. H.), China and Religion (Murray; 12s. net).
PERRY (R. B.), Approach to Philosophy (Longmans; 6s. net).
ROWNTREE (J.), John Wilhelm Rowntree (Headley; 5s. net).
SANDAY (W.), Criticism of the Fourth Gospel (Clarendon Press; 7s. 6d. net).
STEVENS (G. B.), Christian Doctrine of Salvation (T. & T. Clark; 12s.).
STEWART (A. M.), Infancy and Youth of Jesus (Melrose; 6s.).
STRACHAN (J.), Hebrew Ideals (T. & T. Clark; 1s. 6d.).

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The Teaching of the Transfiguration.

By William C. Braithwaite, B.A., LL.B.

The events of our Lord's life and the character of His teaching were in vital relation with His own developing spiritual experience. In studying His life it is as necessary at every step to penetrate to this spiritual experience as is the case with our study of St. Paul or St. John. The present paper is an attempt to apply this principle to the Transfiguration, an event recorded in all three Synoptics, but not in the Fourth Gospel. The conclusions I reach do not require any critical reconstruction of the synoptic account, though I am aware that Professor B. W. Bacon, in an article on 'The Transfiguration Story' in *The American Journal of Theology*, April 1902, has argued with great ability that the story is derived from a source other than the surrounding narrative, and is indeed a duplicate of it, presenting the same data under the form of vision—a literary device of which Professor Bacon finds wide use made in the Gospels and the Acts. Professor Bacon shows clearly that the surrounding narrative and the Transfiguration story do in large measure duplicate one another; but it is obvious that this part of his argument is equally consistent with the view here advocated, that the Transfiguration was a real event arising out of the spiritual experiences which preceded it. I have accordingly on several points found his paper of service in the preparation of the present article.

The Transfiguration is not the only superhuman episode of its kind in our Lord's human life. The Baptism is in several respects a parallel event. In it we see the voluntary acceptance by Christ of all that belonged to His career of redemptive service (see especially Mt $3^{14.15}$ and the passage in the Ebionite Gospel given in Epiph. *Hær.* xxx. 13), and the voice of divine approval authenticating the mission on which He was entering. The Transfiguration has at least equal significance. It comes at the culmination of the public ministry, and at the time when the shadow of the Cross first falls across Christ's life. If the Baptism is the prelude to the Ministry, the Transfiguration is surely the prelude to the Passion and the Resurrection.

The surrounding narrative must be carefully studied. Jesus and His disciples are in the way to the villages belonging to Cæsarea Philippi (Mk 8^{27}, Mt 16^{13}, Lk 9^{18}; Luke mentions no place, having only resumed in this verse his Marcan source. His copy may have had a *lacuna* in it extending from Mk 6^{46}, which verse seems to suggest the phrase 'praying alone' in Lk 9^{18}). Our Lord's mind is occupied with thoughts of Himself as the suffering Messiah. He asks the disciples, 'Who do men say that I am?' and then more pointedly, 'But who say ye that I am?' Peter confesses Him as Christ; and in Matthew the special message to Peter as the Rock follows as an interpolation in the Marcan account. Just as Isaiah, when he realized that the nation would reject his message, became conscious of the 'remnant' who would preserve it in a new fellowship of faith, so our Lord's growing sense of approaching rejection and suffering seems to have given fresh definition to His thoughts about His disciples and their future work. He now begins to teach them about the necessity of His rejection, passion, and resurrection, according to Mark (8^{32}), speaking the matter freely (παρρησίᾳ). In Matthew (16^{21}) the word δεικνύειν is used, which may well mean 'demonstrating from the Old Testament.' At this point a most significant incident occurs. Peter takes Jesus and begins to remonstrate with Him, 'as though he pitied him,' adds the Sinai Syriac in Mark (cf. the reading of the Arabic Diatessaron). Matthew (16^{22}) gives Peter's words, Ἵλεώς σοι κύριε· οὐ μὴ ἔσται σοι τοῦτο. Jesus turns, and seeing His disciples rebukes Peter, saying,

'Get thee behind me, Satan' (Matthew adds, 'Thou art a rock of offence to me'); and Mark and Matthew go on, 'for thou mindest not the things of God, but the things of men.' Christ's words startle us; but as we ponder them the sharpness of the rebuke reveals to us the strength of the temptation which was assailing Him, and which made Peter, for the moment, the mouthpiece of Satan. Christ must have had in His own mind a haunting doubt whether His forebodings of shame and death were not a mistaken view of God's purposes, and Peter's suggestion reinforced these doubts, and brought Him into deep spiritual conflict. He seems to have won triumphantly in this conflict mainly through meditation upon the meaning of Old Testament passages, which, as we know from their use in Acts and Romans and Hebrews, had supreme argumentative value according to the habit of the age, which would be the habit of our Lord's own mind. In proof that this was the channel of help, note the use of δεικνύειν already referred to, also the Old Testament accompaniments of the Transfiguration itself and the explanation given immediately afterwards to the disciples, 'How it is written,' etc. (Mk 9^{12}, where the special allusion is perhaps to Ps 22, the psalm used by Christ on the Cross). We have other evidence that our Lord's mind became steeped in the Old Testament foreshadowings of the Messiah's rejection. See Mt $26^{54.56}$, Mk 14^{49}, Lk 22^{37} $24^{25.26.44.46}$.

The same intense spiritual exercise which brought victory, brought also to Christ a new insight into the redemptive purposes of His Father. This is expressed in the striking teaching which immediately follows Peter's rebuke (Mk 8^{34}–9^{1}, Mt 16^{24-28}, Lk 9^{23-27}). The lesson the Lord has learnt is passed on to the disciples. Following Him means self-renunciation and taking up the cross. Behind the words addressed to the disciples we can see Christ Himself freshly devoted to a life of lavish self-sacrifice, and looking beyond the shame that awaits Him as the Son of Man to the glory that shall follow.

Thus naturally, through clearly traceable stages of spiritual experience, which are faithfully reflected in the synoptic narrative, is Christ brought to the brink of Transfiguration. And though the remainder of the story transcends human experience, I venture to suggest that it is to be regarded as an extension of human experience made possible by the presence amid humanity of Christ's unique personality. My view that this must be the case is largely due to the clear way in which the Transfiguration is linked by a definite chain of cause and effect with the events that preceded it. Tempted, victorious, illuminated as to the meaning of His rejection and suffering, and freshly dedicated to endure them, our Lord was already in spirit offering Himself up for the redemption of the world, and the Transfiguration would seem to have an organic relation to this offering of Himself in spirit, in the same way as the Resurrection may possibly itself have an organic relation to the Crucifixion. The Transfiguration, in fact, is to be regarded as an effect of our Lord's unique personality in its hour of unique dedication. (See the fine sermon by Professor A. B. Davidson in *The Called of God*, T. & T. Clark, referred to in THE EXPOSITORY TIMES, February 1904.)

The synoptic account interposes a space of six days (eight days in Luke), a note of time surely intended to indicate a vital relation between the preparatory incidents and the Transfiguration itself. We cannot say whether the duration of the interval is more correctly given in Mark or in Luke; but Luke's difference in this point and the other important variations that occur in his narrative show, as my friend Professor J. Vernon Bartlet has reminded me, that he is here basing his narrative not only on the Marcan document which he used, but also on some other source, written or oral, which in his judgment was sometimes to be preferred to the Marcan document. The occurrence of this second source in the narrative of the Transfiguration is, of course, a strong confirmation of the historicity of the event. While Christ was in prayer (Luke only), His heart burning in intense dedication to His Father's will, the Transfiguration came, 'the fashion of His countenance was altered, and His raiment became white and dazzling' (Lk 9^{29}, cf. Mk 9^{3}, Mt 17^{2}). Moses and Elijah appeared talking with Him, and, according to Luke, narrating the departure which He was about to fulfil at Jerusalem. [ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ.] This appearance of the two witnesses is the most difficult part of the narrative, but would seem to have resulted in some way from the circle of thoughts in which Christ's mind was moving. The reference to the exodus to be fulfilled according to Scripture, taken with the other indications

already referred to, show us that Christ was revolving the subject of His rejection and suffering under the illumination which the Old Testament threw upon it. May He not also have been dwelling upon the personalities of the great Old Testament prophets who, according to current Jewish conceptions, were to be forerunners and witnesses of the Messianic coming? Moses, the saviour of Israel, whom our Lord might well be regarding from the standpoint taken in He 11[25. 26], is the one witness, Elijah is the other. (See especially Rev 11[3-11]; in Jewish Apocalyptic literature Enoch often replaces Moses.) Elijah would be regarded by Christ as clothed with the character and person of John the Baptist, for in a neighbouring verse, Mk 9[13] (cf. Mt 11[14]), he speaks of John under the name of Elijah as one to whom 'men had done whatsoever they listed.'

We can in this way understand how Moses and John the Baptist would be subjectively present to our Lord's mind, their lives eloquent of His own sufferings. Their objective presence to the sight of the disciples is the real difficulty, though the current Messianic expectation of the appearance of the two witnesses would make the disciples quick to see what they found that Christ Himself was seeing. It is also to be noted that according to Luke the disciples were at first heavy with sleep (Lk 9[32]), and the vision of Christ's glory and of the two men that stood with Him came to them therefore as a waking dream. (In Mt 17[9] the word ὅραμα is used to describe it.) It is only when the two men seem to be leaving Jesus (Lk 9[33]) that the spell is broken, and Peter impulsively and indiscreetly calls out, 'Lord, it is good for us to be here: and let us make three booths; one for thee, and one for Moses, and one for Elijah.' But even while he was speaking (Lk 9[34]) the overshadowing cloud of Jehovah's presence came upon them all, and there came a voice from the cloud, 'This is my Son, my chosen: hear him' (Lk 9[35]). Mark's form of words, 'This is my beloved Son: hear him' (Mk 9[7]), seems to be assimilated to the words spoken at the Baptism, and so to be less authentic. In Mt 17[5] and 2 P 1[17] the assimilation has been carried still further. The divine presence, with its attesting voice addressed to the disciples, is the climax of the scene. According to Matthew (17[6. 7]), the disciples fell on their faces sore afraid; and Jesus touched them, and bade them rise. And, looking round, they saw no one any more with them, save Jesus only. The intercourse with the two witnesses was evidently a phase of the Transfiguration primarily concerned with Christ Himself: the divine voice, on the other hand, was primarily concerned with the disciples, pointing out Jesus in this hour of perfected dedication and manifested glory as the Son of God, chosen for the great work of redemption, and the authentic channel through which the heart and mind of the Father should be declared to man. One of those disciples may have drawn from this experience the wonderful statement (Jn 1[14]), 'And the Word became flesh, and tabernacled among us; and we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth.'

To sum up results: the Transfiguration was, I suggest, an effect of our Lord's dedication; and the appearance of the two witnesses a result of the circle of thoughts in which His mind was moving; while the divine voice came in approval of His dedication, and to certify the disciples of His authority and His redemptive mission.

Dedication of heart has brought a measure of transfiguration to other lives (see, for example, the case of Stephen in Ac 6[15]); and in the Fourth Gospel, which contains no account of the Transfiguration, there is a remarkable equivalent incident. As students of its structure know, the Fourth Gospel divides into two nearly equal parts at the end of the 12th chapter, the one concerned with our Lord's public ministry, the other with His more intimate instruction to His disciples on the eve of His Passion, and with His glorifying by His death and resurrection. A summary of Christ's public teaching and its effect (Jn 12[37-50]) closes the first part of the Gospel, and immediately before this summary we find the culminating scenes of the ministry, as conceived by the writer. Here, then, at a point corresponding alike in position and meaning with the place taken by the Transfiguration in the synoptic Gospels, we are given its Johannine counterpart (Jn 12[20-36]). In this later event of our Lord's life the experience of the Transfiguration is reproduced step by step, suggesting again in the strongest way a vital connexion between Christ's spiritual state and the effects that followed. A vivid sense comes over Him of His approaching death as a necessary beneficent means to the redemption of the world. He applies to Himself the very words about saving our life by losing it which He applied to His disciples at the Transfiguration.

There is a similar conflict of soul: the temptation to say, 'Save me from this hour,' issuing in full dedication to the divine purpose, 'but for this cause came I unto this hour. Father, glorify thy name.' There is also a similar divine response, a voice out of heaven, 'I have both glorified it and will glorify it again.' There is, indeed, no transfigured face, but instead we have hints of a transfigured inner life, bringing into Christ's soul the light of assured victory over the prince of this world, and of assured success in drawing all men unto Himself,—a fitting prelude to the second part of the Fourth Gospel, which is to show us the Saviour reigning and triumphing from the tree. Lastly, in both cases the voice is primarily given for the sake of the bystanders to reveal to them the divine glory which attended the life of the Son of man. Here, again, the true explanation of the incident seems to lie in regarding the features which transcend human experience as the consequence of dedication of heart freshly achieved after deep conflict of spirit, a consequence made possible, perhaps even natural, in the case of a being of Christ's unique personality.

In the view I take the Rev. A. T. Fryer, in his article on the Transfiguration in the *Journal of Theological Studies*, January 1904, is straining the situation by supposing Moses present as typical high priest and Elijah as typical prophet, in order that from them our Lord might assume at the Father's bidding the double office of priest and prophet. The view taken by the Rev. H. A. A. Kennedy (*J.T.S.*, January 1903), that the Transfiguration prepared the disciples for the Resurrection, is in line with my conclusions, though he seems to push the argument too far when he suggests that it had the specific purpose of making it easier for them to recognize Christ in His risen life. There is also force in the view expressed by the Rev. R. Holmes (*J.T.S.*, July 1903), that the Transfiguration had an important place in the Training of the Twelve, by showing them the ultimate blessing, the ultimate glory which for the disciples as for their Lord attended the way of the Cross.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Hill Difficulty.

This hill is put in the allegory for one of those tests of reality which life is sure to supply to every pilgrim, and the test is here applied to Christian, Formalist, and Hypocrisy. The way of Christ, like the ancient Roman roads, runs straight on over everything, and there is no doubt how Christian will do, if he remains in the way. But there are other ways to go; there is almost always the chance of somehow avoiding Difficulty. In the interval since the *Pilgrim's Progress* was written, the advance of civilization has been, in one aspect of it, one long scheme for making life in all departments easier. Every new machine which is invented supplants a more by a less strenuous day's work. The same tendency is apparent in the field of religion also, and there is much meaning in Nathaniel Hawthorne's sending the train of the Celestial Railroad through a tunnel bored beneath this hill. To a certain extent, no doubt, this is rather to be welcomed than regretted, for life, religious and otherwise, has in the past suffered much from unnecessary obstruction and unreasonable difficulties. Yet there is a very real and serious danger of losing strenuousness with difficulty, and degenerating muscle by disuse of climbing.

Formalist and Hypocrisy are quite in character when they avoid this hill. Both of them represent devices for avoiding the spiritual and finding an easier way in religion. 'Formalist and Hypocrisy may be a ridiculing and persecuting religion—never a suffering one.' It is, however, striking that while formerly they took a short cut to avoid the Cross, here they have to take a way round about to avoid the hill; which things are also for an allegory—many of the longest wanderings in life have been begun to avoid a very little hill.

Even before we knew the names of the two roads by which they went, we note that the hill has separated them. Difficulty is the common

lot, and it unites those who face it bravely; while each man seeking to avoid it has to find out his own solitary, sinuous way.

Danger, presumably the way of Formalist, is a great wood reminding us of that in which Dante lost himself. Here it stands for the hopeless tangle of Formalism, the endless maze of complicated ritual through which a man may wander in the 'dim religious light' of the forest. *Destruction* is a wide field full of dark mountains, where a man stumbles and falls, and rises no more. The idea reminds us of the field in the closing stanzas of Browning's 'Childe Roland.' The hypocrite inevitably produces for himself a place full of stumbling-blocks and hemmed in with barriers.

Christian and the Hill Difficulty.

There is no propelling power like reality, and the great reality which has entered into Christian at the Cross gives him impetus enough to carry him far up the hill he is facing. There is no sense of grudging or feeling of unreasonableness about this experience. In other things men expect difficulty—in business, in study, in athletics—and it is part of the secret of our British character that as a nation we have 'welcomed each rebuff that turns earth's smoothness rough.' So it is in the Christian life, and often the difficulty seems to increase as it goes on. Nothing is more true to life than the sense of decreasing pace in Is 40^{31}. The apparent anti-climax really gives a brilliant suggestion of climax in the increased steepness of the way.

The third part here introduces an unusually fine addition to the allegory. In the double cave on the hill where the pilgrim rests and recovers breath, the outer cave is that of Good Resolution —a chamber of pure alabaster whose roof-lights show the rock sculptures, with fine examples like the rock sculptures of Dante's Purgatory. In the inner cave, Contemplation sits 'in a chair of pure diamond, musing and silent.' Drawing back a curtain, he reveals to the pilgrim a characteristic mediæval vision of the heavenly city 'full of lustre and magnificence.' Bunyan gives his allegory a very different turn with the arbour, the sleep, and the loss of the roll. The sleep is all the more striking that it comes just after Christian's words to Simple, Sloth, and Presumption. And yet, after all, his sleep was not like theirs in two essential points, for (1) he had done something to earn repose, and (2) he repented when he was awakened. The incident is an exaggeration of permissible rest, showing that it is easy to rest too long and too deeply. It is the danger of meditation where action is demanded, or of that relaxed, holiday mood in which all serious thought is abandoned. He who mistakes this arbour in the open air for the chamber in the House Beautiful is liable to many dangers. There is the delay itself, which disarranges the future journey, the loss of the roll, which is apt to happen at the hasty start, and the chill which stiffens the limbs of the climber in too many cases. The arbour is not meant for sleeping in, it is but a breathing-place. Cf. Rabbi Ben Ezra—

> And I shall thereupon
> Take rest ere I be gone
> Once more on my adventure brave and new.

The reference to the ants reminds us of Watts lines—

> The little ants, for one poor grain,
> Labour, and tug, and strive.
> But we who have heaven to obtain
> How negligent we live!

Timorous and Mistrust.

It is by a fine touch of analysis that fear is made to follow so closely upon sloth. Just as sleep leaves the body open to cold, so slothfulness leaves the soul sensitive to fear. Dr. Whyte has pointed out that in Bunyan's days many were terrified and ran back from civil and ecclesiastical tyranny. The lion then roaring was too often the Royal Lion of England. Bunyan had felt the fear of it, and he describes graphically his feelings when about to be imprisoned. Afterwards, he too found that the lion was chained.

Timorous and Mistrust may be taken as types of character—Timorous representing physical fear, the natural dread of pain; while Mistrust represents mental fear, the state of mind in which a man is incapable of trustfulness. In David Scott's picture, one of these two is drawn with a helmet on his head. The sarcasm reminds us of Jg 5^{16}, 'by the watercourses of Reuben there were great resolvings of heart.' These are such as can brave difficulty but not danger; there are others who can brave danger but not difficulty.

The two may be taken as an example of the abuse of the imagination. The tyranny of vague

fears over those who are not courageous enough to face facts is very terrible. Rudyard Kipling's lines on panic are striking here—

> It was not in the open fight
> We threw away the sword,
> But in the lonely watching
> In the darkness by the ford.
> The waters lapped, the night-wind blew,
> Full armed the Fear was born and grew,
> And we were flying ere we knew
> From Panic in the night.

There is nothing that calls for more strenuous self-control than imagination, and to flee from danger without having faced it is in every way bad policy.

It was bad policy for their own sakes. There are some people who seem to get all the trouble and none of the reward of the Christian life, who go on almost to the end of the journey and then turn back when the real trouble of it is over. David Scott, whose picture of this scene is peculiarly happy, makes the chained lion look down after them with something very nearly approaching a smile. The reason for this kind of failure is very generally to be found in the weariness and strain which the climb has cost; and it needs a peculiar effort of determination to force tired nerves to face danger. Some exhilarating and very helpful thoughts will be found on this subject in Whittier's poem, 'My Soul and I.'

It was bad policy for the sake of others. In part second, we hear of the grim punishment which Mistrust and Timorous suffered 'for endeavouring to hinder Christian on his journey.' As we have already seen in regard to the three sleepers, cowards are dangerous, and the weak brother may easily become a serious nuisance. All who exaggerate danger tend to discourage others, and all that is best in us rises in sympathy with Bunyan's anger against discouragers. Church work, social work, public work of every kind suffer from these firemen of the devil, whose work in life it is to pour water upon the fires of Christ. And they too often succeed, for the roaring of the lions themselves does not do so much harm as the roaring of those who are frightened at them. Bunyan calls them tempters, for they would obviously have been pleased if Christian had retreated. This would have confirmed their own course of action, and vindicated their cowardice as proper caution. For this sort of caution there is no room in Christianity, for caution here means mistrust of Christ, and, indeed, mistrust of life itself. The cynic is generally a coward at heart, and cynicism is but a fashionable name for the fear of man, or at least for the fear of life. To all true men, experience worketh hope and not distrust. If we live and think honestly, what is there anywhere to be afraid of?

> Live out the best that's in thee, and thou art done with fears.

Christian's Fear.

A study of the appendices to *Grace Abounding*, especially 'The Sum of my Examination' and 'Reflections upon my Imprisonment,' is well worth while at this part of the allegory. Christian here is not represented as one of those constitutionally fearless people, like Browning's Clive, or Kipling's Gunga Din, who 'never seemed to know the use of fear.' With Christian there are three stages of experience mentioned: (1) You make me afraid; (2) I must venture; (3) I will yet go forward. Thus we see that it is not fear that is fatal, but the yielding to fear. Our salvation generally has to be worked out with fear and trembling, and this is part of the trial in each new venture. There is a story of an old veteran riding into battle beside a young recruit. The boy noticed the older man pale, and said to him, 'Surely you are not frightened?' 'Man,' said the veteran, 'if you were as frightened as I am, you would run away.' Herrick's couplet is well worth remembering—

> 'Tis still observed those men most valiant are
> That are most modest ere they come to war.

The fact is that this pilgrim is between two fears, and he chooses to face the least. In the memorable words of Dr. Whyte, 'What is a whole forest full of lions to a heart and a life full of sin? Lions are like lambs compared with sin.' So Christian wisely says, 'I will go forward'—the Christian fatalism of which *Grace Abounding* is so full; Bunyan is prepared to die, so long as he might at least die at the feet of Christ.

Loss of the Roll.

The annotations in Bunyan's own margin (whose compressed meaning, by the way, contrasts curiously with the thin commonplaces of many of his annotators) are well worth attention here. The arbour is a *ward of grace*, and *he that sleeps is a loser*. It is significant that it is at the moment

when he is professing courage that Christian discovers his own lack of assurance. A fear of enemies is upon him, that vague fear so wonderfully described in Pater's *Marius the Epicurean*. Something is wrong, for his manhood has become suddenly demoralized. He does not, as we would do, refer to the weather or to his own state of health. He traces it at once to sin. It was neither the lions, nor yet Timorous and Mistrust, who were to blame, but a well-remembered moment of carelessness upon the hillside. Readers of *Grace Abounding* will be reminded here of the reasons given for his own two years of terrible despondency. Before doing anything else, Christian asks God's forgiveness, and thereby shows his spiritual wisdom.

There follows the dreary walk back in search of the lost roll. Sometimes, indeed, we cannot find and recall the exact moment of our failure in this fashion. Sometimes, however, we can; the places in life where we sat and slept are miserably clear to memory. Then there comes upon the journey a sense of waste. The backward steps are taken in vain, and the time spent in seeking to gain assurance is lost time. Hedley Vicars tells that upon one occasion, when he had neglected his private devotion, his soul was for three weeks the worse of it. This man finds his sun gone down too soon, and the evening is chill with regret. Doddridge, in a passage which might have been written by Bunyan, says: 'Yea, the anguish of broken bones is not to be compared with the wretchedness of a soul which has departed from God, when it comes to be filled with its own way.' *Filled with its own way*—Christian knew the meaning of that phrase before he had finished his journey over that toilsome bit of path.

And yet perhaps, after all, the time was not really lost. In God's great alchemy there are secrets whereby evil things may be changed to good. It would have been far worse if he had lost the witness of the Spirit without regret. If he had said of his former assurance that it was delusion and childishness, his danger would have been extreme. Thus the experience was not really in vain, for every step backward in self-examination is in reality a forward step. Indeed, the nimbleness of his third journey, and the sudden access of delight, were such as to make the whole episode almost worth while. In high contrast to this passage is Christina Rossetti's sad poem, 'A Daughter of Eve,' where the last word which the remorseful soul can speak is—

> A fool I was to sleep at noon,
> And wake when night is chilly.

Passing the Lions.

The imagination of lions as guardians of palaces is as old as Assyrian and Egyptian architecture, in each of which the expression of the lion is characteristic of the national sentiment (cf. Perrot and Chippier). The lion, as a symbol of defence, is familiar on the gate-pillar of old English houses, and is one of the commonest features in mediæval romances. The figure was a very favourite one with Bunyan, and occurs in many passages of his books.

Here the lions guard the edifice of the Church, and stand for those things which keep would-be Christians from entering it.

1. It may be, as it is here, some fierce and unexpected danger or trial, which comes at the top of the long slope of the Hill Difficulty. Readers of 'Childe Roland' will remember the sudden little river, petty and spiteful, which crossed the wanderer's path after long and difficult struggling.

2. It may be some mere trifle, exaggerated by the imagination of the timid or the unwilling, that keeps men back from entering the Church,—an ass in a lion's skin.

3. It may be the roar of the world that we mistake for a lion's roar, not knowing how little the world can do against any resolute spirit, nor realizing how little its opinion matters to any wise one.

4. The lion may be one's own past sin, that 'lion of our own rearing' which Dr. Whyte describes so graphically.

5. One's own mistakes and blunders may play this part,—apes rather than lions, jabbering at us and caricaturing us from out the past.

6. The lion may actually be the lion of the tribe of Judah. Dr. Whyte's paragraph about man's fear of his own salvation is a very memorable one. There are times when we are more afraid of Christ, and the demands of Christ, than of all the dangers in the world.

What the particular significance of the lions was for Christian we are not told. No doubt, the long strain that had been upon him, the vexation of

losing his roll, and the weariness of the search for it had shaken his nerves. But the rousing words of the porter are enough to recall him to himself. 'Is thy strength so small?'—strength, that is, not to fight the lions, but to urge on thine own trembling limbs—that was enough to touch the honour of Christian. But there immediately follows the assurance which puts the whole episode in a ludicrous aspect. The lions were chained, and from first to last the danger had been imaginary. This is a very exhilarating passage for us all. You may make up your mind when you are in the way of God that there is a safe passage through anything that may be met with. Napoleon's command to his troops at Austerlitz was, 'Charge through whatever is in front of you!' God has meant life to be difficult, and even formidable; but from beginning to end of the journey He keeps its dangers upon leash. That is the reassuring fact which a wise faith may always lay hold upon; but there is, on the other hand, a corresponding warning. The traveller must *keep the middle of the path.* We are perhaps intended to remember that this necessity follows upon sin and repentance. No past sins or mistakes are fatal to a pilgrim, but they may narrow the way for him, and necessitate a caution which others do not require. The lion's claws may even catch the flowing garments of the light-hearted walker. What is safe for others is no longer safe for the penitent blunderer, who must observe a special self-control. When he was a little child, this man may have played at the children's game of walking delicately about a crowded room so as to touch nothing of its furniture. It is not a good game to be compelled to play in after-life. Those are wisest who do not, through sin or folly, increase the narrowness of their path.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XLVIII. 11.

'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed.'—R.V.

EXPOSITION.

'Moab hath been at ease from his youth.'—Moab from the time it conquered the Emim (Dt $2^{9.10}$), and so became a nation, has retained quiet possession of its land, and enjoyed comparative prosperity. From the Moabite Stone we gather, that though long tributary to Israel, yet that even then they were a numerous people, and that King Mesha after the death of Ahab threw off the yoke; nor, except for a short time under Jeroboam II., was Israel able to bring them back into subjection. Evidently they gradually drove the Reubenites back, and recovered most of the territory taken from the Amorites by Moses, and which originally had belonged to them.—PAYNE SMITH.

'And he hath settled on his lees.'—Good wine becomes stronger and more juicy by lying pretty long on its lees (see Is 25^{6}); inferior wine, however, becomes thereby more harsh and thick.—KEIL.

'Hath not been emptied from vessel to vessel.'—When, in the process of wine-making, the deposit of the tartarous matter, or lees, had taken place, the clear supernatant wine was poured off into a new vessel, and this is the 'well-refined wine' of Is 25^{6}.—A. MACALISTER (*D.B.* ii. 33^{a}).

WINE not so treated retained its first crude bitterness. So, the prophet says, it is with nations. It is not good for them to remain too long in a prosperity which does but strengthen their natural arrogance. There is a wholesome discipline in defeat, even in exile. In v.[47] we have the hope of the prophet that the discipline will do its work.—PLUMPTRE.

'His taste remaineth in him, and his scent is not changed.'—The taste and odour of Moab signify his disposition towards other nations, particularly towards Israel, the people of God.—KEIL.

THE SERMON.

Spiritual Dislodgments.

By the Rev. Horace Bushnell, D.D.

There is a contrast here between Israel and Moab. Israel has been unsettled by many adversities—the slavery in Egypt, the wanderings in the wilderness, the disturbances of the kingdom—and has become a new people. Moab has remained unchanged in its old sins and idolatry. Such a contrast might be drawn between China, motion-

less for ages, without promise for the future, and England, convulsed by conquests, civil wars, and religious reformations, emerging into one of the foremost nations of the world.

We need to be agitated by adversity, to be loosed from our own evil, and prepared for God's will and work.

1. God's process of change. In common life we are always in a process of change, and have no security in anything. Nature upsets our calculations. Business is insecure. We run the gauntlet of fire, flood, famine, sickness. We are turned hither and thither and never allowed to stagnate. Even the successful, who seem to go straight to their mark, do so by meeting the changing conditions which befall them. This shifting process is like the mill that winnows the grain.

2. Sin is self-will. We cast off God's will for our own plans. Therefore He turns us back, baffles us, bends us till we become flexible to Him. If we stood on our lees, sure of success, we should keep our evil mind and self-will. If even the Christian, in his best meant actions, were always successful, he might fall back under the subtle power of self-sufficiency.

3. Sin is revealed by adversity. This is less true of the vicious than of the Christian man, leading a life outwardly blameless. His sins are latent until revealed to him by the discipline of God.

4. We are prepared by the changes through which we pass for the refining work of the Spirit. When at rest we are encrusted in our faults, and the Spirit is shut out. When changes and calamities come the crust is broken up, and the Spirit breathes upon the soul.

5. In conversion we pass through a crisis like fermentation. We are called new men in Christ. But at the bottom of our character are dregs of the old nature. Sanctification can be complete only by separation from this. So God severs us from old associations, breaks up our plans, empties us from vessel to vessel, lest too great quiet should permit the reaction of our old sins. We are brought nearest to God when most completely separated from all our personal schemes. Times of persecution made fervent Christians. The danger of times of security and liberty is that faith grows feeble.

There is a lesson here for those who prosper in everything in life, lest in pride and forgetfulness of God they lose what is best in existence. There is also a warning to those who, while suffering adversity all their lives, learn nothing from it, but continue in their sins. Such trials are God's means of drawing men off the lees, and should be received meekly as His means of correction and purifying.

Illustrations.

Charles XI. of Sweden was only five years of age when his father, Charles X., died. He was entrusted to a council who so grossly neglected their trust that he grew to manhood entirely uneducated, without any sense of the responsibilities of his position, and caring only to amuse himself. In 1672, at the age of seventeen, he assumed nominal control of the government, but continued to take but little interest in public affairs. Two years later he joined Louis XIV. in his war on the Allies; but the results were most disastrous for Sweden. The Swedes were defeated and driven out of Pomerania. At sea they were defeated by the Danes, who landed and secured most of Scania. The outlook for his country had not for a long time seemed so gloomy. These disasters aroused him from his lethargy and from his quest of pleasure. He took the control of affairs at once into his own hands, threw himself with an energy and an ability that were quite unsuspected into every department of the public service, drove the Danes from Scania and the Brandenburgers from the greater part of Pomerania; he reformed the administration of the country in every branch, paid off the national debt, and when he died, left his country stronger and more prosperous than it had ever been.

John A. Bain.

Westport, Co. Mayo.

'He hath not been emptied from vessel to vessel.'—Many students of Wordsworth have observed that the poet's genius seemed to die about 1816. After that date Wordsworth's Poems are still majestic, but no longer magical. One critic says that the poet's talent stood at high-water mark only so long as he felt keenly the three great sorrows that smote his life. First, the stinging disappointment of the French Revolution, then the tragic loss of his favourite brother John; while the death of his two children in 1812 filled his cup of woe to the brim. So long as these griefs bled, 'a deep distress did humanize his soul,' but when their sharpness faded, the melody died from his song; he hardened into self-repetition and rhetoric, and his overflowing sense of glory and revelation died. Because his latter life was too smooth, and had not enough of sorrow, Wordsworth's poetic visions came to him no more—

> Or if some vestige of these gleams
> Survived, 'twas only in his dreams.

Rothesay. Joseph Traill.

There is a spot in the Atlantic Ocean, called the Sargasso Sea, that is the terror of the sailing ship. This region is subject to long-continued calms, and the waters, moreover, are covered with a thick, entangling seaweed, from which

it derives its name. Sailing ships happening to drift into this region may lie there for months becalmed and unable to proceed on their voyage, and nothing of all he has to encounter on the wide Atlantic fills the experienced mariner with deeper dread than to be caught in this region of dead calm and entangling weeds. To its calm he prefers the stormiest sea, and the risks of the sweeping hurricane; and to avoid it he will steer hundreds of miles round to reach his destination.

The religious life has its Sargasso Sea, its region of dead unprogressive calm into which individuals and Churches too often drift, and where they lie becalmed in the clinging, choking weeds of conventional habits and formalism.

J. S. Drummond.

Rotherham.

Near my home was a lonely mountain tarn, whose waters, stagnant and black, from the accumulated vegetation of years, repelled the thirsty climber from drinking, intense as his thirst might be. One year an earthquake shook the land. When it had passed, the tarn had disappeared. But, a little later, a small stream of clear, sparkling water was found, issuing from the mountain side, making its way over rock and bracken, rendering fertile the land it passed through. This, it was conjectured, was the water of the tarn, clarified by its disturbance and filtration through the rock.

L. E. S. Smith.

Hackney.

Let the luscious south wind
Breathe in lovers' sighs,
While the lazy gallants
Bask in ladies' eyes.

What does he but soften
Heart alike and pen?
'Tis the hard grey weather
Breeds hard English men.

What's the soft south-wester?
'Tis the ladies' breeze,
Bringing home their true-loves
Out of all the seas:
But the black north-easter,
Through the snowstorm hurled,
Drives our English hearts of oak
Seaward round the world.

Come, as came our fathers,
Heralded by thee,
Conquering from the eastward,
Lords by land and sea.
Come; and strong within us
Stir the Vikings' blood;
Bracing brain and sinew;
Blow, thou wind of God!

(Kingsley's 'Ode to the North-East Wind.')

George Mackenzie.

Manse of Ettrick.

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Contributions and Comments.

The Egypt Exploration Report.

The Archæology Report of the Egypt Exploration Fund has become indispensable to workers in various fields. That for 1904–1905, recently issued, has less description than one could wish, and is, in some ways, a glorified index, but an index that must be consulted. The botanist will not care to miss a reference to an article by Schweinfurth describing additions to our knowledge of the ancient flora, derived from specimens found in a tomb of the Middle Kingdom. Those interested in primitive man will be guided to a work by Professor Arthur Thomson and D. Randall-MacIver on the 'Ancient Races of the Thebaid.' The report will, of course, be most welcome to theological students and Egyptologists. The former will turn for help to Dr. Kenyon's notices of the finds and publications under the Græco-Roman branch, such as the Septuagint and Biblical papyri edited by Deissman, and other papyri, including a fragment of a dictionary of Biblical proper names. Mr. Crum's notices under the head of Christian Egypt show how much is being done to explore the literature and life of the early Egyptian Church. M. Legrain, in reporting on his work at Karnak, chronicles the finding of an immense number of statues, etc., in a lake adjoining the temple; one of which—a statue of Amon—bears a unique inscription describing the restoration of the cult of Amon and of his temple, after the religious revolution of Khuenaten. The deepest interest attaches to the account, all too short, of the Sinai expedition which, under Professor Flinders Petrie, cleared out a temple at Serbit el-Khadem. At the door of the temple

was found a laver, and inside three others. These were evidently for ceremonial washings. Fifty tons of ashes covered the high place before the sacred cave, clearly the result of burnt offerings. Such washings and sacrifices, forming a main part of the temple worship, are unknown in Egypt, and along with the 'bethels' and altars for the offering of incense (which in Egypt was offered in shovels) indicate that the temple was the home of a distinct Semitic worship. Mr. R. C. Thomson disputes these results, but Professor Petrie stoutly maintains his view. The excavations at present going on may (as rumour asserts they have) throw new light on this exceedingly interesting question, and perhaps even upon the discovery by Schweinfurth of an inscription in a Semitic (?) alphabet. It may be added that, in a lecture delivered in Cairo on 13th March of this year, Professor Petrie mentions the discovery of shelters of stones for worshippers desiring oracular dreams, and a new kind of writing, apparently Semitic, and perhaps proto-Phœnician, dating from about 1500 B.C., which proves, he maintains, that the Israelites had a writing of their own at the time of the Exodus. Under 'Foreign Relations' we have a notice of a book by Spiegelberg, containing some interesting Biblical notes. Spiegelberg finds Jacob and Simeon among the names of the Hyksos kings known from their scarabs, but doubts the reading of Jacob-el and Joseph-el among the place names in the list of towns conquered by Thutmosis. He reasons that the Sukkim mentioned in 2 Ch 12^3 as forming part of Shishak's army were the Tk-tn, the police of the kings of the 19th dynasty. He would also emend Jer 46^{25} to read thus: 'Behold I punish No-Amon and Pharaoh and them that trust in him.' He claims to have discovered that among the names of places captured by Sheshonk, one pair of cartouches in the list of Southern Palestine is to be read the 'field of Abram,' a discovery which is supported by Breasted (*vide* Palestine Exploration Fund, Quarterly Statement, 1905, p. 7), but is doubted by Maspero. If this identification is correct it will be the first mention of the patriarch outside the Bible.

P. A. GORDON CLARK.

Perth.

The Evangelium da Mepharreshe.

READERS of THE EXPOSITORY TIMES may not yet have forgotten that in the months of March, April, and June of last year I had a controversy with Mr. Burkitt, the newly appointed Norrisian Professor of Divinity in Cambridge, with regard to some readings in the text of the Sinai Palimpsest. My one excuse for again referring to the subject is that I have lately had an opportunity of examining the manuscript, having spent more than three weeks of February in the desert monastery, occupied exclusively in its study.

One result of this is that I wish to withdraw my contention about two passages, Mk 4^{17} and Lk 2^9. In the first Professor Burkitt's reading ܒܬ is the correct one. In the second I cannot imagine how I made a singular verb plural by inserting a *waw*, unless I got it in some way from the upper writing.

In Lk 2^{12} the words which I transcribed ܗܕܐ ܠܟܘܢ ܐܬ ought to have been ܗܕܐ ܠܟܘܢ ܐܬ, 'Behold, *I give* [you a sign].' It is easy to see how I made this mistake.

In Lk 2^{15} I withdraw ܥܕ ܠܐ ܫܡܥ, and revert to what I actually transcribed in 1895, [ܐ]ܫܡܥ ܠܐ ܥ. I have not seen the last two letters of the disputed word, but I am perfectly certain of the first three. Mr. Burkitt has therefore no right to abolish them, and to substitute ܠܐ. The last two letters are very dimly seen. This is the only difficult passage in a page which has become clear through the use of the reagent.

Another disputed word is Dr. Rendel Harris' ܒܨܪ, Jn 7^{49}. Professor Burkitt makes this ܒܝܫ, saying that Mrs. Lewis' new photograph leaves no doubt that the word began with ܒ. Now, the fact is that the place had a smudge of dirt about it in 1893; and so Dr. Harris did not observe the loop of a *teth* below the line. The word is ܒܛܝܐ, practically the same as it is in Cureton, only *minus* a long vowel. It means 'a company' or a 'mob.'

I took advantage of the presence at Sinai of a distinguished palæographer, Dr. C. R. Gregory of Leipzig, the well-known editor of Tischendorf's *Prolegomena*, to obtain a verification of these last two passages. He kindly made tracings of them both for me,—that is, of . . . ܫܡܥ ܠܐ ܥ and of ܒܛܝܐ. It is only fair to say that Dr. Gregory thinks the slope of the *nun* in this last word may point to *'ain*, but in the face of the Curetonian reading I cannot agree to this.

Other words which Dr. Gregory kindly traced for me are ܟܝ ܕܡܥܒܕ in Jn 12^{48} and ܐܬܒܪ

in Lk 12[31]. This latter word Professor Burkitt, deceived by the first letter in the line above it, has restored to ܡܢܝܟ. And last, not least, a word in the final date-colophon of the upper writing, the word which I read ܩܕܫ both from my photographs in 1900 and from the manuscript in 1902. The word ܩܕܡ, against which Mr. Burkitt argues, was the suggestion of a friend, adopted by me for a short time, but withdrawn as soon as I had seen the passage in the original. It is hardly fair to hold me responsible for it four years after I had explicitly stated that I believed the word to be ܩܕܫ.

The place has now been cleared of a dirty stain, and I have seen that the final letter, which I took for a *beth*, is really an *alaf*. It is furnished with a hook to its first limb, turned inwards. This, the leaf being rumpled and the horn of the alaf being almost washed away, gave it the appearance of a *beth*. Other alafs in the same colophon have similar hooks. The washing away has been done either when the manuscript was lying in the damp, which has left an indelible stain near the top of most of its pages, or when the late Father Galakteon, in 1892, washed off with a sponge the dirt which had accumulated on it for centuries. Though the horn of the alaf has almost disappeared, its tip remains, and this I mistook for a second dot on the letter *resh*. The word now appears as: ܩ̣ܕ̣.

This ought surely to be an *eirenicon* between Professor Burkitt and myself, for it fully bears out my contention that there are four letters, not three; while the meaning of his ܩ̣ܕ̣ is satisfactorily preserved.

Dr. Gregory's tracings of these five words are quite open to the inspection of any one who cares to examine them.

I am happy to repeat that the manuscript is in as good a condition as when I last saw it in 1902; and that no second leaf of it has been lost. The after-effect of the reagent seems to be a cleansing one, and many passages have in consequence become clearer. I have been enabled to do some good work in removing obscurities, but this is not the place to explain them, and therefore I must content myself with bringing a few of the more interesting points to the notice of your readers.

In Mt 20[15] the reading is: 'Is it not lawful for me to do what I will, not "with mine own," but "in my house."' In Jn 11[18] Bethany is said to be 'two miles' distant from Jerusalem, which is correct. In Jn 6[19] we are told that when our Lord approached His disciples, as He was walking on the water, they 'turned white' for fear. I cannot help thinking that this is primitive, and that the idea of their 'little faith' was softened down at a later period. But the one new remarkable reading which I have found is in the first clause of Jn 12[44]. '*And Jesus cried, saying, "He who is not like unto Me is not like unto Him that sent Me*; and he who believeth in Me, believeth not in Me but in Him that sent Me; and he who seeth Me, seeth Him that sent Me."'

The Syriac of the first clause is: ܥܕܗ ܕܝ ܩܪܐ ܘܐܡܪ ܡܢ ܕܡܐ ܠܝ ܠܐ ܡܐ ܠܗ ܕܠܐ ܐܝܟ ܠܝ ܐܢܐ ܠܐ ܐܝܟ ܠܗ ܕܫܕܪܢܝ. I stated in your issue for March 1905 that the passages where I should dispute Professor Burkitt's reading would amount to eighty. My recent study of the manuscript has brought up the number to over three hundred. I shall endeavour to do justice to these in my forthcoming edition, which will be published by Messrs. Williams & Norgate.

AGNES SMITH LEWIS.

Entre Nous.

Two books of first-rate importance have just been published—Dr. Forrest's *The Authority of Christ*, and the first volume of Dr. Lindsay's *History of the Reformation*. Dr. Lindsay's volume is complete in itself, and has its own index. It describes the Reformation in Germany. Dr. Forrest in his new book has seized the topic which is most urgent with us at the present moment, just as he did a few years ago with his *Christ of History and of Experience*. On every hand we are told that the authority of the Bible is gone, and that the authority of the Church has gone after it; that only the authority of Christ remains. Well, it does remain, and Dr. Forrest will tell us what it carries.

Catholics cling to the authority of the Church

still, but they seem to have no doubt that the authority of the Bible is gone. And some of them do not seem to be sorry. In the *Catholic University Bulletin* for last quarter there is a review of Dr. Marcus Dods' recent volume on *The Bible: Its Origin and Nature*. It is a long review, and it has the leading place in this most scholarly and representative Catholic magazine. 'We never understood,' says the reviewer, 'how—especially at the present time—faithful Protestant scholars justified their belief in the Divine origin and authority of Holy Scripture. This book shows how. The author is a man of great learning, and may be considered in this matter as representing the highest Christian scholarship outside the Catholic Church. In our opinion a Catholic could hardly show with more clearness that the Protestant position is absolutely untenable.'

The reviewer propounds a number of problems, and then says: 'Professor Dods' answer to all these questions is: Paul solves the whole matter for us in his bold and exhaustive words, The spiritual man—the man who has the spirit of Christ—judgeth all things.' To which the reviewer replies boldly: 'We cannot believe that the author will convince any of his readers that this is the real meaning of St. Paul's words.'

The Dublin Review, under Mr. Wilfrid Ward's editorship, has become one of the most up-to-date (it has always been one of the most scholarly) of the quarterlies. In the number for April there is a notice of a recent book by Dr. William Barry, in which the writer says: 'We notice that Dr. Barry has adopted the familiar English forms of the Biblical proper names. And in this we think he is well advised. For there is really no reason why English Catholics should be isolated from their countrymen in this matter. That means that the Douay is to give place to the A.V. and R.V. at last.

In the same number there is a notice of Dr. Karl Kunstle's *Das Comma Johanneum*, in which it is claimed that the origin of 'the three heavenly witnesses' verse in 1 John (5^7) is finally settled by Dr. Kunstle. Its place of origin is Spain. The earliest writer to quote the verse is found to be the Spanish heretic Priscillian, in the second half of the fourth century. Thereafter for centuries it is found in Spanish writers, in Spanish Bibles, or in Bibles influenced by Spanish readings, and in them alone. It became eventually the accepted Vulgate reading, first through the *Glossa Ordinaria* of Walafrid Strabo in the twelfth century, and then through the Paris correctors of the thirteenth century.

Mr. Bain's book on *The New Reformation* is the subject of a leading article in the *Methodist Times* for March 29—a signed article, and the signature is significant—Henry T. Hooper. Mr. Hooper has held for some time, it seems, that the New Reformation is on us. He hails Mr. Bain's book as the undeniable evidence of it. And why is it on us? Because of the work of recent scholarship on the Bible. 'The one great piece of constructive work,' says Mr. Hooper, 'which the Reformation accomplished was the substitution of the infallible Bible for the infallible Pope. But, like the sense of new-found freedom, it overleapt itself and gave rise to a new, if less injurious, error. With the promotion of the Bible to the position of exclusive and absolute authority, came the impossible and deadening conception of its verbal inspiration. From that novel and mechanical doctrine, we are now, after more than two centuries, being at last delivered. It is one more indication of the new Reformation.'

We have been accustomed to mention the Divinity Lectures for Women, which are now given every year as a Summer School, and which this year will be delivered at King's College, from 30th April to 29th June. A syllabus of the Lectures and all information about fees and the like may be had from Miss G. M. Bevan, 61 Egerton Gardens, S.W.

The Great Text Commentary.—The best illustration this month has been found by the Rev. John A. Bain, M.A., Westport. Illustrations of the Great Text for June must be received by the 7th of May. The text is Lk 1^{1-4}.

The Great Text for July is Lk 1^{35}—'And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.' A copy of Dr. Patrick's *James, the Lord's Brother*, or of Dr. Forrest's *The Authority of Christ* will be given for the best illustration received.

Some of those who sent the best illustrations for the texts in St. Mark have not yet chosen the volume or volumes which they wish to receive. Their names were published in THE EXPOSITORY TIMES for April.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The saddest book of all that have recently come to us, came the month before last from Cambridge. A sadder book comes this month from Oxford. We were told by Mr. McTaggart that St. Paul had missed the meaning of the gospel, and that we all had missed it with him. St. Paul had thought that not many wise men after the flesh were called. Mr. McTaggart told us that none but wise men could be called. Looking round upon those who seemed to have entered the kingdom, St. Paul had asked, 'Where is the wise? where is the scribe? where is the disputer of this world?' Mr. McTaggart assured us that it is only the wise, only the scribe, only the disputer of this world, that can ever enter the kingdom. For there is no faith, he said, without dogma, and there is no dogma without metaphysics, and except we repent and become metaphysicians we shall in no wise enter into the kingdom of heaven.

Is it not sad? Not for Mr. McTaggart, the metaphysician; but for us. And Mr. McTaggart has grace enough to be sorry for us, as we should expect him to have, being a metaphysician. He has grace to be sorry, and he has also encouragement. He bids us become metaphysicians. Is it hard to become a metaphysician? Mr. McTaggart knows it is hard. But again he comforts us, and says that the good things of this life are all hard to obtain.

We read Mr. McTaggart's book and are sad. How few of us can ever hope to enter the kingdom through metaphysics. But if we are chastised with whips in Mr. McTaggart's book, in the book which has come this month from Oxford we are chastised with scorpions. If, according to Cambridge, only the few who are metaphysicians can be saved, according to Oxford the kingdom of heaven has been opened to only one believer.

The title of the book is *The Religion of all Good Men* (Constable; 5s. net). Its author is Mr. H. W. Garrod, Fellow and Tutor of Merton College.

How attractive the title is! The religion of all good men—we hope it will prove to be our religion. Like Abou ben Adhem, we desire to be written down among the number of all good men. It is a most hopeful title. But what do we find in the book? We find that the religion of all good men is simply and solely the religion of Mr. H. W. Garrod.

It is the religion of Mr. H. W. Garrod. Of that there is no doubt. With a modesty that is most becoming, Mr. Garrod assures us that what he has to say he can say 'with some confidence,' and again, 'with still greater confidence,' and once again, 'I speak that which I know'; and all within one paragraph in the preface. So the religion of

which Mr. Garrod is going to speak is his own religion. Of that there is no doubt.

And it is the religion of no one else. For the religion of all good men is an ethical religion. And a large part of ethics is courage. And Mr. Garrod is the only man who has had the courage to write this book. Mr. Garrod is modestly aware that no one else has had the courage to write it. He looked around him before he began, and he saw no man. He shrank from writing it himself. Not because he had not courage. But because he was modestly aware that he could not write it perfectly. Yet the thing had to be said by somebody, and 'it is better that I should say it imperfectly than that nobody should say it at all.' And so, since the religion of all good men is an ethical religion, and courage is a large part of ethics, the religion of all good men is just the religion of the one good man who has had the courage to write this book.

But there is another argument to show that the kingdom of heaven is open to only one believer. No other believer is likely to desire to enter into it. For Mr. Garrod's kingdom of heaven is simply the end of the world; and, to mention only one peculiarity of it, our Lord is not its Messiah, He is only one of the Messiah's forerunners.

Mr. Garrod's book, we have said, is called *The Religion of all Good Men*. Now, we must add that it is a volume of essays, and that that is really the title of only one of the essays it contains. The title of the first essay is 'Christ the Forerunner.' In that essay Mr. Garrod shows that in the religion of all good men Jesus of Nazareth was a disciple of John the Baptist, that He was the chief continuator of the work of John the Baptist, without whom He would have been nothing, and that neither John the Baptist nor He was the Messiah, but that they were both equally His forerunners.

Who was the Messiah, then? Mr. Garrod does not tell us. He does not tell us, not because he does not know, for there is nothing that Mr. Garrod does not know if you press him wisely, but because it is no part of the religion of all good men. He tells us, however, that Jesus calls him 'the Son of Man.'

Jesus sometimes spoke of a 'coming.' When we speak of it now, we call it a 'second coming.' For we think that He who came once in the flesh will come again in glory. But, says Mr. Garrod, Jesus never spoke of a second coming. And He never dreamt of coming again Himself. When He spoke of a 'coming,' He spoke of another who was yet to come. He spoke of the coming of one whom He designates 'the Son of Man.'

It has sometimes been supposed by some of us that Jesus applies the title Son of Man to Himself. Mr. Garrod is 'fully convinced' that He never does so. What fully convinces him? Three simple things. First of all, the title Son of Man was always applied in Jesus' day to the Messiah, and Jesus was far too modest to call Himself the Messiah. Next to that, Jesus never speaks of the presence of the Son of Man, but of His coming. If He had applied the title to Himself, He would have said, not 'Ye shall see the Son of Man coming,' but 'Lo, the Son of Man stands in your midst.'

The third thing that fully convinces Mr. Garrod that Jesus never applies the title Son of Man to Himself is that, when He is represented in the Gospels as doing so, He at the same time prophesies His own death, and the manner of it. Now that is a thing which no man can do, and therefore Jesus could not do it. For, says Mr. Garrod, parenthetically, 'I approach the Gospels, be it understood, from a frankly naturalistic standpoint.' Therefore Jesus could not have spoken the words which such passages attribute to Him.

And with that we may part from Mr. McTaggart and Mr. H. W. Garrod.

Messrs. Hodder & Stoughton are the publishers in this country of a volume of Systematic Theology, which has been written by Professor Olin Alfred Curtis, of the Drew Theological Seminary in America. The title of the volume is *The Christian Faith, Personally Given in a System of Doctrine* (10s. 6d. net). These words 'personally given' prepare us for the frequent introduction of the pronoun of the first person, perhaps also for the absence of the technical language of theology. And all this is acceptable to-day. No American book of recent years has done better in this country than Professor W. N. Clarke's *Outline of Christian Theology*. Professor Curtis reminds us of Professor Clarke. He is not quite so fresh—perhaps because Professor Clarke was before him. He is not quite so able. And then, whenever their ways diverge, Professor Clarke takes his own flowery byway, Professor Curtis keeps to the beaten road of the doctrine of the Church.

All modern Systematic Theology is exegetical. Professor Curtis is rarely anything else. The title of his twenty-second chapter is, 'Our Lord's Strange Hesitation in approaching Death.' It is surely a curious title for a volume of Systematic Theology; and the chapter is as strange. It is simply an exposition of the Prayer in the Garden. It is simply another attempt to explain what the 'cup' was which, 'with strong crying and tears,' our Lord prayed might pass from Him.

What was that cup? First of all Professor Curtis mentions some 'inadequate explanations.' He mentions some explanations which he calls 'purely humanitarian and rationalistic.' Thiess held that Jesus was suddenly 'attacked by some malady.' Heumann thought that, 'in addition to His inward sorrow, Jesus had contracted a cold in the clayey ground traversed by the Kidron.' Strauss believed that 'Jesus on that evening in the garden experienced a violent access of fear.' Renan—but Professor Curtis refuses to translate Renan's 'sentimental indecency.' Then Professor Curtis recalls an explanation which is neither humanitarian nor rationalistic. It is the explanation suggested by Principal Fairbairn.

Principal Fairbairn's explanation is found in his *Philosophy of the Christian Religion*. Gethsemane, he says, offered a new problem to Jesus. What was it? It was this, that the death which He had come to die was to be the very occasion for the increase of sin. He had come to die that He might take away sin, but His death was to be the occasion for sin becoming more exceeding sinful than it ever had been before. He had come to die for the men who were putting Him to death, for Pilate and Caiaphas and Judas; but His very death was to be made the occasion whereby they would put far from them the redemption which He had come to accomplish. 'Father,' He cried, 'if it be possible, let this cup pass from me.'

Professor Curtis is unwilling to criticize Principal Fairbairn's explanation. It is so large and sincere, he says. But he offers two objections. He says it confuses sin with crime. The death of Christ was a crime. Now, crime is caused by sin, not sin by crime. The crime of the death of Christ did not increase the sin of Judas or Caiaphas or Pilate; it only brought it out. Their sin was there already. The dreadful thing about the crucifixion was not the crucifixion itself, but that Judas and Caiaphas and Pilate were the men they were. And Jesus knew that already. He knew what kind of men they were. He pitied the people, saying, 'Father, forgive them; for they know not what they do': but He branded the leaders with fiery invective.

The second objection is that Principal Fairbairn's explanation is *redemptionally superficial*. These are Professor Curtis' words, and the italics are his also. He is at his best as he goes on to vindicate them. The explanation, he says, 'lies, like a sentimentality, on the surface of the awful deeps of redemption. That the Eternal Son of God could come into this world at infinite cost in self-sacrifice because of sin—"whole ages upon ages of

bottomless sin"—and then, at the crucial point of his atonement for that sin, could have his redemptional consciousness exclusively occupied with one phase, one local item of the huge chaos of wrong, is to me entirely inconceivable. Principal Fairbairn is too profound a Christian thinker to be long satisfied with his own explanation.'

What, then, is the cup? Dr. Curtis dismisses it in eleven lines. It is the projected shadow of the dereliction. Jesus already knows that His God will forsake Him; has forsaken Him perhaps already. The cry, 'O my Father, if it be possible,' and the cry, 'My God, my God, why hast thou forsaken me,' are not two prayers, but one. Professor Curtis is sure of this. He says he is sure of it because he *feels* sure of it. Before he begins to try to understand the words of the agony, he *feels sure* that the cup is the hiding of the Father's face. And then, when he looks at the prayer in the garden and the cry upon the cross, he sees that they have 'the same intense spiritual accent, and the same indefinable suggestion of the depth of redemption.'

Does our Lord ever use the *argumentum ad hominem*? Does He ever address His argument not to the matter, but to the man? Does He ever point out to His opponents the consequences of their own beliefs, without saying whether the beliefs themselves are true or not?

There is nothing which the believer in Christ is more reluctant to admit. Take our Lord's argument to the Pharisees about the Son of David (Mt 22^{41-45}). According to St. Matthew's account, Jesus asked the Pharisees a question, saying, What think ye of the Christ? Whose son is He? They answered, The son of David. How then, He asked, does David in the Spirit call him Lord, saying, The Lord said unto my Lord? If David calls him Lord, how is he his son?

The reference is to the 110th Psalm. Does Christ give it as His belief that that Psalm was written by David? Or is He arguing with the Pharisees on their own ground? Is He simply asking them to draw the inevitable conclusion from their own premises? In the latter case He expresses no opinion as to the authorship of the Psalm.

But the ordinary believer rejects such an explanation. He rejects it usually with scorn, and sometimes with something like loathing. The *argumentum ad hominem* seems to him to be unworthy of Christ.

But what follows? It follows in the case before us that our Lord pronounces an opinion upon a matter of mere scholarship. Now, there is no matter of the kind upon which the scholarship of to-day is more unanimously on the other side. If the work on the Old Testament of the last half-century is worth anything at all, it is certain that the 110th Psalm was not written by David.

What is the modern scholar who is also a believer in Christ to do? What is Dr. Gore, for example, to do? What can he do but say that Christ did not know better, and then run for refuge into theories about His Kenosis? But there is nothing that *we* know less about than what Christ knew and did not know. And there is no topic upon which there has been more useless writing of late (and some of it is worse than useless) than the subject of Christ's ignorance.

Take another example. According to St. Matthew again, some one came to Jesus one day and said, 'Good Master (or simply 'Master'), what good thing shall I do that I may have eternal life?' Jesus replied, 'Why callest thou me good,' or, 'Why askest thou me concerning that which is good?' 'There is none good but one, that is, God,'—or simply, according to the Revised Version, 'One there is who is good.'

The exact form of the words is not vital. Did Jesus use the *argumentum ad hominem* here? Did

He tell the man to think what he was saying? And, reminding him that God alone is good, did He bid him either withdraw his word or else apply it to Jesus with all its meaning? That is the *argumentum ad hominem*. It simply asks a man to go on to his own conclusions. It says nothing here of what Jesus thought of Himself. It does not make Him assert His sinlessness, and it does not make Him deny it.

But what follows if it is not an *argumentum ad hominem*? We turn to the very last book of importance which has been published on the life of Jesus. Says Professor G. B. Foster, of Chicago, in his *Finality of the Christian Religion* (p. 446): 'Jesus did not transcend the limits of the purely human. He did not put himself alongside the Almighty God. If he bound his disciples to himself, it was but to lead them beyond himself to the living God. He would not himself be the goal, but only the way to the heavenly Father.' What proof has Dr. Foster of that? Negative proof is of no value. What positive proof has he? He has this single passage, and his own interpretation of it. 'Instead of identifying himself with God,' he says, 'Jesus sharply separated himself from God, saying that no one was good save God alone.' And if our Lord is not using the *argumentum ad hominem* here, Professor Foster is right. No other interpretation of the passage is possible.

There are many other examples. The subject is brought before us in a book on *Jesus and the Prophets*, which has just been published by Messrs. Putnam (6s. net). The book is written by Dr. Charles S. Macfarland, a graduate of Yale, and it is introduced to us by Professor Sanders, Dean of the Divinity School of that University. It is a book of good scholarship, and it has promise of better work to come.

Dr. Macfarland has no doubt that Jesus uses the *argumentum ad hominem*. He refers to one of the passages which we have already touched, and he gives other instances. The most striking instance that he gives is the reference in St. John's Gospel (10^{34}) to the fact that in the Old Testament Israel's judges are described as 'gods.'

Jesus had spoken of God as His Father, and the Jews accused Him of blasphemy. 'Thou being a man,' they said, 'makest thyself God.' Jesus answered, 'Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the Scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

The reference is to the 82nd Psalm. There the judges of Israel, even the unrighteous judges, are called gods. They are called gods because the Word of God has come to them and they have become partakers of it, and have thereby been raised to a position in which they are the representatives of God upon the earth. How the Jews understood the Word as they read it in the Psalms, we cannot tell. We cannot tell how they made it square with their keen and aggressive monotheism.

But what did Christ Himself do with it? Did He distinctly declare that the unrighteous judges in Israel were gods? Did He deny that there is one only living and true God, in order that He Himself might be accepted as a Son of God? Did He assert that He claimed no more for Himself than He granted to other men? If not, He used the *argumentum ad hominem*.

In the passage just referred to there is one thing more. Let us look at it before we leave the subject altogether. It is the meaning of the clause which has been thrown into brackets in the Revised Version—'and the scripture cannot be broken.'

But before looking at the brackets let us look at the word 'scripture.' It is written, you observe, with a small 's.' These small letters and capitals in our versions of the Bible are worth watching. The

word 'scripture' is written here with a small 's' both in the Authorized Version and in the Revised. But in the original 1611 edition of the Authorized Version it had a capital. And it ought to have a capital still. For by 'Scripture' the Authorized Version means 'the Bible,' the whole Word of God as it is contained in the Old and New Testaments.

The Revisers, on the other hand, rightly spell 'scripture' with a little 's.' For by 'scripture' (with a little 's') they mean only some particular passage of Scripture. Since the Authorized Version was made, the use of the original word for 'scripture' has been studied. And it has been found that St. John at least, when he uses it in the singular, means not the whole Bible, but only the immediate passage in question.

Now let us look at the brackets. There are no brackets in the Authorized Version. Why have the Revisers used them? Because they understand that the clause, 'and the scripture cannot be broken,' is an independent statement. Tindale, who made the translation which all the rest have followed, used brackets. But they were dropped in the Geneva Version, in the Rhemish Roman Catholic, and in the Authorized, although there is no doubt that in all these versions the clause was taken to be an independent statement.

But is it an independent statement? It is not. That is just as sure as grammar and the context can make it. It is a conditional statement. The 'if' of the previous clause is understood before it. The grammar (one's *feeling* for grammar) requires it; and the *argumentum ad hominem* demands it. For if our Lord does not commit Himself to the propriety of applying the title 'gods' to unrighteous judges, neither does He commit Himself to the integrity of Scripture (whether you spell it with a little 's' or a big). Let us read the sentence this way—'If he called them gods unto whom the word of God came, and if the scripture cannot be broken, say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

Into what a chaos has the doctrine of Scripture fallen among Protestants. When the Reformation took place, the Reformers rejected some of the books received by the Church of Rome, but they taught the inspiration of the books which they retained. They rejected certain books and parts of books, believing that the Spirit which was in them gave them liberty and understanding so to do. But they believed that the same Spirit which was in them was in every part of the true Word of God, and the presence of the Spirit is inspiration.

It is unfair, or rather it is ignorance, to say that the Reformers substituted an infallible Bible for an infallible Pope. The Pope was not then infallible. Nor was the Reformers' Bible infallible, in the modern use of that word, since questions had scarcely arisen yet as to its statements of fact, modern science being not yet out of its cradle. For the *authority* of the Pope, if you like, they substituted the authority of the Bible. But it was a different kind of authority. It was an authority which came to them in the reading of the Bible. It came to them just as the Word of God came to the original writers of it, not of man, neither by man, but by the Spirit of God moving in them while they read, and giving to the written Word its authority.

This is an intelligible doctrine of Scripture. It is intelligible, and it is workable. Why has it fallen into chaos? Simply because men have not applied it. When science grew to manhood and challenged some of the statements of fact, Protestants fell into a panic, not about the Spirit of God speaking to them in Scripture and making it authoritative, but about the written letter of Scripture itself. The Spirit giveth life, but Scripture was no longer looked upon as having life in it. It was as dead to the modern Protestant as it was to the ancient Jew, who thought he did God honour when he

counted the number of letters in a book and told Him which letter stood exactly in the middle of it.

But the Roman Catholic doctrine of Scripture seems to-day to be in no better case. We do not rejoice in that. Our business is simply to take account of it.

In the first number of the *Irish Theological Quarterly*, scholarly and candid, there is an article on 'The Church and the Biblical Question.' We all know that the Catholic Church has been much exercised of late about this question. The editors of the new quarterly recognize it as their very first duty, just as if they were Protestants, to declare their attitude to Holy Scripture. They do it, no doubt, in a somewhat different manner. They state their attitude, not directly to Scripture, but to the Church's doctrine of Scripture. In the end, however, it seems practically to come to the same thing.

The writer of the article is the Rev. Joseph MacRory, D.D., one of the professors in St. Patrick's College, Maynooth, the college from which this welcome addition to the literature of theology proceeds. But Professor MacRory does not speak for himself, he speaks for the whole Faculty. He speaks for the *Irish Theological Quarterly*. Whether his article has been read by his colleagues we cannot tell. But it is certain that it is not only bold and clear and capable, but also representative.

The doctrine of Scripture of the Divinity Faculty of Maynooth is the doctrine of the Catholic Church. Of course it is. But what is the doctrine of the Catholic Church? It cannot be expressed in a single sentence, yet it will not take many sentences to express it. Three councils have to be referred to — the Councils of Florence, Trent, and the Vatican. The Council of Florence declared 'that one and the same God is author of both the Old and New Testaments; that is, of the Law and the Prophets and the Gospel, since the holy men of both Testaments spoke under the inspiration of the same Holy Spirit.' The Council of Trent defined: 'If any one will not receive as sacred and canonical the entire books with all their parts, as they have been accustomed to be read in the Catholic Church, and are contained in the Old Latin Vulgate . . . let him be anathema.' This, of course, was directed against the Reformers. Finally, the Council of the Vatican announced: 'If any one will not receive as sacred and canonical the entire books of Scripture with all their parts, as the holy Synod of Trent enumerated them, *or will deny that they are divinely inspired*, let him be anathema.' The point of the last anathema lies in the words which we have thrown into italics. There were some, it was said, who accepted the books as the Synod of Trent demanded, but denied their inspiration.

Is that all? Well, Dr. MacRory does mention another source of authority for a devout Catholic. It is the authority technically known as the Church's *Ordinarium et Universale Magisterium*. That is to say, the common and universal teaching of the Church, as represented by the Fathers and Theologians and by the belief of the faithful. Does this *Magisterium*, then, add anything to a Catholic's obligations? Yes. Dr. MacRory feels bound to say that it does. It adds the inerrancy of Scripture.

This is surely a mighty addition. But let us see how we stand now. The Roman Catholic must believe that all the books in his Bible (including the Apocrypha) have God for their author equally and throughout. He must also believe that they contain no error.

Now Catholics have no difficulty with the first demand. That God is their author means, no doubt, that the books are inspired. But what inspiration means they are left to themselves to discover. But with the second demand it is different. For Dr. MacRory and the professors

of Theology in Maynooth are quite convinced that the Bible does contain errors.

What are they to do? What they do, and what they advise every other Catholic to do, is made perfectly clear by Dr. MacRory in this clear and candid article. They are to say that, properly speaking, the Bible itself does not contain errors, but that there have been errors in their interpretation of it. Does our Lord seem to say that the Pentateuch was written by Moses? We have misunderstood our Lord. He does not say so. He simply speaks in accordance with the received notions of His time.

But let us quote a complete paragraph. 'The Bible is inspired throughout, and it teaches no error. Does it follow from this that everything in the Bible is in conformity with facts, as they were or are? Is everything true in the same way? Is it equally true that God created all things, and that He did so in six days? That He punished sin in a terrible manner in the days of Noah, and that He punished it by a deluge that was universal? That He answered the prayer of Joshua, and that He did so by causing the sun to stand? When we ask ourselves questions like these, we begin to realize that if the teaching of Scripture is always true, it is sometimes difficult to know what that teaching is; in other words, that the sense of Scripture is not always what seems to lie on the surface, and that we ought to be cautious lest we hastily attribute to God statements which neither He nor the sacred writer ever intended to be taken as literal truth.'

How far does this carry? Apparently it carries a good long way. Dr. MacRory names the leading scholars on the Biblical Commission appointed by the late Pope. They are not to be supposed to be the wildest of the critics of the Bible. Yet Dr. MacRory is quite certain that at least two of them, Lagrange and von Hummelauer, find legends or folk-tales in the earlier books of the Old Testament.

Our Sixth Visit to Mount Sinai.

By Mrs. Agnes Smith Lewis, Phil.Doc., LL.D., D.D., Cambridge.

There are now two ways of reaching the monastery of St. Catherine, which stands some 5000 feet above the sea-level in a narrow valley called Wady-ed-Deyr, beneath the shadow of a steep shoulder of Jebel Mousa, the traditional Mount of the Law. The first way is what the monks call διὰ ξηρᾶς; that is to say, you cross from Suez to the Asian shore in a dhow, escorted by a shoal of big fishes, which may be either dolphins or sharks, and reach the little oasis called 'Uyûn Mousa, the 'Wells of Moses,' after a two hours' ride. The gardens of palm trees there belong to Mr. Athanasius, a store-keeper of Suez, who is also agent for the convent; and who can accommodate a passing traveller for one night, but does not undertake to supply him with food. There you bid civilization farewell, and start on an eight days' camel ride to the convent, through scenery which becomes ever grander and more interesting as you pass from the sandy plain to the region of limestone, then to that of sandstone, and finally to the valleys hemmed in by the great granite mountains of Serbal and Sinai.

This path has the advantage of almost coinciding with that traversed by the Israelites after their exodus from Egypt; it is therefore the one which has been frequently described by travellers; but those who follow it will probably have hardships to contend with. The first two days, from the oasis of 'Uyûn Mousa to that of Wady Ghurundel, the supposed site of Elim, take you over a flat sandy plain, and amongst dreary sandhills where no water whatever can be procured, so that your Bedawîn escort are most unwilling to encamp more than one night on it, generally on a strip of little green plants which stretches across the plain from the mouth of Wady Sudr, the scene of the late Professor Palmer's capture. To ride twenty-five miles on each of these two days, as you must do,

is very trying to people who are mounting camels for the first time; and gives rise to quite unnecessary grumbling at your dragoman, who is in the hands of the Bedawîn and cannot help himself in the matter. The plain is also frequently swept by furious winds and sand-storms; and anything more miserable than to spend a night when you can hardly get a wink of much-needed sleep because both tents and beds are as shaken reeds, it has seldom been my lot to experience. These storms have attacked us three times on our return journey to Suez.

The other way, that by Tor, was hardly practicable before the beginning of this century. Till that time it involved a voyage from Suez in a dhow, which might last from two to ten days, and was really not practicable for women. In 1895 Mrs. Gibson and I asked the Khedivial Steamship Company what would be their charge for making one of their boats from Suez to Jeddah stop and put us down at Tor. As they asked for £25, exclusive of our tickets, we went by land. In 1897 they agreed to do it for £5; and we were delighted to escape six long days on camel-back. We went by the Wady Hebrân, the Wady Islih being at that season too full of water to be passable. This involved one day's ride over a plain, a climb, partly on foot, of nearly 4000 feet on the afternoon of the second day, and on the third day a further climb of 1000 feet over the Nugb Hawa (Gap of the Winds), and across the plain called Er-Rahah (the Rest), which lies in front of the lowest but steepest peak of Sinai, the Râs Sufsafeh, which impresses all travellers with its exact correspondence with the narrative in Ex 19. We therefore approached the convent in the same direction as we had done when on the route from Suez. But we could not contrive to return by the same short way; partly because we were afraid of getting into quarantine through meeting the Mecca pilgrims, and partly because of the great uncertainty as to when one of the Company's steamers would touch at Tor. So we submitted to the old hardships and discomforts on the long path by Sarabit-el-Kadim, Ghurundel, and 'Uyûn Mousa.

When we revisited the monastery in 1902, we learned, to our great delight, that no extra payment to the Steamship Company would be needed, for the quarantine station had been developing, and steamboats were touching at Tor once a week. We found that the station, though covering many acres of ground, has no necessary connexion either with the Tor monastery or with the village, having a landing pier of its own; and that we need not get into quarantine unless we particularly wished it. So we made an early start on our second day, and reached our tents in the Wady Solaf by daylight, instead of being benighted on the dark mountains, as in 1897. We also summoned up courage to return to Tor by the Wady Islih, and in no part of the world, not even in Switzerland, have we seen anything more grandly beautiful. Wady Hebrân and Wady Islih both lead up to Sinai by the steeper side of the range of mountains. There is a merry little rill of water in Hebrân, which forms pools, and glitters in the brilliant sunshine; but Islih holds a rushing torrent, which in several places hardly leaves room for you to pick your steps dryshod between it and the steep granite cliffs which wall it in. You must, of course, often descend from your camel, and I had once actually to refuse riding down a waterfall, although the owner of the animal seemed to wonder that I had any scruples about it.

It is not easy to describe the Wady Islih to readers who can hardly realize what the desert is. In some places it might be likened to the Gorge of Pfeffers, in Switzerland, stripped of its verdure; so narrow is it, and so majestic are the cliffs which hem it in. These cliffs are sometimes of grey granite, but sometimes of a bright rose colour, ever and anon scarred by a massive strip of dark trap-rock, or a slender one of white quartz. Sometimes the pass broadens, and for a mile or two you ride amongst waving shrubs, torf, and broom, and past little palm trees nestling beside some sheltering boulders. The path has lately been improved at the expense of the Egyptian Government. But from year to year it is never the same, for every winter rocks of all conceivable size tumble down on it from the mountain-tops. They block the stream, they destroy every device of man for bridging it; and in many places they hang poised above the traveller's head, threatening to crush him at any disturbance of their equilibrium. For the cliffs are ever disintegrated by the summer heat, and there is absolutely no vegetation to prevent or to impede the headlong descent of broken rocks into the valleys. I cannot tell the exact length of the pass, but it takes seven hours to traverse, either by camel or on foot.

On Wednesday, 7th February, we rode across the plain which lies between the range of mountains and the sea. The sand was in many places rippled exactly like waves. We ate our midday meal in a little square luncheon-tent, and were quite happy in realizing that God can furnish a table in the wilderness. But after riding farther for about half an hour, we began to feel chilly, and on looking towards the mountains we perceived that their summits were quite veiled in cloud; and the ominous words 'water,' 'rain,' occurred more than once in the speech of our Bedawîn escort. Not a drop had fallen in the whole peninsula for twelve months previously, and it really seemed as if we were about to march into a winter tempest. But beyond a smart shower that afternoon and next morning, nothing occurred to make us uncomfortable, the pink cliffs of the Wady Islih being all the more lovely when they are wet.

At five o'clock on Thursday we found our tents pitched on a terrace of hardened sand about fifteen feet above the floor of the valley. We had just sat down to dinner when rain began to fall in torrents. It continued all night, and made us not a little anxious; for we were protected from it by only two folds of canvas, and after a year's drought there was the possibility of it continuing for a week. We were kept awake by the almost ceaseless thud of water on the tent-roof, and tried vainly to imagine the misery of our poor ill-clad camel-drivers. Seldom have I watched more eagerly for daylight. This, when it came, offered no prospect of relief. For twenty-four hours more we lived in the midst of a flood. If the heavy clouds occasionally broke, it was only to show a dull, grey sky behind them. The mountains looked weird through the mist; and the wind blew a column of wood smoke down the valley from a fire of twigs wherewith the Bedawîn were consoling themselves. To our surprise, these men looked radiantly happy, even in their dripping garments. As the monk Paulos, who had travelled with us from Suez, explained, some of them had found shelter beneath an overhanging rock, and some in a cave at no great distance. But all personal misery was forgotten in the thought that this rain meant deliverance to themselves and their families from starvation. If a winter be completely dry, even the most sapless of desert plants must perish; there will be a dearth of fodder for sheep, goats, and camels. These good men, moreover, had got the idea fixed in their minds that we had brought luck. 'You have,' they said, 'a green foot,' which means that the earth becomes green where you tread. For had not the first drops fallen as we entered the Wady Islih? A similar event had followed last winter after our friend Archbishop Porphyrius had ascended to the top of Jebel Mousa and had prayed for rain. They had called him El Matran el Mâter, 'the raining Bishop.'

On Friday afternoon, a few minutes' pause in the downpour enabled us to take a little stroll up the stony hill behind us, only to be driven back again to shelter. The sand floor of our tents was getting into a soppy condition, relieved occasionally by diggings in the trench outside, and it was not pleasant to reflect that we were at least six hours' ride from any substantial dwelling. We knew that the Wady Tarfa and the Wady Islih form the natural drainway of the district. Twice our bedroom tent nearly collapsed in a strong gust of wind. One of the Bedawîn came and cleared away all the stones from the path between the door of our sleeping tent and that of the dining one, without being told to do so. Evidently something might be made out of these people, if they had the opportunity of learning handicrafts. Our camel-drivers were taken out of the four different tribes who dwell in the Peninsula, and, as a consequence, they made four separate fires each night when they squatted down on the sand for their supper. This is exactly the tone of mind from which Mohammed tried to deliver them; and truth to tell, it reminded Mrs. Gibson of the ways of some of our Scottish Churches. Was she thinking, I wonder, of what they were in days long past?

I observed that when the camels had to pass between our tents and the brink of the little plateau on which these stood, each of them lifted its feet carefully over the ropes, as if it were endowed with reason.

Wonderful to relate, however, the sciatic pain which had threatened to cripple me ever since I reached Suez, completely disappeared. Joseph, our dragoman, attributed my cure to the camel-riding; and the widow of Professor Bendall tells me that she has had an exactly similar experience after a two days' journey across a desert in India.

After another sleepless and anxious night, we were aroused by a cheery voice, saying, 'I think we can go on to-day.' Oh, the joy of seeing the

blue sky and feeling the warmth of an Eastern sun! Eight o'clock found us again on our camels, and as we crossed the great stony ridge at the top of Wady Tarfa, and turned into another valley, we came in sight of a little rill running rapidly where all had been dryness for many months. My camel-driver exclaimed three times, with ever-increasing fervour, 'There is water! El hamdu-lilahi! Praise be to God!' I re-echoed 'El hamdu-lilahi!' for many things besides the water, and chiefly for our safety.

The camel is a splendid climber. No mule could be more sure-footed, and it takes such great strides that you pass over difficulties which at first appear formidable. But we did not feel so safe in going downhill; and on wet ground it is not easy to keep its feet from slipping.

The little withered shrubs scattered amongst the stones looked lively that morning, and sent forth balmy odours with the evaporation from the ground. Within an hour we came in sight of a glorious range of mountains half-veiled in dusky clouds. Its highest summit was named Ruchab, a lofty peak on the right being Jebel Imrât. On riding to the top of a ridge, the towering form of Jebel Mousa burst on our view, crowned with its ruined chapel, a reddish granite hill separating it from the Wady Suwail. This spot is considered by some, including our friends the monks, to be the site of the Giving of the Law; but it hardly answers to the description so well as does its companion peak, the Râs Sufsafeh, with the great plain of Er-Rahah in front of it.

The path which leads from the hill Moneja to the monastery has been cleared of stones and greatly improved, either at the expense of the Egyptian Government or of the monks. We received a warm welcome from the latter, some of whom were old friends, and others new-comers from the thirty-four branch monasteries in Russia, Roumania, Crete, Asia Minor, etc., which are attached to the Sinai one. The garden terrace, where we have pitched our tents on five former occasions, was several feet deep in water; so our encampment was made in the outer court of the convent, close to the entrance door. The night was quite as tempestuous as the two preceding ones, but we slept like stones, knowing that we were fixed on ground firmer than that in the Wady Tarfa, and that, as Father Benjamin, the *wakeel*, or Bursar, assured us, we had only to pull a long bell-rope, and at any time of night the monastery door would fly open to admit us.

On Sunday morning, however, we judged it prudent to accept of the monks' proffered hospitality, and, by the Archbishop's directions, we were installed in His Grace's own newly furnished rooms. On the northern side they commanded a truly magnificent view down the valley, and over the historic plain Er-Rahah. On the southern side they opened on to a long balcony, like those in Swiss hotels. In the other rooms to which this gave access, Dr. C. R. Gregory of Leipzig was our nearest neighbour; then Father Chrysanthes, the Hegoumenos; then a special kitchen for the visitors; and then forty-seven Russian pilgrims of the peasant class, escorted by a gaily dressed Montenegrin *cawass*, only ten of them being men. The pilgrimage from Russia has, as might be expected, fallen off this year; two hundred being the usual number, arriving in two relays, and staying for three days.

On Tuesday night we again slept in our tents, but though the rain had ceased, a terrific wind drove us back to the convent. On Friday we descended for good; but were greeted with showers of hard, fine snow, which whitened the ground, but did not lie long. It covered the mountain-tops to a depth of several feet, and made the summit of Jebel Caterina quite inaccessible, even to the enterprising Dr. Gregory, and to his Belgian namesake, Dr. Grégoire of Liège, and his friend, M. Barr. These gentlemen had already been three weeks in the monastery. The library was opened for their benefit and Mrs. Gibson's for three and a half hours on most mornings, and an hour every afternoon. Each student had also the privilege of having one manuscript at a time in his bedroom. We, of course, could not avail ourselves of this, as no one is now permitted to carry a manuscript out of the convent, or to keep one in his tent. Father Galakteon's excessive kindness to us in 1892 and 1893 is not likely to be repeated. I regret to say that, owing to the rough treatment to which a manuscript was subjected by a Greek student, photographing was also forbidden. I hope this regulation may be only temporary. The librarian has now a book, in which he enters the date of a manuscript being given out, and the date of its return.

The monks are, in fact, imbued with a strong desire to guard their treasures from theft or

ill-usage. But I certainly had no cause to complain. I was installed in the new sunny room which was built in 1894, and there for six hours a day I had the Syriac Palimpsest of the Gospels all to myself. A young monk, Anthemios, was at first set to watch me; but when he and Father Benjamin had satisfied themselves that I was quite as anxious to handle it carefully as they could be, he was sent away to attend to the other students in the library. I was greatly pleased to see how completely a new leaf has been turned in this respect.

I have said, in the May number of THE EXPOSITORY TIMES, that the after effect of the reagent which I used, namely, hydro-sulphide of ammonia, is a cleansing one. It can be used with safety only, I think, on vellum which is very dry. This seems to suck it in, and be none the worse. But I do not recommend it for leaves which have become soft and flabby through long immersion in water. And I have found it a good plan to dry the page immediately with clean blotting-paper. This prevents any little pools of water from standing on it and causing wrinkles, while at the same time the blotting-paper takes off all loose dirt. I am certain that this has made several passages in the Syriac Gospels more legible than they were in 1893.

The only other European visitors who came during our three weeks' stay at the monastery were a party of fourteen Dominican monks on their way to Jerusalem. They stayed for the usual three days, and made the ascent of the Jebel Mousa, spending a night at the ruined convent of the Arba'in, where four rooms have been fitted up for strangers, and where our old friend, Father Euthymios, now lives as a hermit. On the morning when they were toiling up the steep path called the "Way of our Lord Moses," my sister and I were taking our usual walk along the road which leads up the valley towards Jebel Moneja. We distinctly heard their voices as they spoke to each other, though they were more than half a mile away, and I am convinced that we might have carried on a conversation with them, if we had thought of it.

On March 5th we descended to Tor by the Wady Islih. Snow again fell at the convent after we had left. We did not see it, though we wondered why the wind was so bitterly cold. Every day of our stay in the desert we had witnessed that continuous struggle between the sun and the clouds, which doubtless suggested to the Greeks of old the idea of a quarrel amongst their gods. On our way down the valley, we had to get over some difficulties in the way of rocks. One morning, when we had sent the camels by a longer and easier way, we tried a short-cut along the bed of the stream. The result was that we had to take a jump of about twelve feet in order to extricate ourselves from an awkward position. Joseph broke it for us by making us step on to his hand in our descent.

The air of the Sinai mountains is most invigorating. I have heard people compare it to champagne; and for those who can endure to be broiled at noonday, and frozen at night, nothing could be better in ordinary years. This time the winter rains came unusually late; yet we, who had left nearly all our warm clothing behind at Suez, returned home stronger than when we had left it. This strengthens my conviction that the children of Israel had a physical, as well as a moral and spiritual, preparation for entering the Promised Land; and as now the Khedivial Company's steamboats touch at Tor three times in a fortnight, I trust that means may shortly be devised for making the desert monastery less inaccessible, so that some of my readers may be induced to try it for themselves.

POSTSCRIPT.—Since the above narrative was written, I have received glad news from Archbishop Porphyrius. He tells me that the missing leaf of the Sinai Palimpsest (f. 101) *has at length been found, and has been restored to its place in the manuscript.*

I stated in THE EXPOSITORY TIMES (vol. xiii. p. 406) that, in the event of this happy restitution, 'no questions would be asked, nor would any attempt be made on our part to acquire information which was not voluntarily given.' I intend to keep my promise.

The Spiritual Value of Genesis, chap. iii.

By the Rev. A. H. M'Neile, B.D., Fellow of Sidney Sussex College, Cambridge.

In the September number of The Expository Times an attempt was made to draw out the permanent spiritual value of the Creation story in Gn 1. It was seen that its value is entirely unaffected by the fact that it contains statements which are not in accord with modern scientific discovery; and that it contains deep truths of religious philosophy concerning the nature of God, of the material world, and of man. The story of Adam and Eve in the Garden of Eden is in some ways more picturesque and fascinating. It is far more primitive in thought and language than the story in chap. 1, having reached its present form some three centuries earlier. The details are wonderfully vivid, and are sketched by a master's hand—the talking serpent, the woman gazing longingly at the fruit, the picking and eating, the shame of the man and woman at the realization of their nakedness, the Lord God walking in the garden in the cool of the day, the conversation which ensued, and, finally, the dismissal from the garden, and the cherubim at the entrance with the flaming sword guarding the way to the tree of life. It has all been photographed on our minds since childhood.

It is very probable that this story, like that of the Creation, had Babylonian affinities. A very ancient Babylonian inscription has been preserved, describing a sacred garden with a mystic tree 'between the mouths of the rivers (which are) on both sides.' And Assyrian gems often bear representations of 'a sacred palm tree, with two winged figures, having the heads sometimes of eagles, sometimes of men, standing or kneeling on either side. It is possible that these figures are the prototypes of the Biblical cherubim.'[1] There is, indeed, an ancient Babylonian cylinder on which are depicted 'two figures, seated on either side of a fruit tree, to which they are both stretching out their hands, while behind one of them a serpent is coiling upwards. But as no inscription accompanies it, its interpretation is uncertain; and it is hazardous to suppose it to represent the Babylonian story of the Temptation.' If we possessed more of the Babylonian legends concerning the earliest life of man, we should probably see clearly, as in the Creation story, that they were purified by the inspiration of the Hebrew mind, and that primitive Semitic polytheism was replaced by the grand monotheism which it was the function of God's chosen people to teach to the world.

[1] Driver, *Genesis*, p. 52 f.

It cannot be necessary to delay long over the picturesque details. In the study of chap. 1 it was said that the Laws of Nature consist in the invariable action of an unswerving Will. But if a serpent really talked articulately, so as to carry on a conversation with a human being, and if there really existed two trees, whose fruit in the one case enabled a man and a woman to realize the contrast between good and evil, and in the other was capable, if eaten, of producing in them unending physical life, and if real visible cherubim guarded the entrance of a garden with a flaming sword—if all these were historical facts, the unswerving, orderly Will of God must have swerved greatly in many particulars from its normal method of working. So that we do Him more honour if we say that the story is allegory, than if we maintain it to be fact. And the allegorical nature of the narrative is further shown by the names of the man and woman. *'Ādām* denotes 'Mankind'—Man in general; it is distinct from *'īsh* ('a man'), as the German *Mensch* is distinct from *Mann*. Eve (*Ḥawwāh*) denotes 'Life'; she represents women in general, through whom human life is perpetuated.

Now one thing in these early stories is very evident, *i.e.* that they are attempts—simple, childlike attempts, but made with extraordinary artistic skill—to account for facts of everyday observation. The Creation story, of course, accounts for the existence of the world, and the supremacy of man. Our present story has for its object to account for several things. It describes the origin of natural shame and modesty, and of the wearing of clothes; it explains why it is that serpents crawl on the ground, that man must subdue the earth with the sweat of his brow, and that women suffer pain in childbirth; it accounts for the fact that no one has an unending physical life. But above all, it offers an explanation of the origin of sin. It is

here that it deals with things spiritual, and it is here that its permanent value and importance lie.

The story of the Creation led up to the thought that man stands at the head of created things, and that he must strive towards the great climax—the perfection of the perfect Man. And this must in turn be the starting-point for a study of the story of Eden.

In what respect is man so superior to every other animal, that he stands in a category by himself? All animals are possessed of instinct; but that is a vague term, which is apt to be used somewhat too lightly. We see in some animals a certain amount of elementary but real intelligence; a partial power of memory, of calculation, and of deliberate action. We also see among them striking instances of self-sacrifice, and devotion to their young. But there is one thing of which we see no sign—no animal, other than man, shows a conscious wish to become morally better. Man possesses a moral sense, a power of self-determination, a capacity for striving consciously after a moral ideal. Scientific men, however, are largely agreed that this moral sense, though it can only be found in man, must have been evolved. The great majority of them are unanimous that this will some day be proved objectively, although at present the data for proof are lacking. And there is no religious reason why we should not accept their judgment—not grudgingly, but willingly—as a conclusion to which God may be leading men by the advancing study of nature. If at any time their theory were proved to be either right or wrong, the religious position would remain unaltered. We can assume, then, provisionally, that the theory is right, and say that in the course of evolution a creature was born in whom the earliest germ of moral consciousness was to be found. Modern anthropologists are not yet agreed as to whether this occurred only in the case of a single pair of ancestors, from whom all men have been born, or whether it occurred in many instances all over the world. But if at any time either view were proved to be the right one, the religious position, as before, would be unaffected. But here a point of great importance must be emphasized. The dictum that *Natura nihil facit per saltum* (Nature does nothing by leaps) has been challenged by some modern authorities on evolution and heredity. But without attempting to decide upon the matter, let us suppose that the step in advance in the evolutionary process was very minute indeed. Yet for all that, it is certain that the change in the creature would be so momentous that he would at once stand on a footing far ahead of his progenitors. To take an illustration. In a chemical combination, say, of oxygen and hydrogen in a certain proportion, the result is not simply a mixture of the two, but a third thing—water, which is, for all practical purposes, quite different from either. So the creature that we are imagining, when the germ of moral consciousness first appeared—whether it was in the course of evolution, or by a fresh creative act—must have become a totally distinct being at a leap. For the first time, his thoughts, however elementary, began to reach after an ideal, and he became a man.

From this follows the crucial point in the consideration of the origin of sin. The fact that man felt moved to strive upwards, the fact that he felt moved to take an active and deliberate part in his own evolution, while it was of itself an enormous dignity and honour, involved from the nature of the case a feeling of difficulty. He felt—and realized consciously that he felt—his animal nature pulling at him for the first time, just because for the first time he was striving to rise above it. The step in his evolution which made him a man, was that which caused a stress and strain within his being.

Now, in the picture before us, Adam and Eve (the allegorical representatives of man and woman in general) are in a state of innocence—not moral perfection, but innocence in its strict sense; they had as yet done no harm. It was a mere harmless, natural ignorance. And this ignorance was bliss, symbolically portrayed under the form of a luxurious garden or park, in which fruit trees grew without the toil of man, and abundant streams flowed for their refreshment and delight. As regards civilization, they were in a state of savagery, neither of them feeling the slightest shame in their nakedness. But they were not mere animals. The great step in evolution had already been taken, because they could understand a Divine command: they had just learnt the meaning of the word 'ought.' A simple and picturesque form is given to the command: they were not to eat of a certain tree. The story opens when they had just received the command; and the moment it was realized the stress and strain began.

Man was now in a position to choose deliberately

in any given instance whether he would strive upwards, or obey the animal nature which pulled in the opposite direction. If, for an instant, he chose the lower and refused the higher, sin would for the first time exist in the world. The creature, before he became man, could not sin, because he had no upward striving. Moral evolution made sin possible. How is this pictured in our story? God tries to keep man from eating of the tree of knowledge of good and evil. That is, He wanted man not to experience the meaning of sin. The stress and strain caused by his animal tendencies he must feel; but it was not necessary ever to yield to them where they conflicted with his upward progress. If he yielded, it would for ever be harder to strive upwards, because his will would be weakened. And deliberately and consciously, by choosing the lower and refusing the higher, man created sin.

Notice, then, that our story is completely right in not suggesting that sin was created or caused by God. But neither is it caused or created by any evil spirit or devil. It is important to remember that the Old Testament nowhere makes the serpent equivalent to the devil; that idea is not found earlier than the Book of Wisdom (2^{23}), a Greek work written about a century and a half B.C. The serpent in the Genesis story, which ever after crawled upon the ground, is the allegorical symbol of man's lower animal desires, which had only come to be recognized as lower when it was seen that they resisted the upward striving towards an ideal. The subtilty of the serpent in its conversation with Eve represents the struggle within man's mind, the wavering between his upward impulses and the insidious attractiveness of his downward tendencies. The eating of the fruit is the deliberate act of choice; and the giving of it by the woman to the man pictures the far-reaching influence which one human being can exercise upon another, and especially the one sex upon the other. The immediate result was a feeling of shame which had never been experienced before. And the expulsion from the garden of delights symbolizes the fact that the former blissful ignorance and innocence had gone for ever.

In other words the story, in all its parts, is an instantaneous photograph of a single moment—the critical moment in the evolution of man. And though it is not, and could not be, in accordance with modern physical science, yet, owing to Divine inspiration, it contains philosophical and religious teaching on the problem of the origin of sin which has never been superseded.

There is one other feature of the story which affords some obvious teaching. If man's fleshly desires have, even once, led him to turn his back deliberately upon his moral aspirations, his physical nature gains a much firmer hold upon him. And the most terrible thing that could be imagined would be for his physical nature to retain its hold over him for ever. Even if man had never sinned, but had steadily continued to mount upward in his spiritual evolution, the stress and strain would always have tried him. It would be nothing but a mercy to him to be released from his body. There is no evidence which necessitates the supposition that if there had been no sin, there would have been no physical death. Hence, in the story, man is prevented from approaching the tree of life, lest he should eat and live for ever. It was not jealousy on God's part, but pure love, that placed the insurpassable barrier at the gate of Paradise.

But at this point a burning question arises, which carries us very deep. If God made the world of such a kind that man—a creature possessed of moral consciousness—was ultimately evolved; and if the very fact of his moral growth occasioned the stress and strain of temptation, so that by yielding to his lower impulses man made sin to be sin for the first time,—God must have foreknown that this would happen. Why did God, who is all-holy and all-loving, make such a world as that? Could He not have made quite a different world, such that sin could not have resulted within it?

We must be very careful when we venture such an expression as that God 'could not' do something. But St. Paul does not hesitate to say that God 'cannot deny Himself.' We can say with certainty, for example, that He cannot make $2 + 2 = 5$. And so with our present knowledge, and speaking always with fear and trembling, realizing that His ways are not as our ways, neither are His thoughts our thoughts, we may say three things: (1) God could not make creatures without making them finite, *i.e.* physically, mentally, and morally limited. (2) He could not make this finite being to partake of His own nature, so as to strive deliberately towards an infinitely perfect moral ideal, without the resultant stress and strain between the opposing impulses. (3) He could not

force man to choose what is good, without *ipso facto* taking away his power of choice, so that man would cease to be a moral being. Or, to put the same in other words: (1) a finite being with unlimited powers; (2) an upward striving without something lower to be striven against; and (3) a free will which is forced, are three self-contradictory and unthinkable propositions.

Thus the question which calls for an answer is not, why did God create a world in which He knew that sin would appear? but, why did God create moral beings? And without pretending to know the full answer, we can say that *He must have felt it worth while.* All the sin and sorrow and suffering were not worthy to be compared with the glorious purpose of producing beings possessed, like Himself, of a moral power of will, whom He could love, and who could love Him, and who would rise towards the ideal of perfection. He foresaw all the sin and suffering that would be created by man's misuse of his free will; but He knew that He had a way by which, in the long run, He could deal with it. There is a single flash of victorious light in the darkness of the picture in Genesis. The serpent would wound man's heel, but man would wound the serpent's head. This, as Professor Driver points out, is not in any full sense a Protevangelium. The 'seed' of the woman did not, in the mind of the writer of the story, mean an individual, but the whole race of men. The only thing which is definitely taught in the passage is that the struggle between man's lower and higher nature would be fierce and long. But the very contrast between the crawling position of the serpent and the upright position of man implies that man's victory over his lower self is ultimately certain. And we who have been privileged to learn the mystery which from all ages hath been hid in God who created all things, can read the fullest meaning into the story. God foresaw that though man would sin, yet that He could Himself in the fulness of time come amongst men, and in human conditions undergo the same terrible stress and strain, and not give way, 'according to the eternal purpose which He purposed in Christ Jesus our Lord'—'having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed upon us in the Beloved.' And so we reach the greatest of all paradoxes: God created a world in which He knew that sin would appear; but that which led Him to create it was Love.

Recent Foreign Theology.

Dr. Deissmann on New Testament Philology.

A REVIEW extending to eleven columns is a rarity in the *Theologische Literaturzeitung*. But the editors have conferred a boon upon students by publishing (No. 8) an erudite article from the pen of Dr. Adolf Deissmann, dealing with five recently published works on the language and literature of the New Testament. This manifest proof of the flourishing condition of *Philologia sacra* evokes from him an exclamation of joy.

In words of high commendation, Dr. James Hope Moulton's *Grammar of New Testament Greek* is introduced to German scholars. There is grateful acknowledgment of the splendid service rendered to Biblical exegesis in England and America by Dr. W. F. Moulton's translation of 'Winer' nearly forty years ago. 'The son has inherited the ἔρως of the true student—zeal in scientific research, blended with ardent love of the New Testament.' Seldom are the pages of this scholarly journal enlivened by such a delightful passage as that in which Dr. Deissmann expresses his appreciation of Dr. Moulton's attractive presentation of recondite themes in the *Prolegomena* which occupy the first volume. 'Before opening the schoolroom door, the author offers us, with a smile, a packet of almonds and raisins.' These introductory chapters are 'eminently readable; we are neither stifled in the oppressive atmosphere of exegetical wranglings, nor drowned in a flood of quotations.'

The new Grammar is seen to be far more than a revision of the earlier work. 'The list of papyri and inscriptions, to which reference has been made, shows how extensive has been the author's

reading. . . . Equipped with modern Greek scholarship, he has produced what is, in all respects, a completely new book.' The researches it embodies are heartily welcomed as an important contribution to scientific exegesis. Formerly, grammarians emphasized the contrast between the language of the New Testament and Greek as generally spoken or written. The modern method, consistently and enthusiastically followed in this volume, lays stress rather on resemblances. As to 'the more or less of Semitic influence' traceable in the New Testament, Dr. Deissmann keeps an open mind; but he has no hesitation in affirming that 'many of the mistakes of earlier exegetes arise from their overlooking the fact that the colloquial language of Greeks and non-Greeks had much in common; hence many striking variations, triumphantly pronounced Semitisms by scholars familiar only with classical Greek and book-Hebrew, are not always Semitisms, but often international colloquialisms, which do not justify the isolation of New Testament philology.'

It is much for Dr. Deissmann to say, concerning any book on the language of the New Testament, 'I have been waiting for it some years, and now that it lies before me I am richly compensated.' The reference is to Nägeli's *Der Wortschatz des Apostels Paulus*, which treats three themes of high importance, namely, 'Paul and the development of the Greek language,' 'Paul and the Greek Old Testament,' and 'Paul and the Epistles ascribed to him.' The book, as a whole, is said to be the most valuable contribution to our knowledge of the language of Paul since the publication, in 1866, of Lafonder's *Disquisitio de Linguæ Paulinæ Idiomate*; it also shows how great has been the progress made during the last forty years. 'Nägeli rightly warns us against any mechanical forcing into uniformity of the language of our New Testament texts, which are rather distinguished among themselves by strongly marked colourings—from translator's Greek to the original idioms of a living language, from smooth colloquial Greek to the polished style of literature.'

After a careful sifting of Paul's vocabulary and a comparison of his phraseology with classical and post-classical Greek, Nägeli comes to the conclusion, with which Deissmann agrees, 'Paul's language is neither unhellenic nor literary: it is rather unliterary'; that is to say, Paul uses the language of ordinary intercourse to express thoughts which move in abstract regions. Nägeli displays an unusual acquaintance with the literary sources available for the study of late Greek. Approval is expressed of the following judgments: indisputable examples of Atticisms are not found in Paul; there is no proof that the Apostle was really influenced by the literary theories of his time; words and meanings which, as yet, are known to occur only in Paul's writings are not *eo ipso* to be described as Pauline innovations, for to a large extent they also are derived from the language of colloquial intercourse.

In the second part of his book Nägeli estimates the extent to which the LXX version of the Old Testament influenced the vocabulary and style of Paul. His dependence on the LXX was 'not slavish'; sometimes he substitutes expressions used by his contemporaries for the words and phrases of the Greek Bible. What have usually been called 'Hebraisms'—and their number has been considerably exaggerated—are more accurately described as 'Septuagintisms.' What seems Semitic in Paul is due, not to the influence of the spirit of the Semitic language on the Greek phraseology, but is the result of familiarity with the LXX.

Part III. contains 'many fine observations' on the Pauline Epistles. Dr. Deissmann directs especial attention to the characterization of the language of the Colossian letter as 'in part solemnly liturgical.' On the connexion between 'the Greek of the Early Church and the Pagan Ritual,' he refers to Ramsay's article bearing that title in THE EXPOSITORY TIMES, vol. x. p. 9 ff., and to his own *Bibelstudien*, p. 277 ff. Applying the linguistic test to the question of the authorship of the Epistles ascribed to Paul, Nägeli is of opinion that only the Pastoral Epistles need to be placed in a separate category. But his recognition of genuine fragments and his statement that 'the editor did not write literary Greek any more than Paul,' go far towards weakening objections based upon their language.

Finally, Nägeli's work is praised because it makes the Apostle's personality more distinct. 'The non-literary language indicates the non-literary character of the letters, and the non-literary letters reveal a non-literary man of the middle classes, whose original, native force makes him superior to the literary culture of his time.'

Dr. Deissmann joins issue with Dr. Blass, whose

recent work on *Die Rhythmen der asianischen und römischen Kunstprosa* is severely handled. The question in dispute is, 'Did Paul construct his sentences and periods according to the rules of Asian rhetoric?' It is not denied that his prose is sometimes rhythmic; but in opposition to Blass, Deissmann holds that Paul did not consciously adopt and laboriously compose his letters, like the Greek rhetoricians, so as to secure a rhythmic correspondence between the beginnings or the endings of his sentences.

The theory of Blass involves what his critic calls 'a psychological monstrosity': the Epistle to the Galatians, written in a spontaneous outburst of reforming zeal, is regarded as thoroughly rhythmic; whilst the Epistle to the Romans, composed at leisure in a time of quiet, is not rhythmic. Examples of supposed rhythmic structure are examined in detail, and a generally adverse judgment is pronounced: the reckoning of the quantity of syllables is arbitrary; there is also frequent resort to elision and to alterations of the text. Blass himself finds a contrast between the rhythm of Hegesias, an 'Asian' writer, and the rhythm of Paul. According to his hypothesis, there ought to be resemblances; he conjectures, therefore, than 'in Asia itself there arose a successful reaction against the style of Hegesias.' Deissmann argues that the contrast suggests that 'Paul was not an Asian rhythmist.' With sarcastic humour, he adds that an analysis of the Preface to the second edition of Blass's *Grammar*, and of the first pages of the book under review, proves him to be more faithful to the 'scheme' of Asian rhythm than the Apostle Paul himself.

J. G. Tasker.

Handsworth.

The Neo-Hebrew Poets.[1]

The Hebrew language lived for a thousand years, and bequeathed the Old Testament to the world. Dispersion and exile caused the Jews to speak in other tongues; and Hebrew became a dead language used only in prayers or scholarly compositions. At intervals the scattered nation would attain to fluency in their ancestral dialect; and thus we have a New Hebrew literature gathered from various times and places. This book, prepared by a Bohemian Rabbi, Dr. Brody, assisted by Professor Albrecht of Oldenburg, gives us selections of poetry composed in Hebrew during the Spanish-Arabian epoch. Jewry has rarely been so happy as in Spain, and her poets 'commenced twittering' in the tenth century, and continued singing till the death of Jehuda Harizi in 1235 A.D. Samples of the works of these singers are here made accessible to scholars. A pointed text, a vocabulary for terms not to be found in the Old Testament, and judicious notes render the perusal of the volume possible to Bachelors of Divinity — for even masters on the threshold of this gate of song must be beginners, we are told. Students of Old Testament prosody will be interested to see the effect of Arabic metres on Hebraic forms. Catchwords, puns, acrostics, and similar artifices are too frequent to coexist with the highest poetic inspiration; but Duns Scotus is said to have learned something from Ibn Gebirol, and Dante from Jehuda ha-Levi. Occasional pieces from these masters rise above minor poetry; but the worst of the Psalms is better than the best in this volume. Hebrew scholars are much indebted to the editors for this book; the greater public will require a dragoman (who must not be Mrs. Albrecht) to set forth these hymns and songs in English.

D. M. Kay.

St. Andrews.

[1] *The Neo-Hebrew School of Poets of the Spanish-Arabian Epoch.* Selected Texts edited by H. Brody, Ph.D., and K. Albrecht, Ph.D. Williams & Norgate, 1906.

The Russian Sects.[2]

The second *lieferung* of the work of Herr Grass on the Russian sectaries, is still occupied with his account of the people of God or the Flagellants (Khlisti). The great persecutions which they have undergone are enumerated, especially in the reign of the Empress Anne, and their condition in Russia is traced down to the latest period and illustrated from letters, criminal proceedings instituted against the fanatics, and quantities of biographical material gathered from contemporary records. In fact, we may say that even at the present day the newspapers furnish accounts. A short time ago there was mention in the *Novoe*

[2] 'Die Russischen Sekten,' von *Mag. Theol.* Karl Konrad Grass, Privatdozent in Dorpat. 1 Bd. ii. Lieferung. *Geschichte und Lehre der Gottesleute der Chlüsten.* Leipzig: J. C. Hinrich'sche Buchhandlung.

Vremya of the supposed murder of a woman by some of the Khlisti at Saratov. Herr Grass, however, has few if any stories to tell of their crimes.

They seem to hold pretty much the same opinions as Tolstoi: the man himself is the temple of the Divinity; his religion is subjective. He is recommended to practise austerities in food and bodily purity. According to some, those who have taken a wife must put her away. Each community seems to have an inspired woman whom they call the Mother of God; the prophet and leader is the Christ. The custom of dancing (*radenie*) till they have worked themselves into a condition of sacred orgasm is a prevailing feature, but this is a development which has been found in many parts of the world, notably among the negroes in America. Singing and dancing are accompanied with a claim to the gift of tongues which is illustrated by many of the stories given by Herr Grass. We must remember that the same thing is part of the ritual of the Irvingites, and may perhaps explain why Irvingism has made considerable progress among the Russians. This fact is not ignored by M. Leroy-Beaulieu in his very comprehensive account of Russian sects. We have often ourselves been struck with the enthusiasm displayed by the Russians for this sect. We knew a woman of high education who had translated into Russian the Irvingite service-book.

As in the previous part of his work, Herr Grass gives us illustrations from many of the Russian hymns and ritualistic poems sung by these sectaries in the midst of their self-inflicted flagellations. The idea of this punishment being a mode of spiritual exaltation is familiar enough to readers of religious movements in the West during the Middle Ages.

The lives of many of these humble votaries, whether male or female, are given by our author. It seems in most cases the same story. In nearly every instance the fanatic has been sent to Siberia or the Caucasus. There is a manly obstinacy, if we may use the phrase, in the pietism of these sectaries. They have almost always been drawn from the ranks of the peasants, although there was a certain movement among the upper classes, in the case of a Mme. Tatarinova, who conducted drawing-room seances at St. Petersburg with religious ecstasies. The meetings were broken up by the order of the Emperor Alexander I. Although, however, these sectaries have so often sprung from the common people, we are struck with the gentleness of some of their doctrines. Thus Tchurkin, one of their teachers, said that to kill cattle, birds, or fish was as great a sin as to kill a man. Because in birds and fishes there is a soul, just as there is in man, only they cannot speak,—but all breathing things praise the Lord, and for every slain beast man will have to make atonement to God. Precisely the same opinions are put forward in the Slavonic version of Enoch, and many readers of Tolstoi will remember similar sentiments in his pages. Let us hope that a gentler treatment will be adopted towards these sectaries. In earlier days, as in the case of the prophetess Afrosinia Ivanova, they were sometimes sent to the stake. We must be grateful to Herr Grass for the valuable facts he has accumulated, for inasmuch as these fanatics do not (to all appearance) use any books, and are many of them grossly illiterate, it is rather difficult to ascertain their opinions.

W. R. Morfill.

Oxford.

The New Method of Studying the Bible.

By Professor the Rev. A. E. Garvie, M.A., D.D., London.

III.

1. What is involved in the method, and what are the results to which it may lead, if used without the necessary qualifications, which have already been indicated, three recent controversies in Germany may show. The *Babel-Bible* battle has been very hotly waged. Fr. Delitzsch, in a lecture before the German Emperor on 13th January 1902, appealed to the monuments, not, as has been usually done, in support of the traditional views against the Higher Critics, but to justify his denial of the uniqueness of the divine revelation in the Old Testament. He derives from the Assyro-Babylonian literature not only the stories of the Creation, the Fall, and the Flood, but even the sense of guilt, the decalogue, and the monotheism of the Old Testament; and denies

altogether that there is any divine revelation in the Old Testament. The Higher Critics in Germany have met his contention by insisting on the superiority and uniqueness of the religion of the Old Testament in its distinctive features, while recognizing similarity and even dependence on other religions in some of its lower elements. Some of these critics even insist that this superiority and uniqueness is explicable only by recognizing in it a divine revelation.[1]

2. The demand has been made by Krüger and Wrede that the separate study of the New Testament should be given up, and that the New Testament literature should be treated in connexion with the history of primitive Christianity. The reasons given for this demand are as follows. It is only the doctrine of inspiration that fixes a gulf between the writings in the New Testament and contemporary writings excluded from it. The freedom of historical science must not be limited by the ecclesiastical decision that fixed the canon. We cannot distinguish the literature included in the New Testament as apostolic from all the other, as no such chronological boundary can be fixed. All the canonical literature cannot be separated from the extra-canonical by any judgment of religious value, although the Synoptic, Pauline, and Johannine may be so distinguished. It is only after comparison with all contemporary literature that any such judgment can, from the historical standpoint, be pronounced. The attempt of Ritschl, followed by Harnack, to find the elevation of the New Testament writings in their vital connexion with the Old Testament, and the degradation of the later writings in their subjection to Hellenic influences, must be pronounced a failure. The ecclesiastical interest, which demands this separate treatment, has no right to dictate its methods to science. This procedure has a twofold pernicious result; it rudely snaps the link between ecclesiastical dogma and the doctrine of the New Testament, and it leaves primitive Christianity inadequately explored, as the extra-canonical writings may throw not a little fresh light on even the canonical. Bousset seeks to relieve the fear that the widening of the field of study will tend to lower the worth of the writings which Christian faith most values, with the assurance that these have an inherent virtue, by which they will maintain their significance for science as well as for faith.[2] In regard to this contention it may be said that Christian faith has no interest in imposing any arbitrary limits on the study of its origins; but should desire that the study should be as thorough as possible. As long as the canon is maintained in the Church, practical convenience will probably be held to justify the limits hitherto recognized in New Testament introduction, history, and theology, although works disregarding these will appear in the interests of scientific study. What Christian faith will insist on is the supreme value for it, of the bulk, if not altogether the whole, of the New Testament.

3. Niebergall's argument for 'the absoluteness of Christianity,' published in 1901, evoked a criticism by Troeltsch, which for our present purpose has considerable importance. To Niebergall's method, condemned as dogmatic, Troeltsch opposes what he calls the historical method, which he describes in terms altogether in accord with what has already been said. He recognizes that the application of the method carries with it a very serious peril; for 'if religion, including Christianity, is only a play of human representations and necessities, conditioned by time and place, which has its basis only in the sensible world, has no unique goal and no final norm,' where can we get a sure foundation for our religious life? He has, therefore, to allow the following modifications in the application of the religious-historical method to Christianity. (*a*) He admits that religious psychology reaches in the leading personalities of religious history 'a last fact akin and yet unlike to moral judgment and æsthetic taste, a life of the soul, which reveals the independence, the inner unity, and the originality of religion,' and which consists of 'the original, actual, repeatedly experienced contact with God.' (*b*) He maintains that in the history of religion we may discover progress, and are led to the conclusion that in Christianity the progress has reached its highest stage. But as in this we are guided by our personal feeling, all we can affirm is that Christianity is relatively the highest religion we can conceive, but not that it is the absolute religion. (*c*) He holds that all logical, epistemological, and ethical problems point for their solution to the highest unity, an absolute consciousness; and, although this is not the religious conception of God, it

[1] Nowack in *Theologische Rundschau*, 1903, pp. 414–430, 461–471.

[2] Bousset in *Theologische Rundschau*, 1899, pp. 1–15.

leaves a place in human thought for such a conception. In making these concessions, the truth of religious experience, the worth of personal conviction, the need of a solution of the problem of thought, Troeltsch, as Reischle points out, goes beyond the limits of the rigidly historical method, and so qualifies his own demand for its exclusive use in Christian theology.[1]

[1] Reischle in *Theologische Rundschau*, 1901, pp. 261–275, 305–324.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The House Beautiful.

This is one of Bunyan's most charming conceptions. Its significance and its interest are as strong from the literary as from the religious point of view. The traveller, coming in the dusk of evening to the house from whose door and windows warm lights are streaming, with their offer of rest and hospitality, is one of the pleasantest figures in the poetry of every generation. The old romances are full of such pleasant episodes, and they find echoes in every one of the long list of those who have written of life under the figure of a pilgrimage or journey.

Such a rest-house, with relief and good fellowship for the tired and solitary traveller, is a symbol that may be very variously interpreted; each writer builds for his own spirit its own house. One of the most beautiful and familiar of modern instances is R. L. Stevenson's 'House Beautiful,' where the lonely cottage on the moor, dreary enough to outward appearance, and unromantic as the plainest life, is glorified for the open eyes of the appreciative spirit by the simple but marvellous work of Nature through the seasons of the year. This, however, is analogous rather to Bunyan's Interpreter's House in one of its broader aspects of spiritual communion than to this, which, as we shall see, has a specialized meaning. Christina Rossetti, in her poem of 'Uphill,' has a weird description of the road that winds uphill all the way, only to end in what Sir Walter Scott, in a similar metaphor, in the 'Lord of the Isles,' calls 'that dark inn, the grave.'

Bunyan's House Beautiful stands, in contrast with the inner spiritual meaning of the Interpreter's House, for the external Church, the Church visible and its membership; and it gives a peculiarly rich and attractive view of these. In Part III. it is represented as a convent, with much discourse on fasting instead of the feasting of this part. From the *Celestial Railroad* it is omitted altogether, and only referred to with a few scornful jests; the way is so easy that there is no need of rest in that journey, and the Church of Christ is far too old-fashioned for the new religion.

The Church is here seen in its social aspect. It is just by the wayside; not out of the world, a secluded place of dim religious light, shut off for the purposes of mere mystery. It is a home, with the fireside element strongly emphasized, in which we hail as our first view of the Church one which lays its stress on the social side of it, welcoming and genial. The incident stands for the beginning of Christian fellowship, that memorable fact in religious history—memorable not on earth only, but in heaven, for when 'they that loved the Lord spake often one to another,' we are told that a book of remembrance was written. The fellowship also is again that of encouragers. In times of depression, weakness, and regret, the friendly hand of the Church may do much for the saving of a man, and the whole passage is an excellent manual for those who are teaching a class of young communicants.

In the light of this interpretation of the House Beautiful, we see the more precise significance of the events which have immediately preceded. The lions and the loss of the roll represent the difficulties which were and still are felt about entering the membership of the Christian Church. Most serious is the loss of assurance, which in all generations delays the entrance of many. With Bunyan's arbour story, compare Question 172 of the Larger Catechism.

The whole of this brilliant and charming passage

makes one think of some of the old Morality plays, whose spectacular influence was long and far-reaching on the English imagination. Each person represents a group or type of certain aspects of the religious life, and the whole picture taken together gives a very complete view of the manifold functions of the Church.

It has been noted that this is a household of women, and that may strike the reader as odd when he remembers Bunyan's words about his relations to women in his 'Brief Account of his Call to the Work of the Ministry.'

The trust and fellowship of this house may, indeed, remind us of many a pleasant passage in such a book as Du Chaillu's *Land of the Midnight Sun*, and the kindliness to the wanderer of the Norwegian women in their guest-houses and sæter farms. But Bunyan knew well the difficulty of managing platonic friendships in real life, especially in regard to religious matters. Here he is simply following tradition, where the virtues of pagan thought are female, and the Christian Church is the Bride of Christ. Whether this tradition may have its origin, as Victor Hugo seems to hold, in the fact that women are the best Christians, will be differently answered by different individuals, and the answer will depend upon the women they have met. Here the tender womanly element along with the strength and wisdom of noble women, are represented as among the finest products of religion. No doubt the conception is traceable, at least in part, to the commanding influence of the figure of the Virgin Mother upon so many centuries of Christian thought.

The Conversation.

The religious conversation of the House Beautiful can hardly seem dull to any reader, though at first it may strike him somewhat as *Cranford* does, as typical of that old-fashioned propriety which is now so rare in conversation. On closer examination, however, the talk proves not only instructive, but thoroughly interesting and even entertaining. Most probably much of the talk is modelled upon that of the 'three or four poor women sitting at a door, in the sun, talking about the things of God,' of whom he tells us in *Grace Abounding*. 'And, methought, they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were people that dwelt alone and were not to be reckoned among their neighbours.'

Conversation is now more than ever a difficult art. Modern life has not leisure for the coffee-houses of the Strand, and modern men whose talk has felt the influence of many telegraph messages open with a kind of wistfulness the rich pages of Boswell and Eckermann, of Landor and Holmes; or they turn to the lavish brilliancy of Meredith's conversationalists with a kind of wonder. Religious conversation especially has felt the change. It is so difficult to keep it interesting and at the same time entirely real, that while some religious talkers still bore their neighbours with the dullest kind of speech, others exaggerate their experience and become romancers. It is little to be wondered at, and still less to be blamed, that many Christians are reticent, and some are silent about the deepest things. Yet there is such a thing as worthy and interesting religious talk, and this passage, allowing for the differences in the fashion of centuries wide apart, is a model of it. It is bright and sparkling, with clever play of wit in parts. There is no lecturing nor conventionality of 'improving conversation.' There is nothing morbid in it, as religious conversation is so apt to be,—none of that sentimental anatomy and dreary self-analysis which is sometimes associated with intimate religious talk. It is the right kind of *gossip*—i.e. *God sib*, personal talk between intimate friends. It is an art well worth cultivating, for there is much helpfulness lost through undue reticence; and the old commentator knew what he said when he coined his fine phrase, 'the blessedness of experimental savoury conversation.'

Watchful.

The porter, the one man of the place, stands for the official aspect of Church life. A certain formality and carefulness is absolutely necessary for the right management of all public work; and when the work is religious the necessity is even greater. Those are not wise who resent any reasonable officialism and authority, and are continually demanding that everything in connexion with the Church shall be informal. What they mean by informality is very apt to become slovenliness; no Church work gains in spirituality by being done in an unbusinesslike manner.

The conspicuous feature in the figure of Watch-

ful is a certain subordinate faithfulness. He is indeed broadminded enough not to assert that the Church is not altogether indispensable,[1] yet his whole demeanour is that of one who takes his office with the utmost seriousness. Thus the contrast is very striking between this gatekeeper and him of the wicket-gate. Goodwill speaks with authority, Watchful wholly as a subordinate. If he be supposed to represent the minister of the Church, then certainly it is his office and not his personal claim that he magnifies.

The pilgrim's words as to his name are interesting. 'Graceless' carries us back to the title 'Grace Abounding.' The words about the race of Japheth and the tents of Shem remind us of John Bunyan's young and surely very unnecessary heart-searchings as to whether he and the rest of the British people were descended from the Israelites.

Discretion.

The whole of these dialogues form a sort of ideal study for the teaching of a communicants' class. Both in regard to matter and arrangement, they show minute carefulness and completeness on the part of the author, and the story of the House Beautiful is as noteworthy as a work of literary art as it is for its religious qualities.

Discretion comes first, for the place so hospitable is well guarded. Sometimes, indeed, this Discretion has gone too far. The excessive strictness with which the entrance into the Church is guarded in exclusive religious communities is quite as great a danger to the Church as the laxity of which we hear in other quarters. In the one case carelessness, in the other spiritual arrogance, betrays the high trust committed to mortal man. It is true, as Dr. Kerr Bain says, that on the whole it is 'better to err on the side of letting in than of keeping out.' Still, questioning is necessary, and especially self-examination. Were it not for these, we might have Worldly Wiseman, Hypocrisy, and Sloth using the House Beautiful for their own ends, in which case it would soon require to change its name.

The order of Discretion's questions is significant. First come those about his experience, and last that about his name. There are many people whose first question is that of names. This is what they judge by and are interested in. A famous name telling of old family, or influence, or wealth is all that is needed for entrance to many a house of good society on earth. Here it is good to find in regard to all such matters the grand equality of the Church. Of Lord and labourer alike it asks first—or ought to ask—not 'What is thy name?' but 'What has been thine experience?' and 'What is the direction in which thy life is moving?'

[1] Compare the porter's words about Faithful to Christian as he is leaving the House Beautiful.

Piety.

Before any further examination, Christian is hospitably welcomed. There is much more to be said both by him and by the damsels of the house, but he has already proved himself a genuine pilgrim, and that is enough for his admission.

To understand the precise grace which is referred to under the name of Piety, contrast it with the Piety of Part III., which gives the convent idea of Christianity, an idea which has retreated far from the bright and busy world. Again, this Piety is distinct from that extreme type of Puritanism which has been well described as 'bitterly pious.' In modern times, partly through the influence of such sarcasms as Burns' 'Holy Willie' and Dickens' caricatures, the word *piety* is connected with the idea of a weak and hypocritical type. As a corrective, it is worth while to remember the original Latin meaning of *pietas*, with which Virgil has familiarized the world. Standing as it does for all that is tender and strong in family loyalties, this may serve to give us back a fine but lost word.

Piety in this narrative is not a striking character, but simple and true. She exhibits no cleverness nor attempts any cross-examination, leaving that to the more competent Prudence. A gentle, loving, and ingenuous person, she is quite as anxious to get good as to give it. And yet she is no weakling, for the truest spirituality is founded not upon conventional phrases, but upon real experience. Of course, much more is needed for complete character than this, but it is always well to judge people by what they have rather than by what they lack. There is room in the Church for such lesser lights of grace as this, and after all there is much to admire and be very thankful for in them.

The conversation begins with a very naïve reminder of their kindness in admitting him. This is the egoism of the little child, which is so familiar in many of the Psalms. The following discourse

is entirely retrospective. It avoids all discussion of religious questions in the abstract, and confines itself to details of personal experience. An interesting view of the pilgrim's mind may be had by noting the things he has felt to be most impressive in his past. The thought of the fighter of the Palace, which we shall find to be a forecast of what is coming immediately upon him, is added only as an afterthought. It is a curious and surely intentional touch of humour by which Bunyan makes the pilgrim say that he 'would have stayed at that good man's house a twelvemonth.' Either his conscience is still uneasy about his impatience to get away from the Interpreter's House, or else he has forgotten that impatience. The past, with its halo, makes things seem very precious which we did not fully value at the time. Of course, the most noticeable thing in the memory of the journey is the Cross and what befell him there. It is interesting to note that here he speaks of one who hung bleeding upon that tree, whereas before it was, so far as we are told, the empty Cross which he saw. Looking back upon that supreme experience, we recognize that it is not the mere fact of the Cross, or any doctrinal interpretation of it, which holds the sinner's eye through a lifetime. It is the person of the Crucified, in which is seen the Incarnation of the Eternal love. The pilgrim says he had never seen such a thing before, and that is both false and true. The Cross has been familiar from childhood to many a man who has never seen it before like this.

There is only a word or two about the bad people he had met. No mention is made of Mr. Worldly Wiseman, and the notice of the rest is very brief and gentle. Jeremy Taylor, in his *Holy Living*, has a fine passage of which this reminds us: 'Upbraid no man's weakness to discomfort him, neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him. Be sure never to praise thyself or to dispraise any man else, unless God's glory or some holy end do hallow it. And it was noted to the praise of Cyrus, that, among his equals in age, he would never play at any sport, or use any exercise, in which he knew himself more excellent than they; but in such in which he was unskilful he would make his challenges, lest he should shame them by his victory, and that himself might learn something of their skill, and do them civility.' Along with this passage it is interesting to place the following from the life of Bunyan himself: 'It is well known that this person . . . made it his study above all other things not to give occasion of offence, but rather to suffer many inconveniences to avoid it, being never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did.'

Anglo-Jewish Literature in 5665.

By Albert M. Hyamson, M.A., Secretary, Union of Jewish Societies, London.

The record of Anglo-Jewish Literature for 5665 contains the title of no one book that occupies a position far in advance of the others. The year that closed on the 29th of September has not been especially prolific in either England or America in Jewish books of exceptional value. The year has certainly not been above the average, and gives more in promise, perhaps, than in performance. In accordance with precedent, by far the largest class in Anglo-Judaica is that consisting of Biblical Literature, and as has hitherto invariably been the case, with the smallest possible number of exceptions, the books in this class have been produced by non-Jewish authors. In this section have appeared *The Old Testament and its Message*, by O. F. Gibson; the Rev. T. K. Cheyne's *Bible Problems*; *The Bible: its Origin and Nature*, by M. Dods; a translation of E. König's *The Bible and Babylon*; L. A. Pooler's *Studies in the Religion of Israel*; and J. M. Lagrange's *Historical Criticism and the Old Testament*. Dealing with the Old Testament generally, also appeared R. L. Ottley's *The Religion of Israel*; G. M. Rae's *The Connection between the Old and New Testaments*; *Old Testament Criticism in New Testament Light*, by G. H. Rouse; J. Paterson Smyth's *The Old Documents and the New Bible*; R. Flint's essays *On Theological, Biblical, and other Subjects*; D. W. Amram's *Leading Cases in the Bible*; and H. M. Wiener's *Studies in Biblical Law*. The last two

are the only ones in the list written by a Jewish author.

Of the various sections of the Bible, the Pentateuch has had considerable attention. C. F. Nösgen's *The New Testament and the Pentateuch* has been translated into English, and J. P. Peters' *Early Hebrew Story* has been published. From H. H. B. Ayles has come *A Critical Commentary on Genesis ii. 4–iii. 25*. Others are H. A. Redpath's *Modern Criticism and the Book of Genesis*, H. Thorne's *Bible Readings of the Book of Genesis*, Mrs. F. Green's *The Story of the Beginning* (for children), and A. C. Robinson's *Leviticus*. *The Book of Ruth*, by H. W. Hogg, has also appeared; and *1 and 2 Samuel*, by A. R. S. Kennedy. Two interesting volumes have been written on Job: *Job*, by A. S. Peake, and *The Original Poem of Job*, by Dr. E. J. Dillon. W. E. Barnes has published *The Peshitta Psalter according to the West Syria Text*; the Rev. J. E. Cumming, *The Psalms: Their Spiritual Teaching*; the Rev. T. K. Cheyne, *The Book of Psalms*; and Canon S. R. Driver, *The Parallel Psalter*. Under the heading 'The Prophets' appear L. W. Batten's *The Hebrew Prophets*, W. Fairweather's *The Pre-Exilic Prophets*, R. R. Ottley's *The Book of Isaiah*, W. Harvey-Jollie's *Ezekiel: his Life and Mission*, W. R. Harper's *Amos and Hosea*, the same author's *The Structure of the Text of the Book of Hosea*, and C. H. Waller's *Amos*. F. C. Porter's *The Messages of the Apocalyptical Writers*, and W. W. Davies' *The Universal Bible Encyclopædia* complete the list of works on the Bible.

Dr. M. Friedländer has re-edited Maimonide's *Guide of the Perplexed*. *The Jewish Religion ethically Presented* has been issued by Dr. H. Pereira Mendes, and *Gleanings from the Talmud*, by the Rev. W. Macintosh. The Rev. Morris Joseph's lectures on the Jewish Prayer Book have been published by the Jewish Study Society, before which they were delivered; and during the year a new volume has appeared in each of the liturgies that the Haham, Dr. M. Gaster and Mr. Herbert M. Adler are respectively editing for the Sephardi and Ashkenazi communities. The student of Jewish theology would also find much to interest him in the volume of Jewish Addresses by Mr. C. G. Montefiore and others, published by the Jewish Religious Union. Among literature relating to the Holy Land have appeared *In a Syrian Saddle*, by Miss A. Goodrich-Freer; *Village Life in Palestine*, by G. Robinson Lees; and *Jerusalem under the High Priests*, by E. Bevan. A kindred topic is dealt with by L. R. E. Littmann in *Semitic Inscriptions*.

Several volumes of essays have been issued during the year. The last to arrive was *Hebrew Humour and other Essays*, by Dr. J. Chotzner. This was immediately preceded by the Jewish Literary Annual, containing five selected papers, by different authors, on varying topics of Jewish interest. Mr. Elkan N. Adler's *Jews in Many Lands* has proved an attractive and interesting volume (although published in the United States, it had not during the year under review appeared in this country). Another publication by the Jewish Historical Society of England has been *A Book of Essays*, by Dr. S. A. Hirsch. Other volumes dealing with Jewish Literature, narrowly interpreted, are *A Criticism of Systems of Hebrew Metre*, by W. H. Cobb, and the Rev. George Margoliouth's Catalogue of the Hebrew MSS. in the British Museum. The usual annual volume of the *Transactions* of the Jewish Historical Society of America has appeared. Four of H. S. Q. Henriques' contributions to the *Jewish Quarterly Review* have been republished as *The Return of the Jews to England*; two interesting histories of congregations, the Central Synagogue, London, by the Rev. M. Adler, and that of Baltimore, by Rabbi A. Guttmacher, have been issued on anniversary celebrations. The Anglo-Israel theories have once more found exposition in F. C. Danvers' *Israel Redivivus*. One Jewish biography of exceptional merit has appeared. On the 700th anniversary of the death of the great philosopher and scholar Maimonides, Professor Israel Friedländer, of the Jewish Theological Seminary of New York, took him as the subject of a sketch. In the category of Jewish Biography must also be placed Mr. Lucien Wolf's scholarly and interesting biographical edition of Lord Beaconsfield's novels. Only *Vivian Grey* has yet appeared; but the two following volumes, *The Young Duke* and *Contarini Fleming*, are in the press, and are eagerly awaited by all students of Disraeli. Lord Beaconsfield's novels are also being edited by Lord Iddesleigh, and of this edition six have hitherto appeared.

No output has come from the better-known Jewish novelists during the year. Mr. Ezra Brudno's remarkable success with *The Fugitive* has

just been followed by another tale of Russo-Jewish life, *The Little Conscript*. A similar story is Mr. Abraham Cahan's *The White Terror and the Red*. A new fictionist has appeared in Miss Isabella E. Cohen, whose *Legends and Tales* have just been published by the Jewish Publication Society of America. Other stories of Jewish interest by non-Jewish authors have been 'Lucas Cleeve's' powerful and interesting *The Children of Endurance*, Mrs. Alfred Sidgwick's *Scenes of Jewish Life*, Capt. Willoughby Beddoes' *A Son of Ashur*, and W. P. Kelly's *The Assyrian Bride*. The remaining books of the year include a series of valuable sociological studies entitled *The Russian Jew in America*, edited by Dr. C. S. Bernheimer; the Rev. Dr. Gollancz' *Russia and the Alien Question*; the Rev. I. Raffalovitch's *Teachers' Handbook of Hebrew*; and volumes viii., ix., and x. of *The Jewish Encyclopedia*.

Such is the tale of the past year. For the future we are promised several volumes of interest. First, the Jewish Historical Society of England has in hand a further volume of *Transactions*. The first volume of the Jewish Plea Rolls, edited by J. M. Rigg, will be issued within a few days; a new edition of Nina Davis's *Songs of Exile* is promised; and a History of the Jews in England, by Albert M. Hyamson, is in preparation. The next volume in the 'Jewish Worthies' series will be *Rashi*, by M. Liber. Besides Elkan Adler's *Jews in Many Lands* already mentioned, he is engaged on several other volumes, including one on the Inquisition, and another of essays. Israel Abrahams has also a volume of essays in the press. Marcus Adler proposes to publish shortly his new edition of Benjamin of Tudela. Other new editions promised are Josephus, by Professor D. S. Margoliouth, and the *Cuzari* of Jehuda Halevi, by Dr. H. Hirschfeld. Other books of Jewish interest that have been announced are Captain von Herbert's *Jews of the Near East*, and one by Professor Flinders Petrie on Sinai.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE I. 1–4.

'Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.'—R.V.

EXPOSITION.

IN a carefully phrased preface, the literary style of which is exceptionally classical, Luke explains (1) the circumstances under which he has come to write this book; (2) the way in which he has collected his materials; (3) the manner in which he proposes to carry out his project; and (4) the end he has in view. Since many predecessors have attempted to narrate the Gospel story, Luke considers that he too may write on so attractive a theme. He has derived his information from people who were both eye-witnesses of what he is about to narrate and recognized Christian teachers. He has traced the story out from the very beginning. He proposes to set it forth in order. This explanatory statement is addressed to a certain Theophilus, that he may have positive knowledge of the events concerning which he has already received instruction from the catechists.—ADENEY.

THE modest position claimed by the writer is evidence of his honesty. A forger would have claimed to be an eye-witness, and would have made no apology for writing. Ewald remarks that 'in its utter simplicity, modesty, and brevity it is the model of a preface to an historical work.'—PLUMMER.

'Many.'—Whether the Gospels of St. Matthew and St. Mark had been written when St. Luke appeared is a question which cannot be answered with certainty; but it is certain that he does not here allude to these Gospels, and he did not make any use of them. These many attempts to narrate the earthly life of the Saviour were probably those collections of traditional memorials, parables, and miracles of which all that was most valuable was incorporated in our four Gospels. Setting aside the Apocryphal Gospels, which are for the most part worthless and even pernicious forgeries, Christian tradition has not preserved for us one trustworthy event of the life of Christ, and barely a dozen sayings (*agrapha dogmata* like that preserved by St. Paul in Ac 20^{35}) which are not found in the Gospels.—FARRAR.

'Have taken in hand to draw up a narrative.'—Cannot imply censure, as some of the Fathers thought, for Luke brackets himself with these writers; what they attempted he may attempt. The word occurs 2 Mac 2^{29} 7^{19}, Ac 9^{29} 19^{13}, and is frequent in classical Greek in the sense

of 'put the hand to, take in hand, attempt.' The notion of *unlawful* or *unsuccessful* attempting is sometimes implied by the context: it is not contained in the word. . . . Luke must have regarded these attempts as insufficient, or he would not have added another.—PLUMMER.

'Concerning those matters which have been fulfilled among us.'—R.V. substitutes this word [fulfilled] for the 'surely believed' of A.V. The Greek admits of either interpretation. But it is found used in the sense given in A.V. only when applied to persons. Since it is here applied to things, the other meaning is preferable. Luke will record complete transactions, a finished story.—ADENEY.

'Even as they delivered them unto us.'—*Deliver* = the technical word for 'tradition.' Luke does not profess to be a first-hand authority. The word does not exclude written sources.—ADENEY.

'Which from the beginning were eyewitnesses and ministers of the word.'—Those who delivered to the Church the facts of the Saviour's life had personal knowledge and practical experience, which these narrators had not.—FARRAR.

'The word.'—A phrase commonly used in primitive and apostolic times for the subject-matter of Christian teaching.—ADENEY.

'Having traced the course of all things.'—The words imply following a course of events step by step, or translating a course of instruction bit by bit into action.—LINDSAY.

'From the first.'—Luke begins with the birth of John, *i.e.* before the beginning of the life, and long before the beginning of the ministry, of Jesus.—LINDSAY.

'In order.'—He does not propose to give a mere collection of anecdotes and detached sayings, but an orderly narrative systematically arranged. Chronological order is not necessarily implied, but merely arrangement of some kind. Nevertheless, he probably has chronological order chiefly in view.—PLUMMER.

'Most excellent.'—This epithet, often given to persons of rank, is strongly in favour of the view that Theophilus was a real person. . . . The word κράτιστος occurs in N.T. only here and in the Acts, where it is evidently a purely official epithet, for the persons to whom it is applied are of bad character.—PLUMMER.

'Theophilus.'—Some have thought the name is used allegorically for the Christian reader (meaning either 'Lover of God' or 'Beloved by God'). But it was a common Greek name, and the title 'most excellent' suggests a person. Acts was addressed to the same man. We know nothing further of him. He seems to have been a sort of literary patron in the Early Church—a Mecænas of Christianity, yet not a professed Christian, as he is addressed by his title and not as a brother.—ADENEY.

'Those things wherein thou hast been instructed.'—The phrase is that from which *catechize* and *catechumen* come, and implies (1) oral teaching, and (2) *the* oral teaching which was necessary before baptism.—LINDSAY.

THE SERMON.

The Charter of Criticism.

By the Rev. Canon H. Hensley Henson, B.D.

However Christians may state the essentials of their religion, and appraise the relative importance of its constituent elements, all are brought back to the original character of Christianity as discipleship to an historical Person, believed to be both Divinely commissioned and Himself Divine. And all our knowledge of that Person is contained in N.T., especially in the four Gospels. Therefore these writings provide the intellectual basis of the creeds. They stand to the creeds as the volumes of evidence towards a report; the one is valuable as it is a summary and interpretation of the other. The creeds have no independent authority.

The historical value of the Gospels has been seriously challenged, and most thoughtful people have misgivings in consequence. Much unnecessary distress has been caused by mistaken notions about the Gospels. The assumption underlying the work of the Harmonists is an illustration. The root of the mischief lay in a theory of inspiration, securing immunity from error, and a theory of canonicity which gave the certificate of an infallible Church to everything in the canonical documents. Such theories still influence Christian people, who feel themselves obliged to maintain the historical accuracy and theological truth of everything in the N.T., and are greatly troubled when the truth and accuracy are impugned. It is important not to expect more from the N.T. than it professes to give, and St. Luke's preface serves to correct misapprehensions.

Here we have an Evangelist's own account of his aim and method. He was led to write a biography of Christ because such biographies were numerous, and he felt himself to have special qualifications for the task. He is one of a large class who had not first-hand acquaintance with the events recorded, but depended upon the tradition (oral or written) of the Apostles. Probably he had before him either the canonical Mark or a substantially identical document. His plain statement is that his work was less an original composition than a compilation of existing materials—oral, written, or both.

What is his justification for adding another Gospel? He pleads no special inspiration, apostolic mandate, or ecclesiastical authority, but claims to have taken great pains, and suggests exceptional opportunities. He designs to start at the beginning, to get his materials into a scheme, whether of chronological succession or dramatic

propriety, and carry his record to the end, and so to do completely what his predecessors have done partially. Not a syllable removes his method from the natural plane. The only formal declaration in the N.T. as to the method of composition adopted by the Evangelists does not justify extraordinary treatment of the documents, or their exemption from the application of the principles of literary and historical science. There is nothing supernatural or abnormal suggested in this preface.

When, therefore, we find what seems to be defects in knowledge, misconception of facts, contemporary opinions now known to be erroneous, or mental bias, in the Gospels, we must not be distressed. If the Evangelists worked under normal conditions, we could hardly expect their work to be free from such characteristic faults of human composition. St. Luke's straightforward account of his work was displeasing to many early Christians, as may be inferred from the addition in some Latin MSS of *et spiritui sancto*. But the Muratorian Canon (about 200 A.D.) faithfully reproduces the statement of the prologue.

What was St. Luke's purpose? It was that Theophilus might 'fully know the certainty concerning the words wherein he had been instructed.' Theophilus was a real person (though the name has been taken as a symbolic title), a person of importance, a Greek, and probably of the equestrian order. We may picture a thoughtful educated man who has accepted the broad facts of the apostolic preaching, which he may have heard from St. Paul. After being instructed, catechized, and baptized, he still feels the need of a fuller knowledge, and betakes himself to his friend and fellow-countryman. Thus St. Luke came to write a catholic version of the Gospel. He had an intuitive perception of the elements in the mass of tradition which would appeal to the heart and conscience of mankind in ages to come. His version of the Life of Christ has entered most deeply into the world's life. Dante called him 'the writer of the story of the gentleness of Christ.' And here we find justification for believing that in his sacred task he had the help of a true inspiration. His credentials are found, where criticism cannot touch them, in the hearts and lives of Christian men.

Critical students are in danger of missing the Divine Portrait of Christ as they examine the frame and discuss the artist's technique. But it is the Portrait which holds the gaze of tired and despairing eyes, which catch the light of its love and hope, and kindle again with faith and purpose.

Why do we believe?

By the Rev. W. H. Griffith Thomas, D.D.

At the foundation of the question, What do we believe? lies a deeper question—Why do we believe? St. Luke wrote that Theophilus might have that certitude which so many are now seeking. He was a physician, with a scientific mind, and valued knowledge, teaching, and thoroughness. It is often said that 'mystery envelops all spiritual truths,' but it is not the mystery of fog, but of sunshine—they are dark with excess of light.

The Christian religion is founded on facts. Four, in particular, give the answer to the question why we believe.

i. The fact of experience. It is unique (*a*) in its *reality*. It is the consciousness of peace, of sin forgiven, of fellowship with God, of hope. (*b*) In its *universality*. Rich, poor, cultured, uncultured Christians have a wonderful unity of experience, it may be in different Churches. In the great devotional books, such as the Imitation of Christ, Journals of Brainerd, Rutherford, and M'Cheyne, the Anglican Book of Common Prayer, etc., there is this wonderful underlying unity. Our hymn-books are by men as diverse as Newman, Keble, Watts, Doddridge. The same essential unity is found in the records of missions among Maoris, Buddhists, Shintoists, Mohammedans, etc. (*c*) In its *power*. Consciousness of sin forgiven gives rest to the conscience. Sense of the Divine presence supports the soul. The fact of experience may be ridiculed by outsiders, but to those who possess it, it is the glorious reality of everyday life.

ii. The fact of the Christian Church. Amid all differences of denomination and belief, the institution is a fact of life and experience, and demands consideration. It is unique (*a*) in its *commencement*. It began from a few men and women exercising personal trust in Christ. (*b*) In its *continuation*. In spite of all opposition and persecution, Christians have increased in number until now—united to Christ by trust and love, kept together, not by force or interest, but by love. This fact also must be accounted for. (*c*) In its *continuity*. Three chains stretch across the

centuries from the beginning of Christianity until now—the ordinances of Baptism, the Lord's Day, and the Lord's Supper. The only explanation of these three facts is the belief of Christians in their Master's authority, and their acknowledgment of His claims.

iii. The fact of the Bible—unique in the attention it has had from mankind, and the claim made for it by Christians. (*a*) Its *message* is unique. It is the only book which tells of salvation and satisfaction for human needs. (*b*) Its *power* is unique. Consider its influence on the life of mankind (*e.g.* in the Foreign Mission field), or on the thought of mankind as evidenced in the masterpieces of English literature. (*c*) It is unique in its *preservation*, in spite of hostility and criticism.

iv. The ultimate fact of Christianity, and the explanation of all the others—the fact of Christ. He is unique (*a*) in His *sinless character*. This must be accounted for. (*b*) In His *work*. He said He came to die, and He died a shameful death. It was not the death of a martyr, or a malefactor, or an enthusiast. He might have prevented it by a word, yet He deliberately laid down His life for mankind—a sacrifice for sin. What did it mean? His resurrection is also unique. The evidences for it are weighty, and it must be admitted that the earliest disciples united together because they believed it. (*c*) His *influence* is unique. His enemies thought they had disposed of a troublesome person, yet after nineteen centuries, no name in the world is more prominent. Other great personages have been first a power, then a name, then a memory, but His influence is to-day the greatest power in life.

These four facts are the grounds of our belief. On these facts Christians occupy an impregnable position, however puzzling theories may be. The one question is whether men will put Christianity to the test of a trial of personal experience. If they yield themselves to Christ, the testimony of their own hearts will bring its own reality.

Illustrations.

The opening paragraphs of Boswell's *Life of Samuel Johnson*, particularly the following:—

'As I had the honour and happiness of enjoying his friendship for upwards of twenty years; as I had the scheme of writing his life constantly in view; as he was well apprised of this circumstance, and from time to time obligingly satisfied my inquiries, by communicating to me the incidents of his early years; as I acquired a faculty in recollecting, and was very assiduous in recording, his conversation, of which the extraordinary vigour and vivacity constituted one of the first features of his character, and as I have spared no pains in obtaining materials concerning him from every quarter where I could discover that they were to be found, and have been favoured with the most liberal communications by his friends; I flatter myself that few biographers have entered upon such a work as this with more advantages. . . .

'Since my work was announced, several Lives and Memoirs of Dr. Johnson have been published. . . .

'Indeed, I cannot conceive a more perfect mode of writing any man's life, than not only relating all the most important events of it in their order, but interweaving what he privately wrote, and said, and thought; by which mankind are enabled, as it were, to see him live, and to "live o'er each scene" with him, as he actually advanced through the several stages of life. Had his other friends been as diligent and ardent as I was, he might have been almost entirely preserved. As it is, I will venture to say, that he will be seen in this work more completely than any man who has ever yet lived.'

G. E. Ffrench.

West Hatch Vicarage, Taunton.

Genius and Diligence.—The fire of the artist's own genius operating upon these materials which have been thus diligently collected will enable him to make new combinations, perhaps superior to what had ever before been in the possession of the art; as in the mixture of the variety of metals which are said to have been melted and run together at the burning of Corinth, a new and till then unknown metal was produced, equal in value to any of those that had contributed to its composition. And though a curious refiner should come with his crucibles, analyze and separate its various component parts, yet Corinthian brass would still hold its rank amongst the most beautiful and valuable of metals.—Sir Joshua Reynolds' Sixth Discourse.

Creed and Conduct.—'We are in the habit of fixing a chasm between a man's deeds and his metaphysical, moral, and religious creed, and even of thinking he can get on in a sufficiently prosperous manner without any such creed. Can we not digest without a theory of peptics, or do justice without constructing an ideal state? The truest answer, though it is an answer easily misunderstood, is that we cannot. In the sphere of morality, at least, action depends on knowledge: Socrates was right in saying that virtuous action, ignorant of its end, is accidental. Man's action, so far as it is good or evil, is shot through with intelligence. And once we clearly distinguish between belief and profession, between the motives which really impel our actions and the psychological account of them with which we deceive ourselves and others, we shall be obliged to confess that *we always act on our creed*. . . . A man's creed is the heart of his character, and it beats as a pulse in every action.'—Henry Jones, *Browning*, p. 43.

The Value of the Eye-witness. — If you take a prism, which is simply a triangular piece of glass, and place it beside a small aperture of a shuttered room

where the sun's ray can fall on it, you will see the ray both on the prism and on the opposite wall spread out into all the colours of the rainbow, and in the exact order of the rainbow's hues. What do these colours tell you? They tell you that the white light of the far-distant sun is composed of such colours. The ray has travelled from the sun to the earth, and the prism has decomposed it and manifested its wonders. Now far back in history lived Jesus Christ the Sun of Righteousness, and if you would know the *kind* of life He lived and the order of it,—His work and words and suffering; His death, resurrection, and ascension,—and what it was all for, look into the pages of the Gospel story, and be sure that the narrative concerning these matters is true, for behold they are the record of those who were there and saw them, or, as Luke says, '*They* delivered them unto us which from the beginning were eye-witnesses of the word.'

Whithorn. DONALD M. HENRY.

THE Orinoco, at its mouth, is fifty miles wide. This mighty river is formed from many smaller rivers, each a river in itself. At midstream, where river and sea join, an observer cannot see the bank on either side. Strong, deep, irresistible, this mighty volume of water flows into the Atlantic Ocean. Two hundred miles out at sea the sailors on the passing ships can drop their buckets over the ship's side and draw water pure and fresh as it left the Andes. Not even the forces of the Atlantic Ocean can destroy the sweetness of the water even at a distance of two hundred miles at sea. Amid the disintegrating forces of the world Christianity has retained its sweetness and power. The cumulative evidence of the Gospels is as yet unbroken.

Contin Manse. A. C. MACLEAN.

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Recent Biblical and Oriental Archaeology.

BY PROFESSOR A. H. SAYCE, D.D., LL.D., OXFORD.

The Study of Sumerian.

THE study of Sumerian, I am glad to say, seems once more to be attracting the attention of Assyriologists. A considerable part of the literature of Babylonia which has come down to us is in the old language of the country, and our knowledge of the language is still extremely imperfect. Thanks to the deciphering genius of Amiaud, and, more especially, Thureau Dangin, the general sense of the inscriptions of the early Sumerian princes is known, and translations of them can be given which are approximately correct. But we are still far from possessing what may be called a philological acquaintance with the language in which they are written; even the reading of the ideographs in which it is expressed is often unknown. For years I have been preaching the doctrine that before trying to settle the linguistic position of Sumerian, or, much more, the phonetic distinctions of its sibilants and dentals, we should endeavour to ascertain how its words were pronounced and what its grammar was actually like. Three books which have been published almost simultaneously in English, French, and German go to show that the younger generation of Assyriologists is again beginning to resume the work that still remains pretty much as it was left by the older generation some thirty years ago.

Dr. Vincent Brummer, a pupil of Professor Hommel—whose inspiration is clearly visible in his pupil's work—has published a very valuable investigation into the formation of the Sumerian verb (*Die Sumerischen Verbal-Affformative nach den ältesten Keilinschriften.* Leipzig: Otto Harrassowitz, 1905). He has confined himself to the

inscriptions of the pre-Semitic period, putting aside altogether the bilingual texts and lexical tablets in which Semitic influence and even Semitic misconceptions are too often apparent. The suffixes of the verb are conveniently divided into prefixes, verbal determinatives, infixes and postfixes, one of the principal postfixes being the substantive verb *am*. Among the infixes, Dr. Brummer assigns a causative signification to *ta*, as I already did in 1870 in the article in which the foundations of Sumerian grammar were first laid. The verbal determinatives I should be inclined to omit altogether; they are either the objects of the verb, or merely graphic determinatives which were not intended to be pronounced.

Here, of course, I cannot enter into grammatical details; it is sufficient to say that Dr. Brummer's analysis of the Sumerian verb is an important contribution to our knowledge of the ancient language of Chaldæa. In an Appendix he points out that one of the distinguishing features of the language was the position of the object before the verb with which latter the sentence ended. In this respect Sumerian stands in marked contrast to the Semitic languages, and the similar syntactical construction in Assyro-Babylonian must be due to Sumerian influence. Another Appendix discusses the relation between the two Sumerian dialects, called by the native lexicographers the Eme-sal, or 'Woman's language,' and the 'Eme-ku,' which I have lately discovered should be read Eme-lakhkha and rendered 'the enchanter's language.' As Dr. Brummer shows, the inscriptions of Uru-duggina of Lagas make it clear that both were in use at the same period, and that neither of them display the characteristics of Neo-Sumerian, as we find them in the bilingual tablets or the texts of the Khammurabi age, such as the postposition of the verbal prefixes or the use of the suffix *-is* in the third person plural of the verb. The last I believe to have been borrowed from Elam.

On a larger scale than Dr. Brummer's is the new work of Professor Dyneley Prince, *Materials for a Sumerian Lexicon* (Leipzig: Hinrichs, 1905), —of which the first part has just appeared, containing the letters A to E. The Lexicon is preceded by a grammatical Introduction, in which the phonology of Sumerian is dealt with very fully, as well as the pronominal and verbal systems. In his analysis of the verbal system Professor Prince occupies the same ground as Dr. Brummer, only more comprehensively, as he includes in his survey both the older Sumerian and the bilingual texts. This grammatical Introduction is not the least valuable part of the book; the materials have been collected and arranged in a masterly way, and the work will form the starting-point for all future researches in the same direction.

Professor Prince believes that the verbal prefixes in Sumerian all had an indeterminate meaning, and could therefore be employed for all three persons alike. In this, however, I cannot agree with him, and should give a different explanation of many of his examples. Thus *ê-a-ga-ba-gub* is literally, 'may one stand in the house,' though the Assyrian translation, in accordance with the very different usage of Semitic grammar, has the first person. In other cases I believe that different suffixes are represented by the same sign, and that we must, for instance, distinguish *mu*, which denotes the first person, from the tense-suffix *wu*. It must be remembered that there is, properly speaking, no verb in Sumerian; it remained a noun to the last, and though the Assyrian translator renders a form like *aba-ni-kesda* by 'bind it also,' it is literally 'may there be the binding of it.'

The Lexicon is an undertaking which has long been needed, but Assyriologists have hitherto shrunk from the labour and research involved in its compilation. I regret only that Professor Prince has adopted Professor Delitzsch's theory of the origin of the cuneiform characters, which I believe to be absolutely and radically wrong. What we call cuneiform is really a cursive script standing to the primitive pictographs from which it has been evolved in the relation in which demotic, rather than the hieratic, stands to the Egyptian hieroglyphs. Thanks mainly to M. de Morgan's excavations at Susa, the primitive pictographs are now being recovered, and we are beginning to know something about the way in which the pictographs came to assume their cursive forms. A most illuminating article on the subject has recently been published by M. de Morgan in the *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, xxvii. 3–4, which should be read not only by Assyriologists, but also by every one who is interested in the history of writing. Most of the explanations of the characters given by Professor Prince, after Delitzsch, must be corrected; *bar*,

'stone,' for example, is not a 'combination' of *za*, but was originally the picture of a cut stone; *erin*, 'the cedar tree,' has nothing to do with *sig*, 'wool,' and *nun*, 'great,' but is the picture of a tree; *bur* is not a 'gunated' *ninda*, but the picture of a stone vase; *en* is no 'combination' of *nun* and *ku*, but actually appears in an inscription of Ur-Enlil under the pictorial form of an arm grasping a weapon. In some cases, where the pictorial forms occur on early Babylonian monuments, Professor Prince finds that the Delitzschian theory fails him, and he frankly admits that he 'cannot explain' the character. The ideograph, however, which denotes 'backward' is merely a picture of a man's posteriors, while that which denotes a 'beer-jug' is the picture of a jug with painted bands round its neck. Perhaps one of the most curious examples of ingenious perversity is the character *ul*, which the Delitzschian theory explains as the ideograph of 'bull' 'with the specializing prefix *u*.' A tablet in the possession of Dr. Scheil shows that it is really descended from the picture of an oil-jar with its clay-sealing.

The worst of the Delitzschian theory is that it has obscured two important facts. On the one hand, the Sumerian scribes, like other inventors of pictographic systems of writing, made large use of 'determinatives' which were never intended to be pronounced; on the other hand, as in Egyptian demotic, different pictographs came to be represented by the same character in the cursive or cuneiform script. Professor Prince is at times sorely exercised to explain the connexion between the ideas expressed by the same cuneiform character, but which do not seem to have much to do with one another. As a matter of fact, the connexion is due to the accidental coalescence in the cursive script of hieroglyphs which were originally distinct.

The third book on my list is the first volume of a most useful publication by Professor Fossey, who has just been appointed Oppert's successor at the Collège de France. He calls it a *Contribution au Dictionnaire Sumérien assyrien* (Paris: Leroux, 1905), but it really consists of an exhaustive list of the phonetic values and ideographic significations of Assyrian characters contained in the lexical tablets published by the British Museum or elsewhere since the appearance of the monumental work of Brünnow. The volume is beautifully printed, and is a pleasure to read. A study of it brings one fact into full relief: the most complete of the lexical tablets must belong to a very late age indeed—some of them, indeed, are dated in the reign of Artaxerxes,—and the compilers of them must have set out with the purpose of recording every possible value that at any time or in any document had been attached to an ideograph. Many of the meanings assigned to the ideographs rest upon pure misconceptions or upon that fancy for the rebus which played an equally prominent part in the use of the Egyptian hieroglyphs in the Roman age.

The Name of Adam.

I will conclude this somewhat technical series of reviews by drawing attention to one of the entries in Professor Fossey's work which ought to be of interest to Biblical scholars. According to the legends of Eridu—'the good city' near which the Babylonian garden of Eden was situated—the name of the first man was one which has hitherto been read Adapa. Several years ago I suggested that the name might really be Adamu, basing the suggestion on the fact that at Dilmun the character *pa* seems to have had the value of *mua*. Now my suggestion has been unexpectedly verified. One of the glosses published by Professor Fossey states that the character had the ideographic meaning of 'man,'—a fact already known to us from the early Babylonian texts,—and that with this meaning it possessed the phonetic value of *mu* in the Eme-TENA or 'language of the commonalty.' As one of the principles which governed the transcription of names and words in Sumerian was the selection of characters to express their sounds which also expressed or harmonized with their sense, the last syllable of a name like that of *Ada-mu*, the first man, would naturally be represented by an ideograph which not only had the phonetic value of *mu*, but also signified 'man.' Henceforward, therefore, we must transcribe the name of the first man of Babylonian tradition, not A-da-pa, but A-da-mu. Adamu has been found by M. Thureau Dangin used as a proper name in tablets from Tello, of the age of Sargon of Akkad (*Tablettes Chaldéennes inédites*, p. 7), and Professor Delitzsch quotes a bilingual text in which *Adam* is interpreted 'man.' It was, I believe, a word borrowed from Sumerian. In Sumerian *adam* signified

generically 'animal' and specifically 'man'; thus a list of slaves published by Dr. Scheil is dated in 'the year when Rim-Anum the king (conquered) the land of . . . bi and its inhabitants' (*a-dam-bi*).[1] In the table of the antediluvian kings of Babylon given by Berossus, 'Alorus of Babylon' takes the place of Adamu of Eridu, but it is significant that the third and fourth kings are Amelon, *i.e.* Amelu, 'the man,' of Pantibibla or Sippara, and Ammenon, *i.e.* Ummanu, 'the craftsman,' of Chaldæa, who correspond with the Biblical Enos, 'man,' and Cainan, 'smith.'

[1] *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, xx. p. 65. Dr. Pinches notices that in the bilingual story of the Creation we have in the Sumerian (line 9): *uru nu-dim a-dam nu-mun-ya*, 'a city was not built, a man was not made to stand upright.'

Gifts of Healing.

By the Rev. Percy Dearmer, M.A., London.

II.

The Healing Works of the Apostles.

The disciples, then, like their Master, did works of healing, and they did them in His name. One case of failure is mentioned; and Christ attributed the failure to their little faith. ('Why could not we cast it out? . . . Because of your little faith,' Mt $17^{19.20}$; cf. Mk 9^{23}, 'If thou canst! All things are possible to him that believeth.') The Twelve were expressly sent out with the double object of preaching the Kingdom and healing the sick (Lk 9^{2}; cf. Mt 10^{8}, and also 10^{1} where the description of their powers is made as wide as possible, 'unclean spirits . . . all manner of disease, and all manner of sickness'). St. Mark alone tells us that unction was the method of healing employed (6^{13}, 'and anointed with oil many that were sick, and healed them'). In the *Acts*, however, there is no mention of unction, though healing is described on twelve occasions (if we include the raising of Dorcas and of Eutychus), of which five refer to numbers of people (viz. the shadow of Peter, 5^{15}; Philip in Samaria, 8^{7} and 8^{13}; St. Paul's 'special miracles,' 19^{11}; and his works at Melita, 28^{9}. In two cases the healing was by Word (if we include the raising of Dorcas, 9^{40}; the other is the cripple at Lystra, 14^{10}); in two others the use of the name of Christ is mentioned (at the Gate Beautiful, 3^{6}; the maid with the spirit of divination, 16^{18}); in two others prayer and the laying on of hands (Ananias and Saul, 9^{10-19}; the father of Publius, 28^{8}); in the case of Eutychus we are told that St. Paul embraced him (20^{10}). In 5^{15} the people believed that the shadow of St. Peter healed the sick; in 19^{12} healing powers is transmitted from St. Paul by what a later age would have called relics—'unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them.' The case of the lame man at the Gate Beautiful is remarkable, because (in contrast with the cripple in 14^{9}, who 'had faith to be made whole') the patient had no expectation of recovery, and only looked to receive an alms ($3^{3.5}$), and St. Peter attributes the cure to his own faith, or to a collective faith in Christ ('by faith in his name hath his name made this man strong,' 3^{16}). With this may be compared the prayer that follows ($4^{29.30}$): 'Grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus.' Such was the disciples' own description of their works of spiritual healing.

In the Epistles of St. Paul the power of healing is definitely attributed to the Holy Spirit, and it is taken for granted that the gift of healing was possessed by some only, and not by all. ('And to another gifts of healings, in the one Spirit,' 1 Co 12^{9}; 'Have all gifts of healings?' 12^{30}; 'He therefore that supplieth to you the Spirit, and worketh miracles among you,' Gal 3^{5}.) It is especially remarkable that St. Paul recognizes a unity between spiritual, psychical, and physical things (*e.g.* 1 Th 5^{23}, 'May your spirit and soul and body be preserved entire'), and assumes the interaction of spiritual and physical power. He distinctly attributes bad physical effects to a faithless reception of the

Eucharist: 'For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep' (1 Co $11^{29.30}$). This belief that a Sacrament can affect the health of the body, which till lately was ignored or regarded as superstitious, is very simply explained by the two facts—(1) that the subliminal self controls the functions of the body, (2) that the subliminal self has remarkable powers of spiritual communication, and is readily influenced by spiritual power from without. The fact has always been borne witness to by the Words of Administration in the English Communion Service—'The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.'

Spiritual Healing in the Church.

The passage in *St. James* ($5^{14.15}$) leads us on to the question of spiritual healing in subsequent ages of the Church. 'Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.' We need not dwell upon the able efforts that have been made to explain these words away, since such attempts were due to a disbelief in what we know now to be true. St. James could hardly have made his description of healing by unction more definite; and his inclusion of the forgiveness of sins is only one more instance of that interaction between the spiritual and the material plane which we have already noticed, and which the Church has never ceased to proclaim in the doctrine of the resurrection of the body and in the use of Sacraments.

This order of St. James and the example of the Twelve in Mk 6^{13} could not but lead to the use of unction in the Church. Of the second century we know but little. Justin Martyr mentions gifts of healing (*Dial.* § 39) and exorcism (*Apol.* ii. 6; *Dial.* 3c. 76), but only the use of word and prayer is implied.

The blessing of oil at the time of the Eucharist is first mentioned in the *Canons of Hippolytus* (ed. Achelis, p. 56), c. 200 A.D.; but the reference to health is very vague, and the oil seems to have been merely one of the first-fruits that were offered. Tertullian in the year 211 gives an interesting case, the healing of the Emperor Septimius Severus: 'He sought out the Christian Proculus, surnamed Torpacion, the steward of Euhodias, and in gratitude for his having once cured him with oil (*per oleum*), he kept him in his palace till the day of his death' (*Ad Scapulam*, iv.). The earliest certain liturgical example occurs in the Sacramentary of Serapion, Bishop of Thmuis in Egypt in the middle of the fourth century, and a friend of Athanasius. In this we find that there was still (as there is in the N.T.) more than one method of healing, for Serapion mentions the drinking of water as well as unction; and the present ending to St. Mark's Gospel (all the more valuable for our purpose, because it represents the experience of the second and not the first century) refers to the laying hands on the sick (Mk 16^{18}). Serapion's form of blessing, which occurs after the communion of the people and thanksgiving, is as follows:—

'We bless through the Name of thy Only-begotten, Jesus Christ, these creatures. We name the Name of him who suffered, who was crucified, and rose again, and who sitteth on the right hand of the Uncreated, upon this water and this oil. Grant healing power upon these creatures, that every fever and every demon and every sickness may depart through the drinking and the anointing, and that the partaking of these creatures may be a healing medicine and a medicine of complete soundness in the Name of thy Only-begotten, Jesus Christ, through whom to thee are the glory and the strength in the Holy Spirit to all the ages of the ages. Amen.' (*J.T.S.* i. 108.)

But another part of Serapion's Sacramentary (*J.T.S.* i. 267) adds yet another medium of healing, for it gives, 'A Prayer for Oil of the sick, or for Bread, or for Water,' besides mentioning in detail many forms of sickness to be healed thereby (*e.g.* 'all fever,' 'every plague, every scourge, every smart, every pain, or stroke'). This use of bread as well as oil and water was not a mere local custom; for Bede, in his *Life of St. Cuthbert*, devotes three chapters (cap. 29–31) to holy oil, holy bread, and holy water as means of spiritual healing. (A trace of this seems to be preserved in the Eastern offices. The Russian *Trebuik*, or *Book of Needs*, orders the cruet for the oil at the anointing of the sick to be placed on a dish of wheat (ed. G. V. Shann, p. 83), and mentions the pouring of water or wine 'into the cruet of prayer-

unction' (p. 94). To return to the fourth century, the *Apostolic Constitutions*, a Syriac document of the latter half of that century, mentions both oil and water, and requires them to be blest either by the bishop or the presbyter: 'But, concerning water and oil, I, Matthias, make a constitution. Let the bishop bless the water or the oil. But if he be not there, let the presbyter bless it, the deacon standing by . . . but let him say thus. . . . Do thou now sanctify this water, and this oil, through Christ, in the name of him that offered or of her that offered, and give to these things a power of producing health and of driving away diseases, of putting to flight demons, of dispersing every snare, through Christ our Hope' (cap. 29; *Pitra Jur. Eccl. Græc. Hist. et Mon.* i. 62). These examples, coupled with a reference to the statement of Irenæus (*adv. Hær.* ii. 32), that healing and exorcism were common among the orthodox, will suffice as illustrations of the practice of the Primitive Church: similar contemporary evidence will be found in the *Verona Fragments* in the *Testamentam Domini*, as well as in several fourth-century accounts of healing by unction which are given in Pullar's *Anointing of the Sick*.

The Sacrament of Unction.

As time went on, unction became the official use of the Church, till in the twelfth century Peter Lombard started the idea that there were seven sacraments, and included unction as a sacrament (*Sentent.* lib. iv. 2; *P.L.* cxcii. 841, 842). But, meanwhile, a great change had taken place. In the first seven centuries, unction was used for therapeutic purposes (for instances, see Pullar, as above). But in the ninth century we find it being used for what is really the exactly opposite purpose, namely, as a preparation for death (*e.g.* Theodolph of Orleans, †818, *Capitulare*, *P.L.* cv. 220–222, reprinted in Pullar, *op. cit.* 397–405). This was due to the idea which grew up that the purpose of unction was the remission of sins; and henceforth, both in the East and West, this idea prevailed (the East following the West after about a hundred years), though the mention of bodily healing did not altogether disappear from the office books of either the East or the West. It would seem that only the Nestorians have been conservative enough to retain, as they do to this day, the form of consecration of both oil and water for the definite object of healing the sick (Denzinger, *Ritus Orient.* ed. 1863, i. 184, ii. 518), though even with them the custom of thus actually anointing the sick seems to have fallen into desuetude since the eighteenth century (Pullar, *op. cit.* 140–146).

Thus we see that in the Middle Ages the primitive method of spiritual healing was diverted from its original use: the healing unction of the first seven centuries became the sacramental prayer-oil for the absolution of the soul in preparation for death, and the spiritual was divorced from the physical plane—'thy sins be forgiven thee' took the place of 'rise and walk.' This was probably due to the rise of scholastic theology rather than to a loss of faith in spiritual healing; for the lives of the saints are full of miraculous cures, after as well as before the eighth century, and in popular practice the sick resorted to relics and holy places, where no doubt their faith often made them whole.

At the Reformation in England, an attempt was made in the first Prayer Book of Edward VI. to restore unction to something like its primitive purpose, in the following beautiful and reasonable form, in which, however, the mediæval idea of forgiveness retains a prominent if secondary place:—

'*If the sick person desires to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus:*

'As with this visible oil thy body outwardly is anointed: so our heavenly Father, almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him, and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins, and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: who by his death hath overcome

the Prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.'

But the swing of the pendulum was too violent, and the form disappeared in 1552, though prayers for recovery are of course still retained in the service for the Visitation of the Sick. Unction lingered here and there in the Anglican Communion in the seventeenth century, and a form of consecrating and administering oil was published in the Non-juring *Communion Office* of 1718, with the note: 'It is not here administered by way of *extreme unction*, but in order to recovery,' and was repeated in the Non-juring Bishop T. Deacon's *Compleat Collection* of 1743; unction was also used among the Scottish Episcopalians, and there is a MS. form on the fly-leaf of a Prayer Book of Bishop Jolly of Moray, who died as late as 1832. In England the service for touching for the King's Evil was bound up with some editions of the Prayer Book from the reign of Charles I. till 1719: the king laid his hands on the patients, but oil was not used. The present 72nd Canon (Code of 1603) requires the minister to obtain Episcopal licence before exorcising 'by fasting and prayer.' Meanwhile the Roman and Eastern forms for unction retain prayers for the healing of the body, as well as for the remission of sins, though belief in the healing can hardly be said to have recovered from the modest position which it assumed under mediæval scholasticism. The following extracts from the present Eastern and Roman offices may be taken as fairly representative:—

The *Russian* service is very long and elaborate, and is conducted by seven priests: an English translation will be found in the *Book of Needs* (tr. G. V. Shann). At the consecration the priest says: 'O Lord, who through thy mercy and compassions healest the infirmities of our souls and bodies; do thou thyself, O Master, sanctify this oil, that it may be to them that are anointed therewith for healing, and for the removal of every passion, of defilement of flesh and spirit, and of every ill.' At the actual anointing he says: 'Do thou heal thy servant *N* from the bodily and spiritual weakness that presseth upon him, and quicken him by the grace of thy Christ.'

From the *Roman* service: '*Ad oculos*. Per istam sanctam unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum deliquisti. Amen. *Ad aures*,' etc. etc. 'Cura, quæsumus, Redèmptor noster, gratia sancti Spiritus languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia.' The form, in fact, represents the transitional view of the ninth century, when the idea of remission was combined with that of healing. The Tridentine decree (1551), on the other hand, shows how the mediæval view has almost ousted the belief in healing, *e.g.* cap. 2, 'Res etenenim hæc gratia est Spiritus sancti; cujus unctio delicta, si qua sint adhuc expianda, ac peccati reliquias abstergit; et ægroti animam alleviat, et confirmat, magnam in eo divinæ misericordiæ fiduciam excitando; qua infirmus sublevatus et morbi incommoda, ac labores levius fert; et tentationibus dæmonis, calcaneo insidiantis, facilius resistit; et sanitatem corporis interdum, ubi saluti animæ expedierit, consequitur.' We are here a long way from St. James. But we are still further in a Danish form of 1513 (*Manuale Curatorum sec. usum eccl. Roskildensis*; ed. J. Freisen, Paderborn, 1898, p. 26): 'De sacra unctione est notandum quod infirmo amministrari non debet nisi de vita desperatur, quia cura maxima debetur sacro oleo.'

Little need be added, except the remark that the belief in spiritual healing has persisted, although unction came to be used in a way which is called in the Thirty-Nine Articles a 'corrupt following of the Apostles.' Among Roman Catholics Lourdes stands out as a salient instance; in Russia, Father John of Cronstadt is famous for his 'miracles.' In Protestant Christendom there have been considerable faith-healing movements during the last century, both in America and in England. Dr. Schofield (*Force of Mind*, 157–160) mentions, in addition to the 'Christian Science' movement with about a million adherents, one single faith-healer in New Jersey with 15,000 patients in one week, and a conference in London a few years ago of 2000 faith-healers, representing even then 150 different centres in England. The recent rapid growth of various forms of spiritual healing amongst educated persons is known to everybody. The practice is likely to continue growing, and to exercise great influence both upon doctors and upon the clergy, now that it is receiving support from psychological and physiological science; and

it certainly can find ample justification in the history of Christendom.[1]

[1] For further study the following works may be recommended:—W. James, *Principles of Psychology*, and *Varieties of Religious Experience*; F. W. H. Myers' great work on *Human Personality*; F. W. Pullar, *Anointing of the Sick in Scripture and Tradition*. Liturgical books—*Canons of Hippolytus* (Achelis); *Testamentum Domini* (Cooper and Maclean); *Apostolic Constitutions* (Wordsworth); *Serapion* (Wordsworth); *Book of Needs* (Shann); *Rituale Romanum*; *Manuale eccl. Sarisburiensis*, etc. From the medical point of view—A. T. Schofield, *The Force of Mind, or the Mental Factor in Medicine*; many articles by Bramwell and others in the *Proceedings, Society for Psychical Research* (also *Mind-Cure, Faith-Cure, and the Miracles of Lourdes*, by A. T. Myers in vol. ix.); Hack Tuke, *Influence of Mind upon the Body*; see alse *Annales Médico-Psychologiques, Revue Philosophique, Revue de l'Hypnotisme, Bulletins de la Société de Psychologie Physiologique*, and other foreign reviews, etc. There is a vast amount of popular literature on the subject, mostly American, of very varying merit, among which Mrs. Eddy's curious book must be mentioned for its enormous circulation; the much-read works of Jay Hudson, Dresser, and Trine are good examples of this American literature. Dr. Schofield gives a list of over two hundred scientific books bearing on the subject of mental therapeutics in the *Force of Mind*.

At the Literary Table.

THE SCIENCE OF SOCIOLOGY.

Sociological Papers. Vol. ii. (*Macmillan.* 10s. 6d.)

What is Sociology? In the second year's *Proceedings of the Sociological Society* are included papers on 'Eugenics,' 'Civics,' 'The School' (primary and secondary, provided and non-provided, English and German and American), 'The Influence of Magic,' 'Ethics,' 'The Philosophy of History,' and 'A Classification of Knowledges.' It is true that all these things are dealt with and discussed in their social aspect, but their social aspect seems to be all the aspect that most of them have. It does not seem, therefore, that we have yet discovered a definition of Sociology. We do not yet know what to take in and what to leave out. And one of the best of many services which the new Sociological Society will render is to make the discovery for us.

But this can be done only by actual experiment. Before any subject of study can be excluded from Sociology, it must be tried within it. As we say, there is a social aspect to everything. Even man's *in*humanity to man, when discussed at an annual meeting, suggests its social opposite, and encourages it. It is therefore utterly unscientific to complain that the volume of *Proceedings* is too miscellaneous. This second volume is not so miscellaneous as the first was. In course of the years the Society will have made its selection of topics, and we shall know what Sociology is.

Meantime each topic will be taken by the average reader apart by itself. One will occupy his time in the study of Mr. Francis Galton's 'Eugenics.' Eugenics is the science of being well born—not highly born, you observe, but healthily; and he will shake his head over Mr. Galton's drastic proposals in the way of restricting marriage to those whom he would count fit to be married. Another will spend his time upon Professor Patrick Geddes's 'Civics,' a topic which has been carried over from the last volume. For our part, we have found Dr. Westermarck's 'Influence of Magic on Social Relationships' of most interest. Its scientific value is probably not less than that of any of the other papers, and its literary grace is more.

THE HISTORY OF THE REFORMATION.

A History of the Reformation. By Thomas M. Lindsay, M.A., D.D., Principal of the United Free Church College, Glasgow. In two volumes. Vol. I. The Reformation in Germany. (*T. & T. Clark.* 12s.)

There are no books more difficult to review than histories. There are no histories more difficult to review than histories of the Reformation. There is no history of the Reformation that ever was written more difficult to review than Principal Lindsay's.

For reviewing is a very different thing from reading. The reading of a book and the reviewing of it may both be the occasion of enjoyment. But the enjoyment of the reading is most when the book is best, of the reviewing when the book is worst.

At least it used to be so. It used to be so undoubtedly in the great days of the 'slating' reviewer. These days are gone, and they have carried other wicked inventions away with them. But even to-day, when we bear bad poets and worse theologians gladly, there is little enjoyment left for the reviewer when he can find nothing else to say about a book but that it is just as good as it could be.

Principal Lindsay's *History of the Reformation in Germany* is just as good as it could be. It is just as good as he himself could make it. It is probably better than any other living historian could have made it. For Dr. Lindsay is a genius at history, and the Reformation is his subject. He is as if he had lived through it. And he is more. He can look back upon it more dispassionately; he can see it better as a whole; he can search out its causes; he can lay bare the motives of the men who had their part in it.

There is probably no man living, we say, who could have written a history of the Reformation and given the reader so much pure enjoyment as this book will give him. And now we say we doubt if it ever was done, or could have been done, by any of those who are dead. For it is only quite recently, it is only within the last ten years, that Protestants have come near enough to Catholics to understand them, that any Protestant has found himself in a sufficiently sympathetic atmosphere to write the history of the Reformation in Europe without prejudice. Principal Lindsay has himself done much to create this atmosphere. By this history he will do much more.

And yet he has nothing in him of the easy-going indifference of our modern pseudo-scientific litterateurs. He appreciates (as only a spiritually-minded man, and a man who has gone through this struggle, can appreciate) the principles which moved the hearts of those men whom God raised up to be the deliverers of His imprisoned Church. He can appreciate the men who, in the pursuit of these principles, did not hesitate to lay down their lives, or, harder still, to carry them into banishment and derision. And on the other side also, he can appreciate the men whose hearts were torn with the conflict of duties; who heard no voice saying to them, 'This is the way, walk ye in it'; who could never be called either good Protestants or good Catholics, but can now at least be called good men—he can appreciate Erasmus and Sir Thomas More. But, as we have already hinted, his greatest merit is that, with all his throbbing sympathy with the Protestant Reformation and the leaders of it, he can appreciate the men who obstructed it most resolutely; he can appreciate John Eck, and he can at least understand John Tetzel.

Perhaps the most original part of this volume is Book I., which is entitled 'On the Eve of the Reformation.' It is certainly the most necessary part. For the history of the Reformation has often been written as if it were the history of an earthquake, with causes, no doubt, somewhere in the bosom of the earth, but too obscure or too insignificant to be worth investigating. This makes Book I. also the most difficult part of the volume, and we should not have been surprised had Dr. Lindsay halted a little. But it is not so. He gets into his stride at once. The story of the conditions which preceded and prepared for the Reformation is not less enjoyable than the more familiar story which follows it, but it is a more evident contribution to our knowledge of history and of religion.

THE LARGER CAMBRIDGE SEPTUAGINT.

THE OLD TESTAMENT IN GREEK. Edited by Alan England Brooke, B.D., Fellow and Dean of King's College, and Norman McLean, M.A., Fellow of Christ's College, University Lecturer in Aramaic. (*Cambridge Press.* 7s. 6d. net.)

The issue of the first part of the Larger Cambridge Septuagint is an event of first-rate importance in the history of the Bible. The prospectus which accompanies it reminds us that in the *Cambridge University Reporter* for March 13, 1883, the announcement was made that 'The Syndics of the University Press have undertaken an edition of the Septuagint and Apocrypha with an ample *apparatus criticus*, intended to provide materials for the critical determination of the text.' That the scheme would take many years for its accomplishment was foreseen, and a resolution was formed that a handy edition of the Septuagint should be prepared and published in the interval. The editorship of this handy edition was entrusted to Professor Swete, whose *Old Testament in Greek* was in due course published in three convenient volumes, and is now recognized as the standard edition of the LXX in all countries. The pre-

paration of the larger work was, in the year 1895, entrusted to Mr. A. E. Brooke and Mr. N. McLean. The first part of it, just issued, covers the Book of Genesis.

The editors having determined, like Dr. Swete, to follow the Vatican MS. wherever extant, have reprinted the text of Dr. Swete's manual edition with a few alterations. Where the Vatican fails them, they have followed Dr. Swete to the Alexandrian or another uncial MS. The novelty of their work is in the notes. These are of three kinds: (1) notes immediately below the text, containing the itacisms and small errors of the principal MS. used, and (after chapter xx.) all readings of the principal MS. not adopted in the text; (2) variants of all extant uncial MSS and of thirty cursive MSS, selected as representative of the chief ancient versions, and of the writings of Philo, Josephus, and the most important of the early Christian writers; (3) the hexaplaric matter found in the margins of the MSS quoted continuously, and of the Syro-hexaplar version. The great body of the notes are found, of course, in the second division. They occupy, on an average, slightly more than the half of every page.

The last statement will give the student who has not yet seen the book some idea of the difference between it and Swete. It may also give him some idea of the titanic labour which has been undertaken by the two heroic editors. It is quite certain that even this first instalment, though it is so small a portion of the whole, will compel the admiration of the world for the scholarship of England and of Cambridge.

ARISTOTLE'S ETHICS.

ARISTOTLE'S THEORY OF CONDUCT. By Thomas Marshall, M.A. (*Fisher Unwin.* 21s. net.)

For whom has Mr. Marshall written his book? It does not much matter. The scholar who is familiar with Aristotle will read it; the student who has still to gain his familiarity will be wise to begin with it. Mr. Marshall denies that it is a popular book. He denies that any exposition of Aristotle's Ethics can be popular. But there are some men who compass the impossible unconsciously. And if this book is not popular, then we have come to use the word 'popular' with an utterly wrong and mischievous meaning.

Mr. Marshall has not given us another edition of Aristotle's Ethics with notes. We have just had Professor Burnet's edition with notes, and there is no room for another yet. Nor has he given us another translation simply. He has turned Aristotle into modern English and made him intelligible to the average educated Englishman. And how has he done it? Sometimes by translation, sometimes by paraphrase, and sometimes by still freer comment. Then how are we sure that it is Aristotle we are reading and not Mr. Marshall? We cannot be quite sure unless we read Greek. If we do, we shall find the Greek always at the bottom of the page. If we do not, we must put our trust in Mr. Marshall.

Here is a specimen of the paraphrase: 'Stinginess and extravagance contrast at all points with this: the fault of the niggardly man is giving too little and getting too much; the extravagant man is just the opposite, but his characteristic efforts are not commonly conjoined—at least for long: it is not easy to be perpetually giving unless he looks after his income. A private fortune is soon run through in such circumstances, and it is only of private persons and limited fortunes that we are thinking when we use the words "stingy" and "extravagant." Despots and others with practically unlimited means at command, must be criticized from a different point of view. The spendthrift is a better man by far than the niggard; his faults are on the right side, and they are remediable: age and want will bring him to his senses. But age and want only increase the original defects of the penurious man, who is practically incurable. Moreover, there is much to admire in a free-handed, generous disposition: the man is perhaps foolish, but he is not unamiable.'

Here, again, is a specimen of Mr. Marshall's commentary. It gives us the practical Aristotle and his relation to the practical Kant as clearly as anything we could quote:—

'The following illustration may serve to illustrate the steps which lead to moral conduct. I am walking in the country, and I am made aware by my senses of various external objects—a thunder shower, and, at different distances, a tree, a shed, and a house. As the result of previous experience I wish to take shelter: this is the orectic or appetitive side of my action. I proceed to deliberate whether I shall go 50 yards to the tree, 100 yards to the shed or 500 yards to the house: this is a question of practical intelligence involving

several *pros* and *cons*. As the result of deliberation I arrive at myself as the cause of motion, and seeing no other way of giving effect to my intention, I determine to run, attracted by the shelter which seems most desirable. This is moral choice, which Aristotle says has a great deal to do with good conduct, and is a greater test of my disposition than the act of taking shelter itself. But then the act itself requires to be judged. I may leave the shelter before it has ceased raining and get wet, or I may outstay the shower and be late for dinner. I ought to remain just the right time—the exact quantitative difference between precipitation and delay, this difference being that which makes my action good. Upon whether I stay the right time will depend the question whether I shall be praised or blamed, and this again will depend upon the kind of people I am living with. If I am in a society of hardy men living an outdoor life, accustomed to exposure and caring for punctuality, they will blame me for being late with no better excuse than the desire to avoid a wetting; but with people of different habits, I should be praised for taking every precaution to avoid cold.

'The process of choice is therefore one thing, and the value of the act done in pursuance of it another thing. The moral goodness or badness of what is done on the dictation of choice is not determined by choice itself or by its intellectual constituent, practical reason; it is fixed by custom, by the approval or disapproval of the society in which the agent lives. Aristotle's ethical imperative is therefore, "Do as others would wish you to do"; Kant's is, "Do as you would wish others to do." In the long-run there is, perhaps, not much difference, but the Aristotelian rule seems the more social way of putting it, and more free from the imputation of the heresy of making oneself the measure of things.'

Notes on Books.

'The highest aim of education, whether this aim includes all lower aims or not, is the formation of character.' These are the first words of *A New Interpretation of Herbart's Psychology*, by John Davidson, M.A., D.Phil. (Blackwood; 5s. net). And if you agree to that statement, Dr. Davidson will next ask you to admit that Herbart's theory of education is the best yet devised for the formation of character. Nor can you well deny it, since it has been so proved in practice, and is admitted by the strongest opponents of Herbart's psychology. As Dr. Hayward, in his *Critics of Herbartianism*, says: 'A system of education must be judged by its fruits'; and it is admitted all round that Herbart's system has stood that test.

The difficulty is with the psychology of Herbart's system. For this successful system of Herbart is founded on the belief that character is the result of knowledge, that in order to do better we must simply know more. And so ethics depends on circumstances rather than on self, and the path to moral perfection is to get into a good environment rather than to make a good choice or a series of good choices.

The believers in Herbart's theory of education have generally repudiated his psychology. Dr. Davidson believes in his psychology also. He has written this book to explain and establish it. His defence is that Herbart's psychology has by mistake been traced to the philosophy of Kant. It really comes from Leibnitz.

The Two Hundredth and Fiftieth Anniversary of Jewish Settlement in America was celebrated in the end of 1905. The special thanksgiving day was 30th November, upon which day a great meeting was held in Carnegie Hall, New York City, while commemoratory religious services were also held on the Saturday and Sunday preceding. The celebration was not confined to New York; nor is its influence to be allowed to pass with the immediate occasion. A great popular History of the Jews in the United States is to be written and published; and a volume has already been issued containing the *Proceedings* on Thanksgiving Day. We do not know if the volume is on sale. If it is, it may be had through Messrs. Wesley in London. It is interesting even outwardly, for the binding is wholly new to our experience; and the addresses and messages which it contains are surpassed in interest only by its hymns and prayers.

The second series of Dr. Maclaren's *Expositions of Holy Scripture* begins with St. Mark's Gospel, chapters i. to viii. (Hodder & Stoughton; 7s. 6d.). St. Mark is the earliest, and he is supposed to be the easiest, of the Evangelists. Expositors begin with him. But few have won a reputation off the Second Gospel. Its terseness, its vividness, its

multitudinous rush of incident, keep the expositor admiring and panting, and make his efforts at exposition look like mere verbal expansion. If Dr. Maclaren were not a prince among expositors, he would have been glad to put the whole of St. Mark into one volume and get out of it.

The editor of the *Century Bible*, if he has the heart of an editor, and we think he has, must have rejoiced with exceeding great joy when Dr. Driver agreed to write one of the volumes on the Minor Prophets. And now we rejoice with him. Several of the Minor Prophets have already been well done separately, by Dr. A. B. Davidson, by Dr. Cheyne, and by Dr. Driver himself; and once at least they have been done together in English, by Dr. G. A. Smith. All these the student of the Prophets has beside him. But now he will place Dr. Driver's little book nearest his hand as he works. For he will soon find that by means of it he gets at the Prophets' meaning as surely and as directly as in any other commentary, and with the least possible time and labour spent. We have sometimes felt that the smallness of these volumes makes satisfactory comment impossible. We have no such feeling here. Everything seems to be said that need be said. And yet Dr. Driver has covered every part of a commentator's duty. He has given sufficient information regarding the customs of the Prophets' day; he has explained the meaning of the Prophets' language; and, most important of all, he has explained the language of the Revised Version. For the Revised Version is the text made use of. And on that we have a word to say.

Deissmann and Moulton have clearly declared that the Revised Version of the New Testament will not do. For when the Revised Version was made it was not known that the language of the New Testament is the language of the common people. And now Dr. Driver shows just as clearly that the Revised Version of the Old Testament will not stand. The Revisers were not thoroughly familiar with the ancient life of Israel; they were not always master of the Hebrew language; and worst of all, they often allowed the English of the Authorized Version to mislead them (Jack; 2s. 6d. net).

To Mr. Kelly's Library of Missionary Biography there has been added a life of *David Hill* (1s. net), by the Rev. W. T. A. Barber, D.D., Headmaster of the Leys School. The subject and author are well matched. There is another biography of David Hill this month. There is room for both.

The Bishop of London has written the Preface to a volume of sermons by the late W. Allen Whitworth, Vicar of All Saints, Margaret Street. The sermons were preached on special occasions. Their title is *Christian Thought on Present-Day Questions* (Macmillan; 4s. 6d. net). The Bishop of London emphasizes the courage of the preacher, his courage being visible in the topics he chose, as well as in the way he handled them. The topics are partly philosophical—'The Supernatural in Man,' 'The Immanence of God'; partly social—'The Law of the Wager,' 'The State and its Children.' But courage in the pulpit depends upon what the congregation is. We can take the Bishop of London's word for it; we cannot tell from the sermons themselves. The editor of the volume says a more striking thing than the Bishop of London. He says that Mr. Whitworth was original. He quotes Mr. Whitworth himself as saying, 'Throughout my life, I have owed little or nothing to other men's thoughts.' The sermons tell us that that is true, and the originality is the more remarkable that it is an orthodox originality. The sermon on 'The Paradox of the Holy Trinity' does not say much, but a grain of originality when it is orthodox is worth a pound of commonplace. Or take the very first sermon. The text is Eph 3^{18}, 'That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height.' We know only three dimensions on earth, but here are four; and the power of the sermon lies in that.

The essay-sermon or sermon-essay is in high favour at present. The Rev. Frank Johnson is a master of it. His *Faith and Vision* (Melrose; 2s. net) is sure of a wide circulation. And wherever it goes it will do good, for in these essay-sermons there is the strength of the sermon as well as the charm of the essay.

Is Monotheism or Polytheism the earlier form of worship? Are the polytheists of to-day on their way towards a higher faith, or are they on their way from it? In other words, is evolution always from the lower to the higher, and does it sweep

religion along with everything else into its net? Dr. F. B. Jevons has published a volume of lectures on *Religion in Evolution* (Methuen; 3s. 6d. net), and in the very first lecture he answers that question. He goes to Australia, of course, for the answer. And that shows both his wisdom and his boldness. For it is from the Australian blacks that the arguments against a primitive monotheism have been most confidently derived. Dr. Jevons holds that the Australian blacks were not then sufficiently known. With the three great books upon them now before us—Spencer and Gillen's two and Howitt's one—we are bound, Dr. Jevons holds, to come to the conclusion that the tribes of Australia have declined from an earlier monotheism. And what is true of the Australians he finds confirmed by the Africans.

Dr. Jevons starts his lectures at the very circumference of religion; he ends them at its very centre. Is the religion of the Australian blacks worth calling religion? If it is, it is the very beginning. The end is God is love, and he that dwelleth in love dwelleth in God, and God in him.

The new edition of Miss Hellier's *How David Hill followed Christ* is a new edition indeed. It is illustrated, enlarged, entirely reprinted, and carefully revised; and it comes out under a new title, *Life of David Hill* (Morgan & Scott; 2s. 6d. net). It is right to claim that this biography of David Hill of China is to be ranked with the great missionary biographies, Brainerd, Henry Martyn, and Mackay.

In response to some inquiries, let us say that Mr. Macdonald's volume on *Wesley's Revision of the Shorter Catechism* is now published by Mr. G. A. Morton, 42 George Street, Edinburgh (2s. 6d. net). It is also now furnished with an excellent index of subjects. In saying this, let us add that in the everlasting controversy between the Calvinist and the Arminian, this volume should play an important part. For nowhere else can the difference between the two be more swiftly got at or more surely held.

The Gospel of the Rejection (Murray; 5s. net)—which Gospel is that? It is St. John's Gospel. St. John's Gospel, says the Rev. Wilfrid Richmond, is from the beginning a record of rejection. 'He came unto his own, and his own received him not,' is the summary of its subject. He was rejected at Jerusalem, and when He was rejected at Jerusalem He withdrew to Galilee—a sorrowful withdrawal, as St. Paul afterwards sorrowfully withdrew from the Jews to the Gentiles. The first three Gospels are the Galilean Gospels. And so St. John and the three fit into one another. And before you reject the Fourth Gospel as unhistorical, you should read Mr. Richmond's book, which he has written for the very purpose of showing that the combination of St. John's story with the story of the Three makes the story of the ministry of Jesus Christ an intelligible whole.

Dr. Inge continues his studies in Mysticism. He has now published *Studies of English Mystics* (Murray; 6s. net). Has he discovered yet what Mysticism is? He is certainly not dogmatic yet. This is what we like him for. He is a learner, a learner along with us. Mysticism is the most dogmatic thing in the world; but the writer on Mysticism who is dogmatic knows nothing about it. Still, Dr. Inge has discovered what Mysticism is. After quoting a definition by Mr. Frank Granger, he says: 'I have troubled you with no definitions of Mysticism. But when you have heard what the authorities whom I have selected have to say for themselves, I hope and think that you will conclude that the shortest definition which has ever been suggested is also one of the best. Mysticism is the love of God.'

The chapters of the book were first delivered as lectures in St. Margaret's Church, Westminster. This gives them popularity. And as Dr. Inge can never be shallow, their popularity is a good grace. The English mystics dealt with are the author of the *Ancren Riwle*, Julian of Norwich, Walter Hylton, William Law, Wordsworth, and Browning. Dr. Inge throws himself with most joy into the lecture on Julian, but the lecture on Browning reveals his insight most mightily. He believes in the English mystics. He thinks that we have passed them by too long. He thinks they are as mystical as any German or Spanish mystic, and more sane and sensible.

Professor Hume Brown has written a short history of *George Buchanan and his Times* (1s. net); and the publishers, Messrs. Oliphant, Anderson &

Ferrier, in view of the coming celebration, have made a most attractive book of it, binding it in white and green and gold.

Spiritually Fit (Oliphant, Anderson & Ferrier) is an excellent arresting title for a volume of sermons to young men. We suppose they are sermons. The writer is the Rev. Albert G. Mackinnon of the United Free Church in Lochmaben. But sermons, even sermons to young men, are not always so 'muscular' nor so modern. At the top of p. 111, for instance, we read, 'Now, what is it to "be saved"? It means to be *spiritually fit*. Indeed, perhaps the latter term will bring out more clearly the true meaning of the former.' So, instead of the old—must we call it old-fashioned?—question, Are you saved? the evangelist approaches the young man on the way to the football field and asks if he is *fit*. He will at least be listened to for a moment. If Mr. Mackinnon only could be listened to, listened to right through the whole history of a young man's spiritual fitness, as he describes it in this book!

'Please, tell us a story.' Do not say you cannot. Get Laura Ella Cragin's *Kindergarten Bible Stories* (Revell; 3s. 6d. net). There are fifty-six of them. And they are all taken from the best storehouse of children's stories in the world, the Bible.

There is probably not a single scholar now in this country who could write such a book as has been written by the Rev. John Howard Raven, D.D., Professor of Old Testament Languages and Exegesis in the Theological Seminary of the Reformed Church in America at New Brunswick, N.J. It is entitled *Old Testament Introduction, General and Special* (Revell; 6s. net). To begin with, it defends the Mosaic authorship of the Pentateuch without letting go, so far as we can find, a single chapter, a single verse, or a single word. Is there any other scholar, even in America, who can do this, since Professor Green of Princeton died? As with the Pentateuch, so with every book of the Old Testament. The traditional view is defended without a single concession. Dr. Raven's method is to state the views of the critics, and then answer them. He knows his subject. He can distinguish between advanced, moderate, and conservative critics. But he answers them all. He tracks their steps from Genesis to Malachi, and with his merciless 'Answer' endeavours to obliterate their footprints.

The Rev. William Day Crockett, A.M., Professor of English Literature in the State Normal School, Mansfield, Pa., has published *A Harmony of the Books of Samuel, Kings, and Chronicles* (Revell; 5s. net). He had long wanted to study the Bible. But a hundred other volumes were for ever claiming his attention. At last he set them all aside and began a Harmony of the Four Gospels. After the first two hours' work he took a long walk. The thought came to him, 'A thousand men have done this before, why not find an unploughed field?' Then he began this volume.

He says that, 'So far as it has been possible to learn, the present work is the only one of its kind.' So he has never heard of Canon Girdlestone's *Deuterographs*, although it is published by the Clarendon Press, and so lately as 1894, and although he and Canon Girdlestone sail in precisely the same boat of immaculate traditional orthodoxy. On the whole, Girdlestone is the better scholar. But Professor Crockett has the advantage in that he prints the whole narrative of Samuel, Kings, and Chronicles, while Canon Girdlestone prints only the passages that are parallel. In beauty of workmanship there is little to choose between them. Both are just as good as they need be.

The title, *Essay on Man* (Sonnenschein; 3s. 6d.), since the book is not a new edition of Pope, but ordinary, and sometimes rather dull, prose writing, is too audacious. Perhaps the author himself (the Rev. W. T. Nicholson, B.A., Vicar of Egham) has nothing to do with it. For on the title-page of the book, the title is simply *Man*, to which there is added a sub-title, 'Problems Ancient and Modern relating to Man, with Guesses at Solutions.' And if the title seems still a little large, let us hasten to add that Mr. Nicholson does his best to make it good. For he has something to say upon a vast number of the things which concern man, from the Ubiquity of the Devil to the Boer War.

Light on the Problems of Life is the title which has been given to a volume of 'Suggestive Thoughts gleaned from the Teaching of the Rev. Basil Wilberforce, D.D., Archdeacon of Westminster' (Stock; 3s. 6d.).

The Rev. G. H. S. Walpole, D.D., Rector of Lambeth, has published a sequel to his *Vital Religion*, and called it *Personality and Power, or the Secret of Real Influence* (Elliot Stock). Did the rector of Lambeth preach the book? How some of us wish *we* could! But we are hindered by the weak brother—weak, not in faith, but in knowledge, or rather in the will to think. Not even in Lambeth could these chapters be preached, for the weak brother is plentifully found even in Lambeth. So Dr. Walpole must reach his audience by selection from the wider congregation of the world. To them he will preach that power lies not in circumstances, not in advantages or the possession of gifts, but in personality; and that the supreme purpose of life is to develop personality. Dr. Walpole is bold enough to put his purpose into the words of 'John Inglesant'—'To exalt the unpopular doctrine that the end of existence is not the good of one's neighbour, but one's own culture.'

Professor Albion W. Small, who is also Head of the Department of Sociology in the University of Chicago, has published a *General Sociology* (Fisher Unwin; 25s.). For a time the title is resented. The book does not seem to be a General Sociology. After the first hundred pages, Dr. Small reaches Herbert Spencer, and criticizes his place in Sociology. From Spencer he passes to Schäffle, from Schäffle to Ratzenhofer. When he has left Ratzenhofer, he has already written 400 pages, or more than half the book.

But from that point Dr. Small proceeds to justify his title, and we become well content with it.

The criticism, then, must be made that too much space is occupied with the history of sociology, and in the history of sociology too much is occupied with the three names Spencer, Schäffle, and Ratzenhofer. But even of that criticism the edge may be turned, for the book is a students' manual, and the biographical has been proved to be the best method of historical education. The preliminary sketch of the history of sociology is well done, but it is not easy to retain vivid impressions from it, simply because the interest is not captured. The moment Dr. Small gets alongside Herbert Spencer, the reader feels a new quickening, which seems partly around and partly within him, as if the winds of spring had begun to blow and the buds to burst, and the bare cold winter had been left behind. Dr. Small and his student are both fully awake and at their very best in the long section dealing with Ratzenhofer.

It is, however, we say again, the last half of the book that vindicates its title. We wish that that half could be published separately. Its fulness and clearness combine to make it an excellent handbook for the beginner in this difficult but imperative study.

The least in bulk but not in value of all the volumes of Messrs. Williams & Norgate's Foreign Theological Library is Herrmann's *Communion of the Christian with God*—the least in bulk, but the best studied of them all. A new edition was due. It has come in the Crown Theological Library (5s.). It is revised throughout, and enlarged and altered in accordance with the fourth German edition of 1903.

Professor George Henslow, M.A., F.L.S., has written a book on *The Spiritual Teaching of Christ's Life* (Williams & Norgate; 5s. net). It is another Life of Christ, and the author is quite right not to apologize for it. It is the business of every man to write a Life of Christ, if not with pen and ink, then on the fleshy tables of his heart. But with pen and ink if he can, if he has seen Christ for himself and can say what he has seen. The title of the book shows that it is not an ordinary Life of Christ, however. It is the spiritual teaching of Christ's life. Professor Henslow is not hampered by the outward order of events. He can follow where his heart goes.

The most important thing in the book is the way in which great spiritual words rise up in front of the author—words like Communion, Death, Reward, Salvation. We should have preferred if he had dealt with these words exclusively, and dealt with them thoroughly. There is nothing we are more in need of than a fresh investigation of such terms.

Contributions and Comments.

'Some Dogmas of Religion.'

In the courteous notice of *Some Dogmas of Religion* in the April number of The Expository Times, it is said of me, 'The Dogmas of Christianity which he discusses in his book are Immortality, the Freedom of the Will, and the Omnipotence and Goodness of God. Does he believe in them? He does not believe in one of them.' But I do believe in Immortality. I have stated this in Section 60, and again in Section 85, of the book discussed; and in my *Studies in Hegelian Cosmology* (chap. ii.) I have endeavoured to give positive reasons for my belief.

J. Ellis McTaggart.

Trinity College, Cambridge.

The Masai and their Traditions.

I have waited until the articles by Professor Cameron on the 'Primitive Traditions of the Masai' were completed before writing the following. I resided in a place but a few miles from Mochi, where Captain Merker made his Masai collections, from 1889 onwards until a year ago, and many of the Masai of that district are known to me personally. I have also had the privilege of instructing, preparatory to baptism, some twenty adults of that tribe, and had something to do with the training of two or three of them with a view to their becoming teachers, and have heard many of their yarns. Yet anything in the least like what Captain Merker has got from them was never so much as hinted at; and after I heard of what had been stated by that gentleman, I questioned the most intelligent of those I have had to do with, and could get no corroboration of his discoveries.

In my own mind there is no doubt whatever but that Captain Merker has been led astray, and that what he has heard is the result of the work of modern Christian missions. His informants may not have intentionally misled him, but may have got what they handed on to him from others; but the ordinary African takes such delight in telling you what he sees is giving you pleasure, that the temptation to weave into what may have been originally a purely native story something that had been heard from a European teacher would, I think, to many prove irresistible.

I should add that Mr. A. C. Hollis, whose book, *The Masai: Language and Folklore*, published last year by the Clarendon Press, is quite the best book in the English language dealing with that people, is exactly of my opinion. When I saw him in Mombasa a few months ago, he told me that a Masai boy in his employ assured him that the Masai from whom Captain Merker got much of his information was for some years, during the Masai famine, connected with a Roman Catholic Mission in the neighbourhood, as indeed were many others, besides those who came under instruction in the Church Missionary Society's station in Taveta.

Albert R. Steggall.

The Two Disciples.

There is an interesting discussion, as to the companion of Cleopas, in *Christian Orthodoxy reconciled with the Conclusions of Modern Biblical Learning*, by J. W. Donaldson, who was one of our few real scholars in the middle of the nineteenth century. His conclusion is that Cleopas' companion was his son James, and that it is this appearance which St. Paul refers to in 1 Co 15^{7} (St. Paul's *order* having perhaps got dislocated).

J. H. Burn.

Ballater.

Four Queries.

I.

The Whale.

In your *Dictionary of the Bible*, ii. 750, Professor König quotes from the *Neue Luth. Kirchenzeitung*, 1895, p. 303 f., a statement that, in February 1891, a man named James Bartley was swallowed by a whale, and on the following day, when the animal was killed, he was taken alive out of its stomach, and ultimately recovered.

Can you, or one of your many readers, kindly throw any light on the accuracy or otherwise of this statement? One would like to know, for example,

the name of the ship and the exact date and place of the occurrence, and also whether due care was taken to examine the testimony of those who related so remarkable an event.

The importance of the matter is obvious; for if a man can retain life inside an animal for twenty-four hours, there would appear to be no serious reason why he should not retain it for the fifty which the most literal interpretation of the Book of Jonah requires. A. Lukyn Williams.

Guilden Morden.

II.

James 1[23].

Can any reader of The Expository Times say what warrant can be given for Inge's rendering of τὸ πρόσωπον τῆς γενέσεως αὐτοῦ as 'the countenance of his genesis,' which he explains as 'the man or woman that God meant us to be'? (*Christian Mysticism*, p. 191).

'His *natural* face' seems a little inept, for, of course, it is the *natural* face which one expects to see in a mirror. We should, however, look for such phrase as τὸ πρόσωπον κ.τ.λ. in v.[25]; but the simile appears to be, in any case, somewhat mixed. Can we explain 'The careless hearer sees in the word of God, the image of the man he was meant to be, but goes away and forgets, just as one glances in a mirror and forgets the details of his countenance'? Both the careless hearer and the doer that worketh see 'the countenance of their genesis' in the word: the difference is the impression produced in each.

The idea which Inge finds here is apparently consonant with James's mode of thought (cf. 1[21], τὸν ἔμφυτον λόγον, 'inborn word'); but are we warranted in reading it into this passage? and, if we are, what are we to make of τὸν τροχὸν τῆς γενέσεως in 3[6]? These are the only two N.T. passages where the word γένεσις can be rendered otherwise than 'genealogy' (Mt 1[1]) or 'birth' (Mt 1[18], Lk 1[14]). Alpha.

III.

Grotius.

Can any one tell me what Greek MS. or MSS were used by Grotius? On Col 2[17] he says: 'Photius, τὸ σῶμα τοῦ Χριστοῦ, τούτεστιν ἡ ἀλήθεια.' At MS. 'ille quo utimur hæc verba trahit ad perodum sequentem, τὸ δὲ σῶμα τοῦ Χριστοῦ μηδεὶς ὑμᾶς καταβραβεύετω· vos, *inquam*, qui Christi corpus estis' (1 Co 12[27]).

I referred to a similar exposition in The Expository Times some years ago (vi. 137), and could not then remember its source. But the division of clauses in Grotius' MS. is curious. Lightfoot ignores it, Ellicott refers to St. Augustine (*Epist.* 59), but rejects it. George Farmer.

Wellesley House, Walmer, Kent.

IV.

He pleased not Himself.

How are we to explain, 'Christ pleased not himself'?

Christ's 'self' was perfect in all good desires, and found it its meat to do the will of God. It was His perfect pleasure so to do. To commit sin would have been no pleasure to Him, but the most horrible pain.

How, then, did He not please Himself? When did He do anything that was not perfectly pleasing to Himself, since all He did was perfectly good? If Christ had not pleased Himself He would have committed sin; because 'Himself' was absolutely holy.

We cannot suppose St. Paul to have meant that Christ had two selves, as we are popularly said to have—a bad one and a good one.

Was he, then, simply speaking in a very loose manner? A. G.

The Shepherds of Bethlehem.

Plummer quotes on Lk 2[8-14] from Edersheim: 'A passage in the Mishnah (Shek. vii. 4; cf. Babalk. vii. 7, 80*a*) leads to the conclusion that the flocks which pastured there were destined for temple sacrifices, and accordingly that the shepherds who watched over them were not ordinary shepherds.' But I miss, with Plummer, and, indeed, with every commentary at my disposal, a reference to Mic 4[8], 'the tower of the flock,' or Migdal-Eder, which passage has been referred to the Messiah already in the Targum: 'And thou, *Messiah of Israel*, who is hidden before the debts of Jerusalem, to thee the kingdom is ready to come,' etc. Already Grotius remarked on Mic 4[8]: *Plane idem est hic sensus qui reperitur aliis*

verbis infra, 5^4. As Mic 5^2 is quoted in Mt 2^6, likewise we must place Mic 4^8 on the margin of Lk 2^8, and then to every one will be clear why the nativity of the Messiah was first announced to shepherds. Already Jerome combined Gn 35^{21}, Mic 4^8, Lk 2^8; see his *Quæstiones hebraicæ in libro Geneseos* on 35^{21}. On the margin of Mic 4^7 in the Reference Bible Lk 1^{33} is quoted, but not *vice versâ*. The relation of Mic 4^8 to Lk 2^8 is not recognized at either place. EB. NESTLE.

Maulbronn.

Luke vi. 19.

WHO is subject of καὶ ἴᾶτο πάντας? All commentaries and translations seem to take δύναμις as subject. But would it not be better to make it a separate clause? 'All the multitude sought to touch him, because power went forth from him; and *he* cured them all.' Lachmann has retained the comma before καὶ, which he generally omits when two verbs belong to the same subject. I conclude, therefore, that he wished to have the sentence translated as above. At all events, the question ought to be discussed in the commentaries.

I am glad to find that Burkitt, in his new edition of the Syriac, translates: 'for power was going forth from him, and all of them *he* was healing.' The Syriac does not necessitate this translation; for 'power' is masculine in Syriac, wherefore Merx stuck to the old translation. There is no punctuation in the Old Syriac; therefore Burkitt too left it out, and seems to bring the words 'and he was curing' under the rule of 'for'; but I don't know whether the proposed construction is not preferable. EB. NESTLE.

Maulbronn.

Psalm xxiii.

Is it possible to keep up the figure of the shepherd all the way through the Psalm? This question was answered in the affirmative by G. A. Smith, who wrote (*Four Psalms*, pp. 1, 6), 'The last two verses are as pastoral as the first four. If these show us the shepherd with his sheep upon the pasture, those follow him, shepherd still, to where in his tent he dispenses desert hospitality to some poor fugitive from blood.' 'There, by the golden law of the desert's hospitality,' the fugitive 'knows that he may eat in peace; that though his enemies come up to the very door, and his table be spread as it were in their presence, he need not flinch nor stint his heart of her security.'

Now, however, we are told by one who may be supposed to know more about the conditions of pastoral life in Palestine than even the author of the *Historical Geography of the Holy Land*, that the figure of the shepherd *and* the sheep is to be retained throughout. This interpretation is put forward on the authority of a certain native Syrian, by name Faduel Moghabghab, in a pleasantly written leaflet entitled *The Song of our Syrian Guest*, the compiler of which was evidently not aware of any previous attempt to preserve the pastoral tone of the Psalm. According to this new view, the 'table' would refer to the 'safe feeding place' which the shepherd has with great skill to prepare, burning the fat of hogs at viper holes, and closing up the dens of even more deadly animals; the 'oil' mentioned is the olive oil with which, on returning to the fold in the evening, he anoints the head of any tired-looking sheep; and the 'cup' is the large two-handed vessel out of which he gives it water to drink.

G. F. HAMILTON.

Moylough Rectory, Co. Galway.

The Transfiguration.

MR. W. C. BRAITHWAITE'S paper on this event (THE EXPOSITORY TIMES, May 1906) contains one sentence which, if accepted by all, must tend to redeem the Transfiguration from the comparative obscurity in which it has lain for many centuries. 'If the Baptism is the prelude to the Ministry, the Transfiguration is surely the prelude to the Passion and the Resurrection.' In his dealing with this event from the point of view of our Blessed Lord's 'spiritual experience,' the writer has strengthened the position of those who desire further recognition of the Transfiguration, and so far he commands our gratitude. But Mr. Braithwaite suggests at the end of his paper that, in *J.T.S.*, Jan. 1904, I was 'straining the situation by supposing Moses present as typical high priest and Elijah as typical prophet, in order that from them our Lord might assume at the Father's bidding the double office of priest and prophet.' This passage does not accurately represent my meaning, as I will show,

but it suffices to indicate the basis of the difference between us. Mr. Braithwaite's outlook is chiefly on the subjective aspect of the Transfiguration, mine on the objective. The two are not opposed, but complementary, and taken together should tend to establish the essential relation of the Transfiguration to the Passion and all that depends upon the propitiatory work of the Redeemer.

In saying that 'the remainder of the story' (*i.e.* the scene on the Mount) 'transcends human experience,' some allusion might have been made to Ac 23^{11}, where the Apostle was the subject of a strengthening vision. Was St. Paul's experience entirely subjective?

But the chief reason for my present comment is to correct the statement that 'from them our Lord might assume . . . the double office.' What I said was: 'St. Peter saw in the Transfiguration nothing less than the assumption before selected witnesses of both offices, priest and prophet, by the Son of Man. Assumed . . . but at the voice of the source of all authority and power, the Father Himself.' He could not 'assume' the two offices 'from' Moses and Elijah, since they had no power to confer them upon Him, nor, as I have been reminded by an astute critic, could He assume, as if then for the first time, offices which were inherent in His Personality and Being; but He could and did manifest before the limited public of five chosen witnesses the beginning of the final stage on earth of the priestly-prophetic work for which He had been sent, and had come into the world. Of the priesthood of Moses, and the prophetic office of which Elijah was the typical exponent (Mal 4^{4-6}), He Himself was the real founder, whatever efficiency or power accompanied their exercise derived from Him and were fulfilled in Him; and it seems to me that His vital relationship to all that Moses and Elijah did almost necessitated their presence in person at the moment when their delegated functions were to cease and to be taken up into active operation in the person of their true Founder and Author.

In pleading for belief in the reality of the presence of Moses and Elijah on the Mount, as against the view of a phantomatic appearance, or collective hallucination, caused by mental transference from the vivid thought of the two in the mind of Christ, I am not forgetful of the fact that neither St. Peter nor St. John based their teaching of the Resurrection on their vision of the two departed saints whom they saw with Christ. Had the disciples been convinced by some token at the time, or by some subsequent unreported declaration of their Master, that Moses and Elijah had passed through the resurrection of the dead, the fact would assuredly have found expression in their teaching. That nothing of the sort can be found suffices for us to dismiss the appearances as of spiritual reality in the body that 'shall be' (1 Co 15). On the other hand, we have evidence of conversation between Christ and the O.T. witnesses of His glory (Lk 9^{31}). In this respect the experience was unique, and, I think, it tends to prove the actuality of their personal presence. To be 'heavy with sleep' is by no means a necessary preliminary to a vision of any sort (there are numberless instances of visions, due to simple thought transference, when all the faculties are awake), and the reference to St. Matthew's word ὅραμα proves nothing as to the character of the thing 'seen.' And, lastly, Mr. Braithwaite might well strengthen his thought of the 'organic relation' of the Transfiguration to the sacrifice on the cross by the clear teaching of the N.T., especially in Hebrews, as to the truth of our Lord's priesthood. The Mount showed Him to the disciples, as nothing else had done, as the High Priest of God for men, the Prophet whose words they must hear.

ALFRED T. FRYER.

Cardiff.

Entre Nous.

The Great Text Commentary.—The best illustration this month has been found by the Rev. G. E. Ffrench. B.D., West Hatch Vicarage, Taunton.

Illustrations of the Great Text for July must be received by the 6th of June. The text is Lk 1^{35}.

The Great Text for August is Lk 1^{76-79}—

'Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.'

A copy of Dr. Forrest's *The Authority of Christ* or Dr. Patrick's *James, the Lord's Brother*, will be given for the best illustration received, and a copy of Bain's *New Reformation* or Gwatkin's *The Eye for Spiritual Things* for the next best.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

What is the difference between an author and a writer? In the *Churchman* for June the Bishop of Durham tells us, and he has a purpose in telling us. His purpose is not to correct our English, it is to settle the authorship of the Second Epistle of Peter.

The article begins with China. For Dr. Moule, though himself 'a stay-at-home as regards Christian labour,' has many relatives at work in China. One of his brothers is the veteran Archdeacon at Ning-po. The other is Bishop in Mid-China. He has therefore much interest in things Chinese, and not a little knowledge of the same. Now there is in China a person who is known by the name of 'teacher.' And it is Dr. Moule's intention to use this Chinese teacher to help him to get at the author of the Second Epistle of Peter.

But, first of all, Dr. Moule objects to the title 'teacher.' This so-called teacher is a native scholar, a skilled expert in classical Chinese. He attaches himself to a missionary; especially to a missionary who is a man in authority, having under him other missionaries. And the teacher's business is to see that the missionary's correspondence, especially his official correspondence, is expressed in good Chinese.

Dr. Moule objects to the title 'teacher.' He would call him, as some missionaries actually do, the 'writer.' For he remains attached to the missionary after the latter has learned all the Chinese that he is ever likely to learn, even after he has acquired a genuine mastery of the language and its literature, sometimes to the end of a very long life. And his business is not to teach the missionary, nor even to correct his composition. His position is more honourable than that, his work more arduous and original.

When the missionary has a message to send, he writes it down in his own Chinese. The 'writer' reads this, talks about it, and then 'drafts the material afresh into the correct classical phraseology.' The missionary reads this over, sees that it expresses the meaning of his message, makes perhaps some necessary revisions, and then sends it out 'as his own authentic message to the converts and the pastors far away.'

Here, then, we have the missionary who is the author of the letter and the Chinese scholar who is the writer of it. And the writer is very much more than a mere scribe. Now, suppose that a missionary bishop's writer should die, and he has to appoint another. The new writer expresses himself in classical Chinese, as the old writer did.

But his style is different. For, of course, good Chinese writers have a style of their own, as good English writers have. Turn to the two Epistles of St. Peter. Their style is different. 'The Greek of the First Epistle is, of its sort, pure and beautiful. The Greek of the Second Epistle is often singularly laboured in construction and unexpected in vocabulary.' Can they possibly be by the same writer? No, says the Bishop of Durham, but they may be by the same author. St. Peter may have used two different writers, as the Bishop of Mid-China has had to do. But St. Peter may be the author of both Epistles.

In the January number of the *American Journal of Theology*, Professor Bertholet of Basle reviews 'some important books on the history and philosophy of religion.' The first book is the new edition of Chantepie de la Saussaye's *Lehrbuch der Religionsgeschichte*. And the first thing in that new edition that he notices is the new claim that is made for the science of religion. 'The science of religion,' said de la Saussaye, in his second edition, 'is a new discipline which has arisen and developed as an independent branch of learning only in recent decades, and is still partly in a state of embryo, struggling for the acknowledgment of its right.' But in the third edition he says: 'The science of religion has in the recent decades acquired and maintained its place in the range of sciences.' The second edition was published in 1898, the third in 1905. Only seven years lie between them.

When he enters the book itself, what does Professor Bertholet find? He finds an immense increase in bulk. Instead of 399 and 512 pages of the former volumes, there are now 543 and 587; that is over 200 pages more. And this increase is due to additional information. The Chinese religions now require 58 pages instead of 28; the Japanese 57 instead of 10; the Semites take 138 pages instead of 81; and even the religions of the uncivilized tribes fill 40 pages instead of 32. But here there is a blot in the book. With all this enlargement of space, 'I cannot but feel,' says Professor Bertholet, 'that we have comparatively much too brief a treatment of these tribes, especially since I am convinced that in the religions of primitive peoples we best get acquainted with certain popular *undercurrents* which are still flowing at the base of higher religions.'

What are these undercurrents? Professor Bertholet mentions the most important one of all. It is the distinction between official religion and popular religion, between the religion of the priests and theologians and the religion of the common people. We are only beginning to detect that distinction in religion. But already we have discovered this, that popular religion, always and everywhere, remains remarkably unchanged, and consists of a remarkably small number of elements; while the religion of priests tends steadily to grow in variety both of belief and of practice.

In its actual contents Professor Bertholet finds the third edition much richer than the second. More stress is laid on the interesting phenomenon of Secret Associations. The fact also is emphasized that, without prejudice to the worship of spirits, the idea of a mighty deity, who (Bertholet says 'which') is considered as having created the world, or as governing it, is widespread. And there is especially to be noticed, he says, the new conception of animism, not in Tylor's sense of the belief in individually formed souls, but in an impersonal vital power, a fluid of life—*tanoana*, as the Barëe tribes of Celebes call it. He suggests that it may be like the Orenda of the Iroquois. It is that which Professor Söderblom speaks of as life-electricity, a soul-material which has the faculty of evaporating or condensing, and of giving itself different bodily shapes.

Passing to the more advanced religions, Professor Bertholet points out that the religions of China, 'at the hand of so eminent a connoisseur as De Groot, have been given quite a new form. They are no longer treated separately. Confucianism and Taoism are seen to be not merely closely

connected, but quite intermingled. Here the remark may be made parenthetically, that De Groot is engaged upon the article on the Religions of China for the forthcoming *Dictionary of Religion and Ethics*, and that he absolutely refused to look at it, unless he were allowed to cover the whole field: for it is impossible, he said, with the knowledge we now possess, to describe the religions of China separately.

There are two things more. Jeremias is the author of the chapter on the Religion of Babylonia. What does he say about Monotheism? He says that in Babylonian religion there is no real Monotheism, and that you must carefully distinguish the 'monarchical speculations' of the Babylonian priests from Monotheism. And Professor Bertholet says he is certainly right.

The other thing is the great progress that has been made even in the study of the religion of Greece and Rome. In the religion of Greece, in particular, there is recognized a steadily increasing anthropomorphism. But it is not that God is clothed in human passions; it is that man with the passions that are in him is raised to the dignity of Godhead. The Old Testament also is full of anthropomorphism. But the contrast between the anthropomorphism of the worshipper in Israel and in Greece is complete.

The editor of *Church and Synagogue* begins, in his April number, some Notes on Hebrew Archæology. Mr. Oesterley is an accurate scholar. These Notes show that he is as ingenious as he is accurate.

The first is on the 'Prophet's Badge.' Mr. Oesterley believes that the prophets of Israel, or at least the very early ones, were distinguished by a special mark or badge. And he thinks that it was a tattoo or a cut of some kind, either on the forehead or in the hands. The best passage for his purpose is 1 K 20^{35-43}. It is a difficult passage, and Mr. Oesterley is careful not to risk a new doctrine on it. But he thinks that at least it lends colour to his view. The prophet is sent to rebuke Ahab. Before presenting himself to the king he asks a fellow-prophet to wound him. On the latter refusing, he gets another man to do it. In order that the king might not know him to be a prophet he disguises himself 'with his headband over his eyes.' Having accomplished his purpose, he snatches the headband from his forehead. Immediately the king 'discerned him that he was one of the prophets.'

In this case the badge, if it was a badge, seems to have been a cut in the forehead. There are other two passages which seem to speak of some mark on the hand. The one is Is 44^{5}, 'One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall write on his hand, Unto the Lord.' The other is Zec 13^{4-6}, 'And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he prophesieth; neither shall they wear a hairy mantle to deceive: but he shall say, I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth. And one shall say unto him, What are these wounds between thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.'

The third Note (we pass the second) is on the 'Bundle' or 'Bag of Life.' In 1 S 25^{29}, Abigail says to David: 'And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle (bag) of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as from the hollow of a sling.' What is this bundle or bag of life?

It may be remembered that in The Expository Times for March (p. 259) a guess at the meaning of it was quoted from Mr. J. A. MacCulloch's *Childhood of Fiction*. Mr. MacCulloch thinks that the reference may be to the separable soul, a belief

which, however strange to us, is very widespread among primitive peoples even to-day. Mr. Oesterley reaches the same conception in another way.

He starts with the Hebrew text. He prefers 'bag' to 'bundle,' since the Hebrew noun means that in which something is bound up. So the idea apparently is that God has a bag in which He keeps souls, as an archer keeps stones in his bag. And that as 'David put his hand in his bag, and took thence a stone, and slang it' (1 S 17^{49}), so God may sling out of His bag the souls of David's enemies. Then Mr. Oesterley refers to Frazer's *Golden Bough* and the primitive notion of the separable soul. According to that primitive notion, you can leave your soul at home when you go abroad, locking it up for safety if you please. And it may be that the early Hebrews, if they held that notion, were wise enough to give their souls into the safer keeping of Jehovah.

Is it no longer possible to preach on Future Punishment? Have we absolutely and for ever surrendered the Future to the agnostic? A considerable portion of the New Testament is concerned with it. The most impressive things said about it have been said by our Lord Himself. Is the commentator henceforth to write 'mere metaphor' across all these passages? Is the preacher to cry helplessly,

Behind the veil, behind the veil!

and give himself wholly to the preaching of retribution in this life?

There is retribution in this life. We have discovered that every sin not only 'deserves,' as the Westminster Shorter Catechism has it, but receives 'God's wrath and curse in this life.' Science has helped us to that, and it is a great service that science has rendered. Are we to be content with it? The Shorter Catechism says, 'Every sin deserves God's wrath and curse, both in this life and that which is to come.' Wesley went over the Catechism and cut out the phrases that did not agree with his Arminianism. Are we to go over it and cut out the last phrase of that answer, because we are no longer sure of it?

That the doctrine of Future Retribution has lost its power, there seems to be no doubt. It has lost its power because it has lost its certainty. We are no longer sure if it is true. We are not sure if there is any truth in it. But the loss is due to reaction. We are paying for the ignorance of our fathers.

Our fathers were not too confident. They were not too dogmatic. They were simply too ignorant. They took the words of the Authorized Version as they found them; they gathered their texts into heaps out of every book of the Bible indiscriminately; and they did not know their God.

We are paying for that. But let us come upon a sermon on Future Retribution by a scholar and we are arrested still. There is such a sermon in Professor Gwatkin's recent volume, *The Eye for Spiritual Things*. It arrests the attention of a reviewer in the *Church Family Newspaper*. After a word on the 'simplicity' of Dr. Gwatkin's sermons, 'their spirituality, their deep reverence and tenderness,' he says: 'Those who know the wealth of his erudition and the depth of his thought will turn with eagerness to certain titles.' And he names 'Eternal Punishment.'

'Let us begin,' says Professor Gwatkin, 'with one general thought.' It is the thought that 'Whatsoever a man soweth, that shall he also reap.' It is an old truth, he says. It is a truth of Scripture and Nature. Our fathers knew it. But science in these latter days has thrown on it light our fathers never saw. 'If there is another world at all, we need no message from heaven to tell us that our lot in it must be the natural consequence of our doings in this world. It is no mere decree which joins good and bad in this world with weal and woe in that. We cannot imagine it otherwise, for the necessity lies in God's

own nature. Just as we leave this world, so must we enter that, and take the place in it for which we have made ourselves fit.'

Here, then, is one certainty to begin with, and science has not made it less certain. As we leave this world, we enter that. 'If we are fit for the blessing of the righteous, we shall stand with them before the throne. If we are fit to be with the devil and his angels, with the devil and his angels must our position be.' Is it a hard decree? It is no decree, and it is not hard. It is of the fitness of things; and if there is fitness in it, there is also mercy. For heaven would be hell to the man who loves not God. It is no decree; for though the speaker is the Lord in glory, the sentence is our own decision. 'Whatever be the punishment of the wicked, it must be the natural consequence of his wickedness.'

This is a great statement to make. And it is a great thing to be able in these days to make it with certainty. Can we go further? Can we say what the punishment of the wicked will be?

'The words of Scripture are full of terror.' Yes, but they are very vague—a worm that dieth not and a fire that is not quenched—can we not get round them? 'Their terror,' says Professor Gwatkin, 'is only heightened by their studied vagueness.' 'But,' he goes on, 'but, once for all, get rid of the common ideas of hell. It is no more full of fire than the streets of heaven are paved with gold: and if it were, it could not harm our spiritual bodies. Scripture points another way; and so does common sense. Many a sinner here would gladly face a death of fire, if he were only sure that it would burn up the torments of remorse. And what will be our remorse when the drunkenness of sin is past—when the love of Christ we scorned is shining out, but not for us, in its unclouded splendour, and the wrath of God we set at naught is blazing down on us with all its terror? These are the fires of hell.'

Can we go further? Can we tell if these fires are to be everlasting? Professor Gwatkin proceeds to that. He says that in the text which he has already quoted, 'These shall go away into everlasting punishment' (Mt 25^{46}), our Lord tells us that the punishment is everlasting, and 'beyond all doubt His words are true.'

But have we considered His words? Are we sure of their meaning? 'The meaning that first comes into our heads is not always right; and the "plain meaning" is very often wrong. What can be plainer than, If a man hate not his father and mother, he cannot be My disciple? Neither will it do to take for granted that our English Bible is always exactly right. Though the translators did marvellously well in their day, on some points every scholar now can see that they were mistaken.'

And Professor Gwatkin goes on to show that the Greek word translated 'everlasting' or 'eternal' does not mean a thing which never ends. 'It is the punishment of an age, which in this case is the age to come; and it is not a punishment which lasts all through that age, but the punishment which properly belongs to it, just as other punishment (fire, for example) properly belongs to this age.

But if the punishment is not everlasting, then surely the life is not. For Professor Gwatkin has said that the same Greek word is used of both. It does not follow. The life is the proper life of the world to come, as the Creed calls it, just as the punishment is its proper punishment. And that the life is without end we know, not from the adjective used of it, but from the nature of the life itself. 'For the life Christ gives of His own life cannot have an end.'

What, then, of the punishment? Is it everlasting? If the Greek adjective does not mean everlasting, is there anything in the nature of the punishment itself which shows that it cannot have an end? Professor Gwatkin says there is nothing. There is one passage which speaks of sin that hath

no forgiveness, either in this age or that which is to come. It is a passage, says Professor Gwatkin, which contains an awful warning. But it does not say that the punishment of sin is endless. For we are told elsewhere that God's glory lasts through all the ages, 'and we cannot say what splendours of it may light those further ages.'

But there is more than that. The word translated punishment, says Professor Gwatkin, 'positively will not bear the meaning of endless punishment.' It is not retribution, it is remedy. It is not mere punishment, it is punishment that is meant to cure men of their evil ways. And this punishment cannot last longer than the sinful temper which has to be cured. For now we know God better, and we know that the wrath of God will not rest on a sinner for a moment after he truly turns to Him, whether in this age or another.

And this leads to the last of the questions that remain. Will it be possible for a sinner to turn to God in that age? Once more Professor Gwatkin has an answer. Not from Scripture. There is much in Scripture about it, but it is on both sides of the question, and there is no clear statement either way. His answer comes from the knowledge of the purpose of God. God's purpose is to have mercy on all men, and '*we cannot imagine that purpose finally defeated by sin.*' 'The love which leaves the ninety and nine will never rest while a single one of those for whom Christ's blood was shed remains an outcast from the peace of God in bliss.'

It is a short sermon. We have almost quoted it. What other could we do? For, as the reviewer says, 'there is a thought in every sentence.' One thing remains. It is the question whether we do wise, in face of the evil that abounds, to let go the fear of endless punishment. The last paragraph touches it. Let us be consistent and quote it as it stands.

'Some there are who say that the fire must be unending, because nothing else will frighten men from sin. But does that frighten them? Did any man ever sin a sin the less for fear of hell? Scripture puts forward the love of Christ, not the fear of hell. Dark as the shadow is, it was never meant to fill our life with gloom. No, Christ came to fill our hearts with joy—with joy as natural as the joy of laughing children, keener than the keenest joy of earthly love. Mysterious and awful is the joy of joys, when our God has prospered us to find the lost, and bring it home to be for ever folded in the arms of Christ our Saviour's love—the love that beareth all things and abideth evermore.'

The Sabbath in the Light of the Higher Criticism.

By the Rev. Edward G. King, D.D., Gayton Rectory, Blisworth.

(*Author of 'The Psalms in Three Collections.'*)

The time has gone by when a question like that of Sunday observance could be settled one way or other by the random use of a few texts culled haphazard from the Bible. We are conscious of a development in Truth, so that the teaching which suited one age of the world may no longer be needed in the next. This consciousness is leading many to disregard the Bible. They see that it cannot be a storehouse of infallible *rules*, but they have not yet come to see that it does contain infallible *principles*. In the new study of historical criticism God is, I believe, guiding us to those principles, so that the next generation may come to study the Bible with the same affection that our forefathers did, but with a larger insight. . . .

The argument upon which the critical theory is based is essentially a cumulative argument. It would therefore be absurd in the course of one

short paper to attempt to prove its truth. I propose to take a different course. I shall ask you to assume its truth, and then to consider some results that follow. In other words, I shall arrange the leading texts which treat of the Sabbath *in the historical order* in which, according to the best critical scholars, they were given to the world. I shall ask the reader to regard these texts as though he heard them for the first time, not reading into them other thoughts with which his own mind is familiar, but striving to put himself into the place of those to whom they were first spoken. By this method we may hope to find the *principle* which underlay God's training of the world in the matter of the Sabbath, and thus to ascertain the eternal element which should guide our own use.

In very early times we find the Sabbath associated with the new moon (Is 1^{13}) as a time of festive holiday. *E.g.* Hos 2^{11} (^{13}), 'And I will cause all her mirth to cease, her feasts, her new moons, and her sabbaths.' The husband of the Shunamite regards it as a natural day for making a journey to consult the man of God. 2 K 4^{23}, 'Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath.' Indeed, he is busy with his harvest, and it seems to him unreasonable that his wife should take out a servant and an ass on any other day than a new moon or a Sabbath.

It is evident from Am 8^{5} that the ordinary occupations of life ceased on the Sabbath, though it is characteristic of the age, that Amos regards the desire to break the Sabbath not as a sin against God, but as an act of greed and oppression towards the poor—'O ye that pant for the poor, and that make the needy of the earth to cease, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? . . .' From these passages we infer that, in early days, Sabbath observance in Israel was a very different thing from that which it became even in the days of Nehemiah.

Fried. Delitzsch (*Babel and Bible*, p. 101) may be right when he tells us that 'the Hebrew Sabbath *in the last resort* originates in a Babylonian institution,' but it is a significant fact that whereas the Babylonian Sabbath was an *evil* day, on which all business was to cease because it would be unlucky, the Hebrew Sabbath first appears upon the scene as a joyous day for man's good. We shall presently see that contact with Babylonia during the Captivity tended to narrow and dehumanize the Hebrew Sabbath.

We now turn to Ex $34^{21f.}$, a very ancient passage, preserved by J (*c.* eighth century B.C.), but doubtless much older:

> 'Six days thou shalt work; and on the seventh day thou shalt keep-sabbath (תשבת): in plowing-time and in harvest thou shalt keep-sabbath. And thou shalt make for thyself the feast of weeks (חַג שָׁבֻעֹת), (even) first-fruits of wheat-harvest, and the feast of ingathering (חַג הָאָסִיף) at the turn of the year.'

Here we are almost in the range of natural religion. The Sabbath of the *week* is coupled with two natural Sabbaths of the *year*, namely, with the Feast of Weeks 'in harvest,' and the Feast of Ingathering 'in plowing-time,' the harvest and the ingathering of the vintage both marking pauses in the year of labour. I may remind the reader that each of these Sabbaths of the year marks a completed cycle, the Feast of Weeks being 7×7 weeks from the beginning of harvest (Passover), and the Feast of Ingathering being in the seventh month, 'the turn of the year.'

Thus we have the *seventh day* brought into relation with the *seventh week* and the *seventh month*. In other words, God wills that man's life should be ordered in cycles of work and Sabbath, just as the seasons are ordered in cycles of work and Sabbath—the Sabbath of the Seasons not being *rest*, but *Harvest* and *Ingathering*. Surely this is a suggestive parable.

Next in order we mention two ancient records by the Elohist, whose date may be about one hundred years later than the Jehovist.

First. Ex 23^{10}:

> 'Six years thou shalt sow thy land, and gather in the increase thereof: but the seventh year thou shalt give it release and fallow it; that the poor of thy people may eat: and what they leave the beast of the field shall eat. Thus (too) thou shalt do with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt keep-sabbath (תִּשְׁבֹּת): that thy ox and thine ass may rest (יָנוּחַ), and that the son of thine handmaid, and the stranger, may be refreshed (יִנָּפֵשׁ).'

This is the earliest mention of what afterwards

became the sabbatical year. But, in this early stage, the seventh year of fallow would not be fixed, but would vary for different fields.

Suffice it now to note that the seventh-day Sabbath is brought into line with this seventh-year Sabbath of the land.

It is clearly the intention of Scripture that we should consider them together.

We also note that the motive for the observance of both is *purely philanthropic*. The land is to have a release (תִּשְׁמְטֶנָּה) every seventh year, so as to supply food to the poor, and even to the beasts of the field: the labours of the week are to have a release every seventh day to supply refreshment to the slave and to the beast of burden.

But this was not all. Even in those early times the seventh year meant freedom to the slave. Ex 21^2 E, 'When thou shalt buy an Hebrew servant, six years shall he serve: and in the seventh he shall go forth into freedom without charge.'

But the love of man leads on to disclose the love of God; if we forgive our debtors, God forgives our debts; and so, some two hundred years later, we find, in the Book of Deuteronomy, the seventh year regarded the year of 'the Lord's release.' Dt 15^2, 'Every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because YHVH'S release hath been proclaimed.' The word 'release' is, of course, an allusion to the 'release' or fallow of the land.

This Sabbath year is called by Ezekiel (46^{17}) the 'year of liberty' (דְּרוֹר), and of it the Evangelical Prophet, writing in the time of Cyrus, says: 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to bring glad tidings to the poor, to bind up the broken-hearted, to proclaim liberty (דרור) to the captives, emancipation to those that are bound, to proclaim the acceptable year of the Lord.' Christ has shown us (Lk $4^{16f.}$) how this Sabbath thought is fulfilled in Himself; we need not therefore trace its further development in the Year of Jubilee, which is found only in the Priest Code. Suffice it to note that the Sabbath as a 'sign' of God's purpose still points onwards to God's great 'year of liberty' through Christ, and if it still points onwards, its duty of observance is still binding.

Second. The other passage from the Elohist is Ex 20^8:

> 'Remember the sabbath day to sanctify it.'

The words which follow are considered by many of the best critics to have been added at a much later time; we shall therefore disregard them for the present. First, then, we note that the word 'remember' implies that the Sabbath was no new institution at Sinai. Secondly, 'to sanctify it' (לְקַדְּשׁוֹ) implies an act of *consecration* whereby the day is *set apart for God*.

The word is constantly used of the *consecration* of the priests (Ex $28^{3.41}$ $29^{1.33.36}$ 30^{30}, 1 S 7^1, etc.), or the *consecration* of the firstborn (Ex 13^2), or of the whole people of God (Ex $19^{10.14}$, Jos 7^{13}, etc.).

Bearing this word in mind we turn next to the Code (H) which is called 'The Law of Holiness' (Lv 17–26), in which this word plays a very important part. The critics place this Code somewhat earlier than the Prophet Ezekiel, who was deeply influenced by it. The keynote of this Code may be summed up in two constantly recurring sentences, 'I, YHVH, am holy' (*i.e.* 'sanctified') (Lv 19^2 20^{26} 21^8, etc. See Driver, *L.O.T.*), and, 'I, YHVH, do sanctify you' (20^8 $21^{8.15.23}$ $22^{9.16.32}$, etc.). In other words, the holiness of God involves and requires the holiness of His people.

Ezekiel develops this thought with regard to the Sabbath. Ezk $20^{12.20}$, 'Moreover I gave them my sabbaths, to be a sign between me and them, that they may know that I, YHVH, am sanctifying them. . . .' 'Sanctify my sabbaths; and they shall be a sign between me and you, that ye may know that I am YHVH your God.'

Notice the suggestive recurrence of the word 'sanctify,' which is lost in the EV. God is 'sanctifying' His people, *i.e.* He is setting them apart for His own peculiar treasure; therefore His people are to *sanctify*, *i.e.* to set apart, one day in each week, so that it shall become an outward and visible 'sign' of God's good purpose for them. Read again Ezk $20^{12.20}$. . . . There is no passage in the OT which, to my mind, expresses more clearly the original thought of the Sabbath. To this I shall have occasion to return.

The version of the Fourth Commandment in Dt 5^{12-15} (622 B.C.) need not detain us, except only to remark that the writer felt justified in adding a gloss, 'that thy manservant and thy maid-

servant may rest (יָנוּחַ) as well as thou. And remember that thou wast a servant in the land of Egypt, and YHVH thy God brought thee forth from thence with a mighty hand and by a stretched out arm: therefore YHVH thy God commanded thee to hold (לַעֲשׂוֹת) the sabbath day.' This gloss expresses one humanitarian lesson that was doubtless needed for the time, but it does not go to the root of the matter like the words we have quoted from Ezekiel.

It must, however, be remembered that when the Deuteronomist makes the Sabbath and other feasts a reminder of the deliverance from Egypt, he is not so much looking back upon the past as forward to God's purpose for the future. Cf. Dt 4^{20}, 'but YHVH hath brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance.'

Next we turn to the Priest Code (P), *c.* 444 B.C., and to certain additions to the Fourth Commandment in Ex 20, which may probably belong to the same date. It must be remembered that the Priest Code took form in the Captivity, when the cessation of sacrifice, and, very possibly, contact with the hard unlovely Sabbath of Babylonia, had made Sabbath observance a matter of stricter ritual. It is this Code which assigns death as the punishment for working on the Sabbath (Nu $15^{32\text{-}36}$, Ex $35^{1\text{-}3}$), and which does not even permit a fire to be lighted on that day (Ex 35^{3}). We may believe that such strictness was necessary in the age of Ezra and Nehemiah, but, 'from the beginning it was not so': such severity does not represent the mind of God for the Sabbath day. We may say of much in the Priest Code that, 'it was added because of transgressions.' And yet it is to the Priest Code that we owe that inspiring poem of Creation, Gn $1\text{–}2^{4a}$, closing with the words:

> 'And God ended on the seventh day his work (lit. "business") which he had done; and he kept-Sabbath on the seventh day from all his work (lit. "business") which he had done. And God blessed the seventh day, and sanctified it: because in it he had kept-Sabbath from all his work (lit. "business") which God created and made.'

That which before had been recognized as a purpose of God revealed through nature is here boldly pictured as a Divine act. God Himself keeps Sabbath. These are truths which can only be expressed in poetry, but it is the misfortune of all such that unpoetical minds insist on reading them as prose.

The Sabbaths of God are pictured by the plowing-time, the ingathering, the time of fallow. They are all pauses which prepare for new effort; so that Christ can say of them all, 'My Father worketh even until now' (Jn 5^{17}).

The later additions to the Fourth Commandment in Ex $20^{9\text{ff.}}$ may now be considered:

> 'Six days thou shalt labour, and do all thy business: and the seventh day is Sabbath to YHVH thy God: thou shalt do no business, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy cattle, and the stranger that is within thy gates: for in six days YHVH made the heaven and the earth, the sea, and all that is in them, and He rested (וַיָּנַח) on the seventh day: therefore YHVH blessed the Sabbath day, and sanctified it.'

There is reason to believe that the latter portion of these words is derived from the Priest Code (Gn $2^{1\text{-}4a}$). The word 'business' (מְלָאכָה) should also be noted and compared with Gn $2^{2.\,3}$, where it is used of the *work* of God. The words, in their strict significance, would seem not to forbid all *work* (פֹּעַל) on the Sabbath, but to give pause to the ordinary occupations of the week, so that man's life may move in those cycles of activity and repose which nature proves to be the intention of God.

But it is not enough to say that man's life moves in cycles; for those cycles are the cycles of an increasing spiral, and mark an increasing purpose of God. This is nowhere seen more clearly than in the historical study of the Sabbath. Ezekiel has told us that the Sabbath is given by God as a 'sign' of His purpose for His people. We should naturally expect this 'sign' to gather meaning from the growing ages; we cannot, therefore, do better than trace the development of the Sabbath-thought in the Old Testament, in order that we may learn what God's 'sign' means for ourselves.

We have seen that, in the earliest record (Ex $34^{21\text{f.}}$ J), the Sabbath *day* is associated with the Sabbath *week*, *i.e.* with the *Feast of Weeks*. Now, this seventh week marked originally the completion of the harvest (Ex 34^{22} J 23^{16} E, Dt $16^{9\text{ff.}}$). The Deuteronomist associated it with thanksgiving

for redemption from Egypt, and a later tradition, not directly found in the O.T., connected it with the giving of the law on Sinai. That Sabbath week has, for Christians, been fulfilled in *Pentecost*. I need therefore say no more, except to remind the reader that this 'sign' of God's Sabbath-purpose has at least as much meaning for Christians as for Jews.

Again, the same early record (Ex $34^{21f.}$) also associated the Sabbath *day* with the Sabbath *month*. Originally, this seventh month was little more than the ingathering of the vintage (Ex 34^{22b} J 23^{16} E), but, in the days of the Priest Code, we mark a great development, as follows:—

(*a*) The first day of the seventh month has become the *Feast of Trumpets* (Lv 23^{24}): 'In the seventh month, on the first day of the month, shall be for you a Sabbath-rest (שַׁבָּתוֹן), a memorial of blowing of trumpets, a holy convocation. Ye shall do no working business' (cf. Nu 29^{1-6}). The words 'memorial of blowing of trumpets' (זִכְרוֹן תְּרוּעָה), lit. 'memorial of the trumpet-sound,' contain a distinct reference to the promise (Nu 10^{10}): 'Also in the day of your gladness, . . . and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may become to you a memorial (Sept. *ἀνάμνησις*) before your God: I am YHVH your God.'

If the reader will study the context he will see that this 'memorial' was not to 'remind' or 'call *men* to remembrance,' but, with reverence be it said, 'to call *God* to remembrance' of His promise to come to earth as the Divine King (Ps 47^{5} 81^{1-10} 89^{15}).

> 'With trumpets and the voice of the cornet,
> Shout ye before the King, YHVH.
> . . . . . .
> Before YHVH — for he cometh to judge the earth' (Ps $98^{6.9}$).

The Feast of Trumpets has given to Christian theology 'the voice of the archangel and the trump of God,' but we are the poorer for having almost forgotten the leading thought of the trumpet sound, which is the kingship of God upon earth, the Divine victory of redemption. Might we not do well to recall this truly Sabbath thought when we fulfil our Lord's command (Lk 22^{19}), 'Do this as my memorial (*εἰς τὴν ἐμὴν ἀνάμνησιν*)'?

One leading thought of the Feast of Trumpets is the kingship of God upon earth. To this we have a reference in Rev 11^{15}: 'And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become (the kingdom) of our Lord, and of his Christ: and he shall reign for ever and ever.' Surely this is a Sunday thought? But the Sabbath month found, in the Priest Code, a further expression of thought on the tenth day of the month, which became the Day of Atonement (see Lv 16^{30}): 'On this day atonement shall be made for you, to cleanse you; from all your sins ye shall be clean before YHVH. It shall be unto you a Sabbath of rest (שַׁבַּת שַׁבָּתוֹן).' Surely here we see a 'sign' of God's Sabbath-purpose for the world, all the more when we read it in connexion with Lv $25^{8f.}$: 'And thou shalt number unto the seven sabbaths of years, seven times seven years: so that the space of the seven sabbaths of years shall be to thee forty and nine years. Then thou shalt make the proclamation of the trumpet of jubilee (וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה) in the seventh month, on the tenth day of the month; on the day of atonement, ye shall make proclamation with the trumpet throughout all your land. And ye shall sanctify the fiftieth year, and proclaim liberty (דְּרוֹר) throughout the land to all the inhabitants thereof . . .'

Lastly, the Sabbath month found in the Priest Code a further expression in the *Feast of Tabernacles*. The earliest records, J and E, merely speak of a Feast of Ingathering at the turn or close of the year (Ex 34^{22} J 23^{16} E). Some two hundred years later, in Deuteronomy, the Feast is called *Sukkôth*, 'the Feast Booths' or 'Tabernacles.' It is to be a wholly joyous festival, held at the central sanctuary, lasting seven days, and marked, every seven years, by a public reading of 'this law' (Dt $16^{13ff.}$ $31^{9ff.}$). Later still, in the Captivity, this feast was fixed in date (15th–21st), its full ritual was prescribed, and it became a memorial of Israel's pilgrimage to the Land of Promise and a type of the Sabbath-rest that remaineth for the people of God. Even in post-biblical times this development continued and left its impress upon the New Testament, as in the illumination of the temple, the drawing of water from the Pool of Siloam, and the day of the Great Hosannah.

The promise of this feast is still for us in the

future; see Rev $7^{9f.}$ RV, 'After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of (all) tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.' This also should be in our minds as a 'sign' of God's Sabbath-purpose; for, as the writer to the Hebrews reminds us, 'there still remaineth a Sabbath-rest (*sabbatismos*) for [Christians as] the people of God' (He 4^{9}).

I have endeavoured to show that a critical study of the Old Testament enables us to trace the Sabbath from the small beginnings of natural religion through the whole history of the Jewish nation; that it compels us to consider the Sabbath *day* in its relation to the whole Sabbath cycle, the Sabbath *week*, the Sabbath *year*, and, above all, the Sabbath *month*; that thus, and thus only, we can learn God's purpose for man, and understand the meaning of God's word through Ezekiel when he says, 'Moreover I gave them my sabbaths to be a sign between me and them that they may know that I, YHVH, am sanctifying them.' . . . 'Sanctify thy sabbaths, and they shall be a sign between me and you that ye may know that I am YHVH your God' (Ezk $20^{12.\ 20}$).

We are not to judge of the Jewish Sabbath by its corruption in later times, but by the purpose for which it was ordained. That purpose is still in the future, and therefore the observance is still binding, though for us the motive be not that either of Deuteronomy or of the Priest Code. I could sometimes wish that when we recite the Fourth Commandment in our Communion Service we might restore it to its primitive simplicity, 'Remember the sabbath day to sanctify it.'

Surely Hooker is right when he says (Book v. ch. lxx. 8): 'Their (*i.e.* the Jewish) Sabbath the Church hath changed into our Lord's day, that as the one did continually bring to mind the former world finished by creation, so the other might keep us in perpetual remembrance of a far better world begun by Him which came to restore all things, to make both heaven and earth new. For which cause they honoured the last day, we the first, in every seven throughout the year.'

I will conclude with the Report of Committee of the Lambeth Conference (1888 A.D.), every word of which I would humbly desire to endorse:—

'No. 5.—SUNDAY OBSERVANCE.

'REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE SUBJECT OF THE OBSERVANCE OF SUNDAY.

'Your Committee have met, and prayerfully considered the subject of the sanctity and observance of the Lord's day, and have agreed to the following statements of their deliberate judgment on this momentous question, which they submit as their Report:—

'1. That the principle of the religious observance of one day in seven is of Divine and primeval obligation, and was afterwards embodied in the Fourth Commandment.

'2. That from the time of our Lord's Resurrection the first day of the week was observed as a day of sacred joy by Christians, and was erelong adopted by the Church as the Christian Sabbath or "the Lord's day."

'3. That the observance of the Lord's day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

'4. That the growing license in its observance threatens a grave change in its sacred and beneficent character.

'5. That especially the increasing practice on the part of some of the wealthy and leisurely classes of making the day a day of secular amusement is most strongly to be deprecated.

'6. That the most careful regard should be had to the danger of any encroachment upon the rest which on this day is the right of servants as well as their masters, and of the working classes as well as their employers.'

The New Method of Studying the Bible.

By Professor the Rev. A. E. Garvie, M.A., D.D., London.

IV.

1. We may now endeavour to discover the significance for Christian theology of this religious-historical method, which is by many scholars held to be the exclusively legitimate method, necessarily supplanting the dogmatic, apologetic, or religious-philosophical. The problem is dealt with by Reischle in his *Theologie und Religionsgeschichte*, a volume which consists of five lectures, and falls into three parts, in the first of which he defines the meaning of the demand for the religious-historical method, explains how it has arisen, and shows the problem for theology which it involves. In the second part he describes the relation of this method in its practical and theoretical aspect to historical theology. In the third part he considers how systematic theology in its two branches, apologetics and dogmatics, with ethics, is affected by it. At each stage of the discussion he sums up in a thesis, a procedure which is a very great help to the reader in following closely the course of his argument.

2. In the first division, then, (*a*) the meaning of the demand for the religious-historical method is shown; (*b*) the origin of the demand is traced; and (*c*) the problem for theology it offers is indicated. The first part dealt with in Thesis I. has already been adequately treated in the preceding discussion. The second is stated in Thesis II. The results of the application of scientific methods in varied departments of human study have produced a changed mental attitude, a confidence that scientific methods are the only valid ones. Dissatisfaction with Christianity as it now is has also led many to attempt to discover what Christianity once was, if perchance in it they may find the rest of soul they seek. Although a disciple of Ritschl's, Reischle expressly mentions as one of the reasons for this demand a reaction among the younger disciples from some of his one-sided views. Ritschl raised, but did not solve, the historical problems of the Person of Christ and the Kingdom of God. By violent exegesis he forced his system on the New Testament teaching. He ignored the history of religions, tried to impose what he regarded as a normal type of piety in opposition to mysticism, and expressed himself too arbitrarily in regard to the relation of Christian faith to science and philosophy. The older disciples have not yielded to the reaction to the same extent as the younger, because, while recognizing these defects, they feel, as the younger do not, how great a debt is due to him for liberating Christian theology from the bondage of the old standpoint. The third point is stated in Thesis III.; the demand raises a double problem for Christian theology—a practical, how far it must meet the demand by modifying its methods of work; and a theoretical, how far it has any right to continue to exist at all, assuming as it does the claims of faith and the practical needs of the Church. This double problem applies as much to exegetical-historical as to systematic theology.

2. The second division of the volume is concerned with the relation of the religious-historical method to exegetical-historical theology. The two questions which here arise are, must it change its method, or even must it cease to exist as a distinct study? (*a*) The first of these questions is answered in Thesis IV. In seeking to gain the knowledge of the full historical reality of the Biblical religions, and sympathetically to enter into the religious experience there recorded, the religious-historical method deserves all encouragement. But it has certain evils which must be avoided. It runs the common risk of valuing too highly its own achievements, and depreciating all former efforts, for novelty has a dangerous charm, and may allure the scholar from the highway of truth to the bypaths of error. Its perils are to trace a development where there may have been none, but where ancient belief or custom may have been preserved; to assume that similarities of doctrine or practice must involve historical connexion; to discover without justification the survival of crude primitive elements in the higher phases of religion; to lay undue stress on the forms of religion, which are often quite inadequate as an expression of its essential content. Loans

from one religion by another are more probable in the world-view, and in the outer form of the religious life of the community; but less probable in the personal religious life of the great religious personalities especially, as there is in them an original creative force, which no external historical factors explain, but which is their own secret, discoverable only by personal sympathy. Thus the value-judgment of religion cannot be excluded even from exegetical-historical theology by the religious-historical method.

(*b*) The second of the questions, whether this religious-historical method leaves any separate province for historical theology, is answered in Thesis V. While the theologian will use the methods of criticism, analogy, and correlativity as vigorously as does the historian, his different personal attitude towards the matter which he is dealing with produces differences in his results. As a believer he will not suspect every writing which contains records of miracles if on other grounds it seems trustworthy. Of the theologian as of the historian we can only demand that he brings to his task no unproved assumptions, but a mind open to receive the impressions which the historical reality may make upon him. As the theologian desires to discover the meaning and the worth of his subject for Christian and Church life, he confines himself to the Old and New Testaments, and the history of the Church and dogma. In historical description judgment must be exercised; causes must be traced, purposes indicated as well as facts determined. In this interpretation the Christian theologian cannot but be guided by Christian standards of value, by not only his belief in the reality of religion, but also his conviction of the universal validity of Christianity. The religious genius or originality, which for science is a mystery, is for faith a revelation of God.

3. The third division of the volume deals with the relation of the religious-historical method to systematic theology generally, and to its two branches—apologetics, and dogmatics and ethics. (*a*) Whether the method makes systematic theology altogether unnecessary or not is the question dealt with in Thesis VI. Although the students of religious history mock the systematic theologians, claiming that historical inquiries are alone scientific while systematic efforts are only personal testimony without any claim at all to be called science, yet they themselves cannot altogether escape the systematic task, even the epistemological investigation of what historical research is, aims at, and is bounded by. In dealing with religious history especially, they must concern themselves with the questions of religious philosophy: what is the essence of religion as seen in its psychic functions? what are the laws of its development in history? on what grounds may religion be regarded as normal and necessary to man? and why may reality be assigned to the objects of faith? Such an inquiry passes over into the particular question of the truth of one religion, especially of the Christian. This is the task of *Apologetics*, which must lead on to *Dogmatics and Ethics*, as the validity of the Christian religion can be proved only by exhibiting the eternal truths it offers to faith, and the eternal norms it offers to life.

(*b*) The bearing of this demand for a religious-historical method on the task of Apologetics in special relation to the criticism of Troeltsch is stated in Thesis VII. While Troeltsch claims that Christianity is to be treated by the same method as all other religions, he admits—(i.) a spiritual core in all religions, which shows itself in great religious personalities, and which points to a contact with the Divine Spirit; (ii.) a progress in religions, of which Christianity shows itself the highest, although it cannot be described as the *absolute*; (iii.) a need of a religious metaphysical inquiry to connect the Christian idea of God with the view of the world as a whole, reached when the results of the sciences are combined in a unity. Reischle's criticism of Troeltsch touches two points: first, his judgment on the place of Christianity among the religions is not a purely scientific conclusion, but a personal estimate; second, he too easily abandons the proof of the absoluteness of Christianity, the motive of enthusiasm for missions. Troeltsch admits the first charge in describing his judgment of Christianity as 'a moral-religious conviction,' but seeks to justify it as won by 'a careful survey, an impartial sympathy, and a conscientious estimate' of the other religions. The second charge he seeks to meet by insisting that the idea of absoluteness belongs to Hegelian idealism, and that history cannot present to us anything absolute, although he admits that the Christian may have a certainty that 'he has met God, and has heard His voice,' and that 'he is in the right way, follows the right star.' Reischle insists that to refuse to deal

with this question of absoluteness is a mutilation of the apologetic inquiry, as the Christian must believe that in the historical, human person of Christ he has the eternal divine life itself; that Troeltsch exaggerates the importance of comparative religion which, though it must not be neglected, cannot prove to demonstration the superiority of Christianity, but can only prepare for the highest proof; that we must seek in Christianity itself the grounds of our conviction of its worth and truth, for on the one hand we must prove its value to the individual and society, and on the other hand we must show that the divine revelation in Christ is real, and that it meets the need felt in all other religions; that, lastly, on this proof of its reality and sufficiency must rest the claim of absoluteness.

(*c*) How dogmatics and ethics as branches of systematic theology are affected by the demand is shown in Thesis VIII. While agreeing with Troeltsch that dogmatics must rest on an apologetics which justifies Christianity in a comparison with other religions, and cannot ignore a strictly historical investigation of the life and the teaching of Jesus, of the Scriptures and dogma, Reischle maintains that it is not concerned with a merely historical account, but aims at defining the eternal realities that arise for our Christian faith in a knowledge which, though relative, is progressive. Although the task of dogmatics is unchanged, the method may need modification, probably as regards *its attitude to the Scriptures*. The theologian may be required to study the Scriptures more critically than he has hitherto often done in order to find what they do really teach. But when he has done this, his proper work begins—to determine what constitutes the essential and permanently valuable Christian confession of faith. As Troeltsch's demand that Christian ethics should include an effort to come to an understanding with the great world-views may be met in Apologetics, the task of Christian ethics remains the same, to determine the form of individual and social life, which is created by the Spirit of Jesus Christ. If the task and the method remain unaltered, does the content suffer any change? While our conception of the history of the world is in many respects widened, yet so long as Christian dogmatics remains Christian, it cannot abandon the fundamental principles of Christian faith, and must guard against an evolutionary monism, a point of view that historical studies may suggest. It must assert a supernatural personal God, not in the sense of the old supernaturalism, as an external causality in the world, but as realizing in the world a purpose different in character from all natural aims. It must refuse to regard Jesus as only a religious hero or genius, as merely a prophet or a founder of a religion, but must confess Him as the Saviour and the Lord, who gives to mankind really what other religions have vainly sought. It must distinguish the Spirit of Jesus Christ from the religious spirit of humanity as the Spirit which brings us into fellowship with God Himself, so that we participate in His holiness.

That the historical method has its limitations; that it cannot solve all its own problems, but is forced beyond its own boundaries to answer some of the questions which it is forced to face; that there are necessities of human life, the demands of faith and the aspirations of duty, which it cannot meet; that Christian faith and duty depend on the inner witness of personal conviction as well as on the outer evidence of historical facts; that, therefore, the religious-historical method does supplement the theological by gathering, ordering, sifting its material, but cannot possibly supplant it,—these in brief are the important conclusions which Reischle reaches in his discussion of the Relation of Theology and Religious History.

(*To be concluded.*)

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE I. 35.

'And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.'—R.V.

EXPOSITION.

'The Holy Ghost shall come upon thee.'—Both 'Ghost' and 'Holy' have special point. It is spirit and not flesh, what is holy and not what is sinful, that is to produce this effect in her.—PLUMMER.

'The power of the Most High shall overshadow thee.'—We are not to seek an interpretation of this metaphor either in the brooding of the bird, protecting her eggs, nor in the descent of the Shechinah upon the mountain-top, or in the tabernacle, but simply to accept it as a delicate way of expressing the fact that the conception should be supernatural and miraculous, the life being created by the direct interposition of the Spirit of God. As the new life in the individual is born of the Holy Spirit (Jn 3^5), so is He that is the Life of the World.—ABBOTT.

'Shall be called holy.'—Consecrated, set apart for God. The word used in the Epistles for Christians, and there rendered 'saints.'—ADENEY.

'The Son of God.'—Jesus is the Son of God (1) because He was in the beginning with God, and was God, One of the Three Persons of the Trinity; (2) because of His supernatural birth. The angel only partially discloses the mystery of the Incarnation. Son of God is the distinctively New Testament name for Jesus. 'The miraculous birth was only the negative condition of the spotless holiness of Jesus. Entering into human life in this way, He was placed in the normal condition of man before his fall, and put into a position to fulfil the career originally set before man, in which he was to advance from innocence to holiness. . . . But in order to exchange this possibility into a reality, Jesus had to exert every instant His own free will, and to devote Himself continually to the fulfilment of the task assigned Him, namely, "the keeping of His Father's commandments."'—LINDSAY.

THE SERMON.

The Saviour's Incarnation.

By the Rev. G. Jeffrey, D.D.

The time has now come for the manifestation of the Son of God. But though this is the centre point of the universe, there is nothing in nature to indicate its near approach. It has been long foretold. It is four thousand years since it was announced in the promise, 'the seed of the woman shall bruise the head of the serpent.' It is three hundred years since Malachi prophesied, 'But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.' Christ has been long, but He is not late in coming. Four thousand years were required to teach the world that sin must be atoned for by sacrifice, and to prove that without help from without themselves, men could not keep themselves from sin.

The fulness of time is now come, and Mary is told that she will have a son who will be 'called the Son of God.' These words bring before us Christ's two natures which are inseparably allied—the divine and the human. From this alliance we have the conjunction of excellences that are so strangely diverse, but which qualify Him for the work of salvation.

I. *The singular conjunction of excellences as manifested in Christ's Person and in the acts of His mediatorship.*

(*a*) *Deity with humanity.* He is man because He enters the world by birth. He is God because He is co-spiritual in nature and co-eternal in existence with God the Father. Were it not so He could not be a successful mediator, for to mediate with God He must possess His nature. To mediate with man He must be clothed in flesh.

(*b*) *Glory with humiliation.* This we find alike in Christ's Person and acts. Think of the humiliation of God assuming the form of the creatures He had made. But even through this humiliation rays of glory shone. At His birth nature lent its stars, and heaven its angels, to do Him honour. His life also showed this alliance. He had not where to lay His head. He endured reproaches and ignominy. But when He trod upon the sea it bore Him up, as He hung upon the cross the earth quaked and the veil of the temple was rent in twain.

(*c*) *Holiness with suffering and death.* Sin had no place in Christ's soul. Even Pilate said, 'I find no fault in him.' The thief upon the cross cried, 'This man hath done nothing amiss.' Suffering is the consequence of sin, yet Christ suffered and had not sin. Death is the wages of sin, yet

Christ died. His sin was imputed sin, 'God made him to be sin for us, who knew no sin.' He died in our room, and by death redeemed us.

II. *The singular conjunction of things seemingly diverse in the effects of Christ's mediatorship itself.*

(*a*) *Power out of seeming weakness.* His countenance was more marred than any man, and His form than the sons of men. He was crucified in weakness upon the cross, and it was looked upon as just the close of a despised Galilean's life. But from this weakness there comes the energy that brings the sinner to the foot of the cross.

(*b*) *Victory out of suffering.* He suffered on the cross, but by the cross He conquered the world.

(*c*) *Blessing out of curse.* Christ was made a curse for us. 'Cursed is every one that hangeth on a tree.' But out of this curse comes great blessing to us, 'Christ hath redeemed us from the curse of the law, being made a curse for us.'

(*d*) *Life out of death.* From the death of Christ the sinner gains eternal life. 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'

Let us view Christ's Incarnation with adoring gratitude and with lively faith.

A Mystery—not a Myth.

By the Rev. G. F. Pentecost, D.D.

Writing to Timothy, St. Paul says, 'Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' The first meaning of the word 'mystery' is 'secret.' The beginning of the mystery was the creation, the centre of the mystery Christ and the Church. In St. Paul's words we have a statement of the great mystery and of several of its chapters. The mystery of the *Incarnation*, 'God manifested in the flesh'; the mystery of the *Resurrection*, 'justified in the Spirit'; the mystery of *Redemption*, 'seen of angels.' 'The mystery . . . that the Gentiles should be fellow-heirs, and of the same body.' The mystery of *Faith*, 'believed on in the world,' the mystery of the *Kingdom*, the first movement of which was seen when Christ was 'received up into glory.'

Let us consider the 'great mystery' of the Incarnation. A mystery is not anything uncertain as to fact, it is something not generally or heretofore known. A myth is a creation of the imagination, usually invented for the purpose of embodying some belief. The myths of Rome and of the Hindus were not facts but fancies, originating in a mysterious longing of man for God. Some treat the Old Testament stories in this way also, and when they come to the Incarnation, dispose of it in the same way. But the birth of Christ is too historical to be a myth. It took place in the days of Augustus Cæsar, when Herod was on the throne in Judæa. Who can tell us in what country and in whose reign Jupiter or Siva or Vishnu or Krishna was born?

I. *The Incarnation is an extraordinary event*, but not therefore to be rejected as a myth. Had Christ's birth not been extraordinary, how could we have known that He was Jehovah? Had He been born with the usual hereditary taint of sin, we might have embraced His teaching, but we would not have committed our souls to Him. It is an extraordinary event, but 'with God nothing shall be impossible.' Though the Incarnation is a new revelation in human experience, it is not for that reason to be rejected as a fact. God unfolds His purposes slowly. Everything was not complete at the foundation of the world. Adam and Eve were created differently, and Cain did not come into the world as either of his parents did. The world is full of variety. It is the common order of nature that flowers should bloom annually, yet the century plant only blooms once in a hundred years.

II. *The Incarnation was not an unexpected event.* Isaiah prophesied, 'Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel.' To another prophet God revealed Christ's birthplace, 'But thou, Bethlehem-Ephratah . . . out of thee shall he come forth unto me that is to be the ruler in Israel.' Through the miracle of Enoch's translation God whispered to the world that He had a purpose of deliverance from death. He gave to Abraham an earnest of things to come when He quickened Sarah so that she bore a son when she was ninety years old.

III. *The mysterious fruit of the Incarnation.*—Our Lord Himself is even a greater mystery than His miraculous conception. How can we understand how God and man can be united in one personality? But our not being able to understand it is no reason for our not believing it. We do not even understand the lesser mystery of our own being. How do such diametrically opposite

substances as spirit and matter come together in such complete union as they do in our persons, the spirit being distinct from the body and still permeating it at every point?

Unless we can suggest some other way in which we may be delivered from sin and death, we must put our trust in the Son of God born in the womb of the Virgin Mary.

Illustrations.

1. 'Was not the whole world lying in wickedness, dead in trespasses and in sin? Where from that corrupt mass could there rise a life worthy to draw the eyes of all the tribes of Israel? Could a bitter fountain bring forth sweet waters? Could death generate life? Where was the man whom the developed conscience of the nation could pronounce holy? Must not the verdict of the united land be, with ever-accumulating conviction, the verdict given by one of her minstrel bards, 'There is none righteous, no, not one!'

It was true; therefore the nation's hope must lie, not in the dead masses, but in the living God. There was no place for her Hero in the ordinary course of the stream; therefore God must somewhere *turn* the stream. The coming man of holiness must be a man sent, a man anointed; he must be a 'Messiah.' A long heredity of physical strength might produce a great warrior; but a long heredity of sin could only bring a great sinner. God must somewhere *intervene* in the heredity. He must add to the river of time a breath from the ocean of eternity—a breath which should accelerate the movement of the waters, and send a current of purity through their turbid flow.'—Dr. Matheson's *Studies of the Portrait of Christ*, i. pp. 31–32.

2. Yes, and to her, the beautiful and lowly,
Mary, a maiden, separate from men,
Camest thou nigh and didst possess her wholly,
Close to thy saints, but thou wast closer then.

Once and for ever didst thou show thy chosen,
Once and for ever magnify thy choice;—
Scorched in love's fire or with his freezing frozen,
Lift up your hearts, ye humble, and rejoice!

Not to the rich He came and to the ruling,
(Men full of meat whom wholly He abhors),
Not to the fools grown insolent in fooling
Most, when the lost are dying at the doors;

Nay, but to her who with a sweet thanksgiving
Took in tranquillity what God might bring,
Blessed Him and waited, and within her living
Felt the arousal of a Holy Thing.

Ay, for her infinite and endless honour
Found the Almighty in this flesh a tomb,
Pouring with power the Holy Spirit upon her,
Nothing disdainful of the Virgin's womb.

F. W. H. Myers' *St. Paul*, pp. 20–21.

It is from the highest points that the best things in the world always come. We get from the sky, and not from the earth, all those gracious influences without which our world would be only a lifeless cinder rolling through space. Light and heat, the sunshine, the rain, and the dew come down to us from above. You suppose that a tree gets the materials of its growth from the earth. But in reality a tree gets what it needs for its life and growth, not so much from the soil as from the sky. It transforms the rain and the sunshine into branches and leaves. The ground is mainly the soil in which its roots are fixed, that gives it stability.

Then, too, it is from the highest parts of the earth's surface, and not from the lowest parts, that all the good things come which make the earth such a beautiful and comfortable home for man. Were it not for the mountains, there would be no streams to quench our thirst and water our fields, no winds to purify the air, and no clouds to overshadow the earth in the heat of the day, and to keep in its warmth from being diffused in space at night. The mountains, too, are continually yielding their own substance, which is being ground down by the streams that channel their sides, and carried away to nourish the plains.

In many parts of the earth the light does not appear all at once over the whole region. The rising sun first illuminates the loftiest mountain-top, and then creeps down till at length all the valleys are filled with its radiance.

Just as the best things of the world come from the highest points of the world in the sphere of natural things, so the best and most perfect of all gifts has come from above—the unspeakable gift of God's dear Son.

Hugh Macmillan's *Gate Beautiful* (*abridged*).

This is that blessed Mary, pre-elect
God's Virgin. Gone is a great while, and she
Dwelt young in Nazareth of Galilee.
Unto God's will she brought devout respect,
Profound simplicity of intellect,
And supreme patience. From her mother's knee
Faithful and hopeful; wise in charity;
Strong in grave peace; in pity circumspect.

So held she through her girlhood; as it were
An angel-watered lily, that near God
Grows and is quiet. Till, one dawn at home,
She woke in her white bed, and had no fear
At all,—yet wept till sunshine, and felt awed:
Because the fulness of the time was come.

D. G. Rossetti.

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Moulton's New Testament Grammar.[1]

By Professor the Rev. H. A. A. Kennedy, D.Sc., Toronto.

This volume is a contribution to the scientific study of the New Testament, whose importance can scarcely be exaggerated. Dr. Moulton possesses a unique equipment for his task. Nurtured in an atmosphere of devotion to the best ideals of learning, an expert in Comparative Philology, and an unwearied student of the language of the New Testament, he was pre-eminently fitted to interpret the significance for exegesis of the rich material afforded by the remarkable discoveries of Egyptian papyri, and the minute investigation, within recent years, of the later phases of the Hellenic tongue. In his preface he makes ample acknowledgment of the labours of his brilliant German predecessors, Professors Deissmann and Thumb. Indeed these scholars have cordially supported him in the execution of his work. But they would be the first to recognize the independence of Dr. Moulton's investigations. Readers of the *Classical Review* and the *Expositor* know that he has earned the right to speak with authority on the language of the papyri. He has kept thoroughly abreast of the minute research devoted to the grammar and vocabulary of the Κοινή writers and the inscriptions. At every stage in the discussion, his intimate acquaintance with the work of great philologists like Brugmann and Delbrück lends a peculiar fascination to the treatment.

The aim of this volume of *Prolegomena* is clearly stated. It is to present 'a general sketch of Hellenistic language and the position of the New Testament writers in its development.' In a second volume, the author hopes 'to provide a succinct and systematic *grammar*, including a complete accidence, which will state the facts of Hellenistic Greek so as to need no dependence on grammars of the earlier language' (p. x). Dr. Moulton's aim in the first part of his treatise has been attained with consummate success. There is not a dull page in the book. The alertness and vitality of the author communicate themselves to the reader. And every here and there the subject is lit up by a quiet humour.

The standpoint which gives the present work its distinguishing characteristics may be described by the conclusion which its author, in common with Deissmann and others, has reached as the result of careful and patient research: '"Biblical" Greek, except where it is translation Greek, was simply the vernacular of daily life' (p. 4). Dr. Moulton has applied this fundamental principle in his examination of the New Testament language with a thoroughness which marks a new epoch in the investigation of the subject.

To give some samples of his work, let us take the question of so-called 'Semitisms.' How far does the Greek written by Jews show the influence of Hebrew or Aramaic? We know what a prominent part the 'Semitism' has played in New Testament commentaries, grammars, and lexicons, up to the present time. But the area of genuine examples has been, to an extraordinary degree, curtailed by more accurate acquaintance with vernacular Greek. In discussing the details, Dr. Moulton carefully distinguishes between 'Semitisms' in the vocabulary and those which belong to syntax. These, in turn, must be kept apart from Semitic usages 'due to translation, from the Hebrew of the O.T. or from Aramaic "sources" underlying parts of the Synoptists and Acts' (p. 13). In the first-mentioned class it is astonishing to find how many supposed Hebraistic words and constructions, as, *e.g.*, the constant use of the interjection ἰδού, some abnormal cases of instrumental ἐν, even the co-ordination of sentences with καί in place of hypotaxis, have complete parallels in the papyri. Eccentric prepositions such as ἐνώπιον and ἀνὰ μέσον have had to be excluded from the list of N.T. Semitisms (p. 99). Even the rare dative represented by such phrases as ἀκοῇ ἀκούσετε, regarded for so long as modelled on the Hebrew infinitive absolute, has doubts cast on its origin. 'The Greek translator, endeavouring to be as literal as he could, nevertheless took care to use Greek that was possible, however unidiomatic' (p. 76). And this brings us to our author's

[1] *A Grammar of New Testament Greek. Based on W. F. Moulton's Edition of G. B. Winer's Grammar.* By James Hope Moulton, M.A.(Cantab.), D.Lit.(Lond.). Vol. I. Prolegomena. Edinburgh: T. & T. Clark, 1906. Pp. xiv, 274. Price 8s. net.

opinion as to the extent to which genuine Semitisms appear in the works of men whose native speech was Semitic. The Greek which they wrote 'brought into prominence locutions, correct enough as Greek, but which would have remained in comparatively rare use but for the accident of their answering to Hebrew or Aramaic phrases' (p. 11). This is surely a very sane canon to lay down. It can never again be ignored by students of the N.T. language. In discussing Translation Greek, Dr. Moulton practically restricts himself to the grammatical Hebraisms of Luke, the only N.T. writer in whose works the problem is a complex one. His conclusions as to the Semitisms of Luke are thus summarized: 'We find (1) rough Greek translations from Aramaic left mainly as they reached him, perhaps because their very roughness seemed too characteristic to be refined away; and (2) a very limited imitation of the LXX idiom, as specially appropriate while the story moves in the Jewish world' (p. 18). The bearing of (1) upon the literary criticism of the Synoptists is, of course, obvious.

While this volume professes to contain nothing more than *Prolegomena*, it surpasses most of the formal grammars in the suggestiveness with which it treats grammatical details. After giving some very instructive notes on the *history* of vernacular Greek, in which he shows that there was scarcely any dialectic difference between the Greek of Egypt and that of Asia Minor, Italy, and Syria, and that consequently, for the purposes of N.T. study, 'Hellenistic Greek may be regarded as a unity' (p. 40), Dr. Moulton devotes a brief chapter, packed with matter, to the Accidence. Here we may note, in passing, how the spelling ἐάν for ἄν after ὅς, ὅπου, etc., found almost invariably in the great uncials of the N.T., and belonging mainly to the first and second centuries A.D., indicates that here those uncials 'faithfully reproduce originals written under conditions long obsolete' (p. 43). The accuracy of the uncial tradition is further corroborated by the prevalence of person-endings belonging to the sigmatic (-σα) aorist even where the root-forms of the 'strong' aorist remained in use (p. 51). In this section the author points out how frequently the question of pronunciation must be a factor in deciding between variant readings. Thus, *e.g.*, 'by the time ℵ and B were written, ο and ω were no longer distinct in pronunciation' (p. 35). A case in point is the choice between ἔχωμεν (which has overwhelming MS. authority) and ἔχομεν in Ro 5^{1}. Some modern commentators have strained the sense of the passage to suit ἔχωμεν. We regret to find that Dr. Moulton joins them, interpreting the verb as a 'durative' present = 'let us enjoy the possession of peace' (p. 110). But this is quite alien to the context. Paul is not exhorting. He is expounding with firm conviction. The whole verve of δικαιωθέντες is lost unless ἔχομεν be read, not to speak of the succession of strong indicatives which follow. The idea involved is essentially un-Pauline.

The remainder of the book is occupied with the syntax of nouns, pronouns, prepositions, etc., and (very fully) verbs.

A very interesting section is that on the decay of the dative case owing to the encroachment of prepositions, belonging to that process which has reached its culmination in a language like our own (pp. 60–68). In this connexion we may note how enormously the prepositions εἰς and ἐν have enlarged their sphere of influence. The prominence of the latter in the N.T. is no doubt greatly due to the vagueness which came to be associated with the use of the simple dative. Hence ἐν becomes, in Dr. Moulton's phrase, 'a maid-of-all-work' (p. 103). A few of its N.T. uses, as, *e.g.*, its *mystic* sense in Paul (so carefully investigated by Deissmann in his well-known monograph, *Die neutestamentliche Formel 'in Christo Jesu'*), seem, as yet, to have no parallels in vernacular documents. But such can now be produced for many difficult usages with ἐν: *e.g.* Ac 7^{14}, Mk 4^{8} (so WH, no need for Wellhausen's ἔν), where ἐν = 'amounting to'; Lk 2^{49}, ἐν τοῖς = 'in the house of'; 1 Co 14^{11}, ἐν ἐμοί = 'in my judgment'; Lk 22^{49}, 1 Co 4^{21}, ἐν = 'armed with' (so that instrumental ἐν does not require to be explained by Hebrew בְּ). We are glad to find the author emphasizing the fact that in many N.T. passages no real distinction can be drawn between εἰς and ἐν 'without excessive subtlety.' This is the kind of hair-splitting which has so often marred the pages of over-refining commentators like Westcott. Dr. Moulton gives a good instance on p. 235, quoting Jn 1^{18}, ὁ ὢν εἰς τὸν κόλπον: 'the combination . . . of rest and motion, of a continuous relation with a realization of it' (Westcott). In our judgment, no greater service has been done by the investigations of our author and his fellow-labourers than

to dismiss this type of comment for ever from the realm of scientific exegesis.

The interchange of εἰς and ἐν in the later language is graphically illustrated by the fact that in modern Greek στό with the accusative (= εἰς τόν) actually takes the place of the obsolete dative (p. 63).

We wish we could dwell on the luminous handling of various important matters which we have noted. A great deal of wearisome discussion, *e.g.*, would be saved if expositors attended to Dr. Moulton's dictum on the Article that 'in all essentials its use is in agreement with Attic' (p. 80). Predominant N.T. usage shows that the noun is generally anarthrous when joined to a preposition. The author holds that 'for exegesis, there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object' (p. 83). We should be inclined to say that even here there is always danger of pedantic exegesis.

Passing on to the verb, we can do no more than call attention to the very satisfactory treatment of the so-called 'participle of *subsequent* action.' It is gratifying to find that Professor Ramsay's examples of what he conceives to be real subsequence, as, *e.g.*, the daring interpretation of κωλυθέντες in Ac 16^6, are ruled out of court (pp. 133–134). Another very instructive paragraph is that on Aoristic Perfects in the N.T. Dr. Moulton will not admit any 'except under very clear necessity' (p. 143). Thus, at one stroke, he sweeps away the examples found in He 7^{13} 9^{18} 11^{17} as being simply a marked feature of the writer's style 'to describe what "stands written" in Scripture.' Those in the Apocalypse (εἴληφεν and εἴρηκα), as having no 'apparent reduplication,' may have been regarded by the writer as real aorists. The form ἔσχηκα which Paul seems to use in a genuinely aoristic sense (2 Co 2^{13} 1^9 7^5, Ro 5^2), resembling as it does such aorists as ἔθηκα and ἄφῆκα, lent itself from force of circumstances to this usage. For, as Dr. Moulton points out, 'there is no Greek for *possessed*, the *constative* aorist, since ἔσχον is almost (if not quite) exclusively used for the ingressive *got, received*' (p. 145).

A capital example of the adequacy and attractiveness of Dr. Moulton's method is to be found in the section on οὐ μή (pp. 187–192). Here he brings out the noteworthy fact that two-thirds of the instances occur in the Gospels, and almost all of these are from the actual words of Christ. These, along with quotations from the O.T., practically exhaust the occurrence of οὐ μή in the N.T. Perhaps it is not too fanciful to say, with the author, that 'since these are just the two elements which made up "Scripture" in the first age of Christianity, one is tempted to put it down to the same cause in both—a feeling that inspired language was fitly rendered by words of a decisive tone not needed generally elsewhere' (p. 192). Very fresh and illuminating are the pages on prohibitions (where the distinction between present imperative and aorist subjunctive is aptly sketched, p. 122), on imperatival participles (pp. 180–182, most important for exegesis), on the use of the optative in N.T. and contemporary literature (pp. 194–199), and on the participle in periphrastic tenses (where the canon which we found to apply to Semitisms is usually valid, pp. 225–227). It ought to be noted that the N.T. student may incidentally learn from this book a great deal of interesting comparative philology (see, *e.g.*, pp. 128, 164–165, 169, etc.).

Besides ten pages of additional notes in small type, the book is provided with three full indexes, embracing quotations, Greek words, and subjects. The printing is most accurate. We have noticed misprints on pp. 15, 18, 91, 119, 138, 178, 179.

The Master Mystic.

By the Rev. Claud Field, M.A.

Mysticism has been much in the air lately, but hardly any mention has been made of one who is perhaps the greatest of all mystics—Jalaluddin Rumi. It is in his writings, if anywhere, that we must look for an eirenicon between Mohammedanism and Christianity. He was born at Balkh in Central Asia early in the thirteenth century, and died in 1272, when Dante was a child of seven. The collocation is suggestive. Dante, of course, had never heard of the Persian

Sufis, but his pilgrimage through the Inferno, Purgatory, and Paradise bears a certain resemblance to the Sufistic stages passed in the journey towards 'wasl,' the goal of Sufistic theology—union with God.

Jalaluddin Rumi was brought up at Konia, the ancient Iconium, and it is a curious fact that the *Masnavi*, his great work, betrays an acquaintance with St. Paul which is very rare among mediæval Mohammedan writers. He accuses St. Paul of overlaying the simplicity of primitive Christianity with complicated dogmas, much in the style of 'broad' critics. His writings betray the influence of the Neo-Platonic philosophy, such expressions as 'Aql-i-Kull' occurring for the Logos, and 'Nafs-i-Kull' for the Pneuma. These should be useful when some future Henry Martyn treats of Christian theology in Persian.

Jalaluddin had pondered the meaning of the 'kernel' and the 'husk' six centuries before Dr. Abbott. He says, in a couplet much quoted by free-thinking Mohammedans—

> I extracted the marrow of the Koran,
> And flung the bone to the dogs.

He is perfectly aware that religious belief is based upon an accumulation of probabilities, but in the Sufistic stage of 'wajd,' or ecstasy, he can rise into the sunlight of clear assurance. The cast-iron dogmas of Mohammedanism are molten into universal religious truths in the alembic of his poetry. To him the true Caaba is not the square temple which the Mohammedan pilgrims perambulate at Mecca, but the human heart. 'You may circle round the Caaba a thousand times,' he exclaims, 'God cares not for it if you hurt one heart.' So with regard to the incessant ablutions enjoined by Islam, he says: 'Yes, your hand can wash your body, but what hand can wash your heart?' In this he rises far above the average morality of Mohammedans who dispute whether sins of thought are sins at all. So again, in contrast to the common Mohammedan idea of God as an Almighty Despot looking with half-pitying contempt at the antics of humanity, he says—

> Union exists beyond all thought and speech
> Between great Allah and the soul of each.

Browning, with a poet's intuition, represented the Arab physician Karshish and the Persian sage Ferishtah as alternately attracted and repelled by the doctrine of the Incarnation. In the same way, the great Eastern mystic felt an irresistible yearning, like Plato, that Divine Wisdom would assume a visible shape. 'Oh, that I might behold,' he says, 'in flesh the splendour of the Friend!' At the same time he condemns the doctrine of the Trinity, the origin of which he ascribes to a kind of theological squinting or seeing God double. Our Lord to him, however, is something more than the mere prophet to which the Koran reduces him. Jalaluddin seems to incline to the Arian hypothesis. 'Jesus came in flesh,' he says, 'but was of the nature of angels.' In Sufi phraseology the word 'Jesus' seems at times not to connote personality, but to be a synonym for spirit, while the body, exactly as with St. Francis, is called 'the ass,' no doubt with reference to the Gospel narrative of our Lord's entry into Jerusalem. In one striking passage, of which the following is a rough but fairly literal translation, he says to a Sybarite—

> You deserted Jesus, Ass without disguise,
> In a crowd of asses you would take the prize!
> Destiny of Jesus points to wisdom's rank,
> Destiny of asses simply is a blank.
> Pity keep for Jesus, pity not the ass!
> Let not fleshly impulse intellect surpass.
> If an ass could somewhat catch of Jesus' mind,
> Classed among the sages he himself would find,
> Though because of Jesus you may suffer woe,
> Still from Him comes healing; never let Him go!

The perusal of this and many similar passages by thoughtful Mohammedans, must leave on their minds somewhat of the effect that Matthew Arnold wished the Socratic method would have on the prejudice-bound minds of his countrymen, *i.e.* of inducing a fresh play of thought and feeling over their stock notions and habits. This is not mere conjecture. The Babis in Persia, who have suffered cruelly for their beliefs, one of which is that Mirza Ahmed, their founder, was the door or manifestation of God, have the *Masnavi*, Jalaluddin's chief work, at their fingers' ends. They often quote the couplet—

> One must have King-recognizing eyes,
> To recognize the King in mean disguise.

It is much to be regretted that no one of the calibre of Fitzgerald has risen to do for Jalaluddin Rumi what he did for Omar Khayyam. Nothing is better adapted to act as an interpreter between East and West than suitable translations of the great Eastern mystics.

At the Literary Table.

A SPIRITUAL MONISM.

Christian Theism and a Spiritual Monism. God, Freedom, and Immortality in View of Monistic Evolution. By the Rev. W. L. Walker. (*T. & T. Clark.* 9s.)

'Christian Theism and a Spiritual Monism'—the title is not good. Mr. W. L. Walker has hitherto been happy in his titles. 'The Spirit and the Incarnation' was both attractive and descriptive. 'The Cross and the Kingdom' was not so descriptive, nor quite so attractive. But now in his third book he has surrendered all attractiveness that he might become descriptive again. For Theism is a lukewarm word, and Monism has an evil smell.

But the book will survive its title. It will survive its title and be recognized as the most suggestive contribution of recent years to Christian theology. Deeply as Mr. Walker's previous volumes moved us by the sincerity and ability with which they handled those problems of thought which concern us most, they had not the grasp of this volume, they had not its confidence nor its constructiveness.

Everything that Mr. Walker has written he has written of necessity. We know no man of whom it could be more truly said that he became an author because he could not help it. This book also is written out of his own spiritual experience, and out of the demand of his experience to find expression because of its sympathy with the experience of other men. The spiritual man within him has risen and said, 'I know.' Other men have been waiting for the word.

A remarkable proof that Mr. Walker has written out of his own experience, and so has voiced the experience of other men also, has just come into our hands. It is a book entitled *Idola Theatri.* The writer is an Oxford scholar and metaphysician. Mr. Walker is a Congregational pastor. In instinct and in training they could not be further apart. Yet it is the very same necessity that has driven them both to write. Their subject is the same. Mr. Henry Sturt might have written Mr. W. L. Walker's book, and Mr. Walker might have written Mr. Sturt's.

What is the necessity that has driven these men to write? It is the necessity of recognizing Haeckel. True, Mr. Sturt does not so often mention Haeckel as Mr. Walker does. But that modern evolutionary science for which, as its extreme exponent, the name of Haeckel stands, is the present-day fact which both men have found it necessary to take an account of. Mr. Sturt has felt that Oxford Idealism has never reckoned with evolutionary science. Like the gods of Epicurus, it has slumbered in a far-away Elysium, heedless of the realities of men's lives. Mr. Walker has felt that Christian Theism, if not so heedless, has lately been almost as helpless.

But Haeckel's name is associated with Philosophy as well as with Science. Not content with studying the Radiolaria, he has formed a philosophy of the Universe. He calls it Monism. Haeckel is not entitled to form a philosophy of the Universe. His province is physical science, and not philosophy, nor the universe. But both Mr. Sturt and Mr. Walker recognize that if a philosophy is to be formed in our day, that philosophy must be a Monism.

Mr. Sturt does not like the name Monism, but Mr. Walker is not afraid of it. It seems to Mr. Sturt that Monism must be either the material Monism of Haeckel, or the spiritual Monism of Bosanquet. And both are wrong. For Haeckel will have nothing in the Universe but material facts and forces, Professor Bosanquet will have nothing but spiritual. A true philosophy of the Universe must have both. So says Mr. Walker also. But he goes further, and says that it must gather both material and spiritual forces, and be a Monism still. Of course, one must rule and the other be obedient, otherwise the Universe would still be a dualism. It is the spiritual that rules, and must rule. Mr. Walker has rendered an inestimable service to science, to philosophy, and to the religion of Christ when he shows that Christian Theism is such a Monism, and that it leaves no scientific or philosophical fact in the Universe unaccounted for.

GREECE.

Greece. Painted by John Fulleylove, R.I. Described by the Rev. J. A. M'Clymont, M.A., D.D. (*A. & C. Black.* 20s. net.)

This is the most recent issue in Messrs. A. & C. Black's now extensive series in which paintbrush

and pen go together to make the ideal book of beauty. It is probable that in all the volumes less account is taken of the penmanship than of the painting. We have had Greece described before, as we have had Venice, and Wales, and the West Indies, and all the other places in the series. But we have never had Greece or any of the places illustrated by multitudes of pictures in colour-printing. Yet it would be a mistake to suggest that the publishers have made light of the letterpress, or that the author has taken his work less seriously than the artist. When the volume on *The Holy Land* was published, Mr. Fulleylove's pictures were much appreciated; but no one said that Mr. Kelman's writing was of less consideration. Mr. Fulleylove's pictures in the present volume seem to be selected with the same skill and painted with the same care as his pictures in *The Holy Land*. And Dr. M'Clymont is no mere showman to the artist; it would be nearer the truth to say that his description of Greece comes first and the artist follows to illustrate it.

Where has Dr. M'Clymont gone for his facts? To Greece first; and to refresh his memory he paid a visit to Greece just before writing the book. After that to Grote and Frazer. He owns his obligation, both to Grote's *History of Greece* and to Dr. J. G. Frazer's 'lucid and searching commentary' on *Pausanias's Description of Greece*. Where has Mr. Fulleylove gone? To Greece also. To Greece first and almost wholly. The influence of Wordsworth and perhaps other great books in which Greece has been illustrated on steel or wood, must have been felt and sometimes seems quite traceable; but the work of both author and artist is original and fresh and charming.

GOLGOTHA.

GOLGOTHA AND THE HOLY SEPULCHRE. By the late Major-General Sir C. W. Wilson. Edited by Col. Sir C. M. Watson. (*Committee of the Palestine Exploration Fund.* 6s.)

This was the last piece of work that Sir Charles Wilson did, and he did it thoroughly. Much of the book was contributed to the *Quarterly Statement of the Palestine Exploration Fund* in a series of articles which ran through the years 1902 to 1904. He died somewhat suddenly, but he had already recast and extended those papers, and the printing of the book had begun. For forty years, that is to say, since the year 1864–5, in which he was engaged upon the Ordnance Survey of Jerusalem, he had been gathering materials for this book. And now, if the sites of the Holy Sepulchre and Golgotha could be fixed for ever, this book would fix them.

They cannot be fixed. Sir Charles Wilson himself says, as he nears the end of his book and gathers his results together: 'As regards the true sites, I agree with Robinson, that "'probably all search for them will be in vain."' But he has presented the evidence once for all. He has apparently omitted nothing that bears upon his subject, and everything is set forth in the clearest manner and the most impartial spirit. Whatever view we may hold of these sites, and however passionately we may hold it, we cannot do without Sir Charles Wilson's book, for it contains everything that makes for our particular view, as well as everything that goes against it.

What is his own conclusion? Let us give it in his own words:—

'There is no decisive reason, historical, traditional, or topographical, for placing Golgotha and the Tomb where they are now shown. At the same time, there is no direct evidence that they were not so situated. No objection urged against the sites is of such a convincing nature that it need disturb the minds of those who accept, in all good faith, the authenticity of places which are hallowed by the prayers of countless pilgrims since the days of Constantine.'

That may not be very satisfactory to the passionate pilgrim. But the determination of sites is not a matter for devotion, but for science, and on the most vital matters it often happens that science can do no more for us than suggest a probability.

The only serious rival to the traditional site is that which is known in Jerusalem as 'Gordon's Calvary.' Sir Charles Wilson deals gently with that heresy. He quotes all the six arguments that have been urged in its favour; but he knows, and we all know, that there is really only one of any use, and that is sentiment.

The book is admirably illustrated. It is altogether one of the most acceptable volumes which the Palestine Exploration Fund has published.

WESLEY AND HIS CENTURY.

WESLEY AND HIS CENTURY: A STUDY IN SPIRITUAL FORCES. By the Rev. W. H. Fitchett, B.A., LL.D. (*Smith, Elder, & Co.* 6s. net.)

Dr. Fitchett has written the modern Life of Wesley. No other biographer can touch him for modernness. He has an easy command of sparkling words and flashing phrases. He is unconcerned about traditions. Apostolical succession is either tomfoolery or self-interest. He judges religion by its results; his paradise is in the present. It requires more than one man to write the life of Wesley. Dr. Fitchett has written his part of it unmistakably.

Is he puzzled with the things in Wesley that manifest a deference for the past—his sense of the continuity of the Church, his reverence for the living bishop? He is not puzzled. Wesley simply did not know better. And why should he wonder? Wesley lived in the past, when men often believed and did strange things like these. If he had been living now, he would have believed what Dr. Fitchett believes. And possibly Dr. Fitchett is right.

For it would undoubtedly have been a mistake if Dr. Fitchett, writing the biography of Wesley who lived so long ago, had judged him as if he were living now. The Wesley he writes of is a developing Wesley, an evolutionary Wesley. And he judges, shrewdly enough, and perhaps accurately, that if he had gone on living and developing he would have been a modern advanced and militant Methodist like himself.

There is just one thing that puzzles him. Wesley did not develop consistently. One month he passionately calls himself an Anglican and High Churchman. This is on December 27, 1745. The next month 'bishops and presbyters are essentially of one order,' and 'originally every Christian congregation was a Church independent of all others.' This is on January 20, 1746.

But there are better passages than these, more famous, and perhaps more contradictory. Let us quote the two passages which are most famous of all. Again the dates are close together and puzzling to Dr. Fitchett. The first passage was written in April 1790, the second in June of the same year. This is what he wrote in April: 'I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it (although I am apt to think not one-half, perhaps not one-third of them). These will be so bold and injudicious as to form a separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regards my judgment or advice will ever separate from it.'

That, we say, was written in April. It was only two months afterwards that he wrote the following. He wrote it to the Bishop of London. 'I must speak plain, having nothing to hope or fear in this world, which I am on the point of leaving. The Methodists in general, my lord, are members of the Church of England. They hold all her doctrines, attend her services and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me, then, to ask, "*Cui bono?* for what reasonable end would your lordship drive these people out of the Church?" Your lordship does, and that in the most cruel manner; yes, and the most disingenuous manner. They desire a licence to worship God after their own conscience. Your lordship refuses it, and then punishes them for not having a licence! So your lordship leaves them only this alternative, "Leave the Church, or starve." And is it a Christian—yea, a Protestant bishop—that so persecutes his own flock? I say persecutes, for it is persecution, to all intents and purposes. You do not burn them, indeed, but you starve them, and how small is the difference! And your lordship does this under colour of a vile, execrable law, not a whit better than that of *de heretico comburendo*.'

Thus Wesley is like Scripture. The devil may cite him to his purpose. But it is not contradiction, and it is not at all puzzling. It simply means that if Wesley developed, he developed as a man, and not as a butterfly. The stages of his development were not marked out beforehand; they were not simple and inevitable; they depended upon the play of mind and circumstance. Are we not all wrong when we go back to Wesley to prove what Wesleyanism is? Surely, if Wesley

developed at all, he did not refuse the liberty to Wesleyans to develop after him. By all means let us consider the hole out of which we were dug, but do not let us remain stifled within it. Dr. Fitchett's reverence for the past may be somewhat scanty, but he is right as a Wesleyan to live in the present.

THE JEWISH ENCYCLOPEDIA.

THE JEWISH ENCYCLOPEDIA. Vol. xii. Funk & Wagnalls. (25s. net.)

The twelfth volume of the *Jewish Encyclopedia* is also the last. We heartily congratulate the editor and all concerned on seeing the end of a great and laborious undertaking. It is an end of which they need not be ashamed. There are faults in it, faults of conception and of execution. There are faults of both kinds which might have been avoided. Some of them have been pointed out as the successive volumes appeared. But with the issue of the last volume, and some experience of what it means to edit such a work, we have no stomach for fault-finding. The Jews are the greatest nation that ever has appeared upon earth, and it was a great idea to manifest to the world by means of an encyclopedia how great the Jewish nation is. The editor got the right men to help him in his undertaking; and now, we say again, he and they and all concerned in it are heartily to be congratulated.

HAECKEL.

HAECKEL: HIS LIFE AND WORK. By Wilhelm Bölsche. Translated by Joseph McCabe. (*Fisher Unwin.* 15s. net.)

Haeckel is all that is left of the old fighting band of irreconcilable rationalists, and the Rationalist Association is wise to make the most of him. He is all that is left, and they are driven to make something of a god of him. For men were made for worship, and if you deny them the only living and true God, they will make a god in their own image.

If Haeckel is a god, Mr. Joseph McCabe is his prophet. His industry in writing about Haeckel, in translating things written about him, and in otherwise making him known, is wonderful. Some of us might wish his industry were better occupied. But a man must do the work that seems to be given him to do. He has now translated Bölsche's *Life of Haeckel*, and has added a long, triumphant chapter from his own pen, to which he has given the title of 'The Crowning Years.' It is an excellent translation of an enthusiastic and most readable biography.

Nor will it do any one any harm to read it. Indeed, if it is true that Haeckel's writings are 'discussed eagerly by bronzed and blackened artisans,' a better service could scarcely be rendered them than to encourage them to read this book also. For Haeckel is by no means a god in his biography, nor are his features at all godlike. He is impulsive as a child, and impatient of contradiction. With his enthusiastic admirers and with himself he is always on good terms, but all dissenters from his worship are hypocrites or fools. When Virchow, who had befriended him when he was most in need of friends, found it impossible to accompany him all the way towards Monism, he was guilty of 'setting limits to scientific inquiry, not on logical, but on diplomatic grounds.' Even Darwin is something of a hypocrite. 'When Darwin,' he says, 'assumes a special creative act for the first species, he is not consistent, and I think not quite sincere.'

Why did Haeckel accept Darwinism? As a scientific fellow-worker? Apparently not. But as an ally in the war with Theology. Bölsche makes that also very clear. Haeckel read the *Origin of Species* at Berlin in May 1860. 'It profoundly moved me,' he wrote, 'at the first reading.' 'What was it in the book,' asks Bölsche, 'that profoundly moved the student of the Radiolaria? We understand it clearly enough, if we recollect Haeckel's bent in the last few years. He had no longer any scruples with regard to religion. The god of tradition had been entirely replaced in him by Goethe's god, who did not stand outside of, but was one with, nature. If he is to follow Goethe, the ancient, extra-mundane, ever-interfering Deity must be given up without the least attempt at compromise. Thus Haeckel's position was incomparably more radical than Darwin's from the very first. He no longer believed in a Creator either in whole or in part. It was in this frame of mind that he received Darwin's book. Can it be in the least surprising that it profoundly moved him? It opened out to him the whole way just as he desired it.'

Among the Books of the Month.

In the long series of primers published by Messrs. T. & T. Clark, although men like T. B. Kilpatrick, J. Iverach, and A. B. Davidson have given of their best to them, there is nothing more conscientious or altogether more acceptable than the latest issue of all. The author is the Rev. Robert A. Lendrum, M.A., Minister of the United Free Church, Kirkliston. His primer is *An Outline of Christian Truth* (6d. net). That which makes it so acceptable is the use that is made of modern scholarship to bring out the spiritual value of the teaching of the Bible. There have been indications that the age of criticism is passing, and that we are entering upon that glad harvest-time when the results of criticism can be reaped in a richer apprehension of God's character and work. But Mr. Lendrum is the first to put the sowing-time completely behind him and enter into the harvest. Perhaps his space compelled him to leave processes alone and come at once to spiritual results. If so, it was a happy compulsion. But the great value of his primer lies in this, that while he had to cover the whole field of Christian doctrine, and express it all clearly as for the very beginner, he does not follow the beaten track of tradition, but takes full account of the work that has been done on the Bible and Theology during the last quarter of a century.

Besides the scholarship, there is in the little book a certain flavour of personality, which is most agreeable, and might be called mystical. Science has its limits, but faith is illimitable. Science has its doubts, but faith is sure. The resurrection of Christ is a fact in the history of the past; therefore by means of science you can, at the most, only make it probable. But is it only probable? Then you have not known Christ.

The seventh volume of the history known simply as *The English Church* (but perhaps to be distinguished henceforth as 'Hunt's History of the English Church,' he being the only surviving editor) was put into the hands of Canon Overton. And properly; almost inevitably. For Canon Overton had made himself the ecclesiastical historian of the eighteenth century. But Canon Overton died. When he died it was found that he had left behind him the rough draft of the volume. It was contained in three small octavo notebooks, and written in pencil. The notebooks were entrusted to the Rev. Frederic Relton, A.K.C. The task seemed easy. It proved very difficult. The notebooks could not simply be sent to press. Much condensing, rearranging, rewriting had to be done. The editor also put his hand to it. Mr. Relton estimates that the relative amount of each author in the book now before us might be expressed by the formula $O_{24}R_{14}H_2$.

With becoming modesty Mr. Relton acknowledges that the time has not yet come for writing the history of the eighteenth century, that is to say, its ecclesiastical history. And no doubt he is right. No doubt much diocese and parish investigation has still to be made. Yet this volume is thoroughly worthy of its place in the series to which it belongs, high as is the place which that series has taken. For, if something yet remains to be done in the discovery and classification of fact, it is certain that no future history of the eighteenth century will surpass this one in sympathy and in candour. There is one exception, it is true. Evangelicalism scarcely comes to its own, evangelicalism within the Church that is to say. But even in this case it is more the system than the men; of the great evangelical leaders themselves there is no lack of appreciation (Macmillan; 7s. 6d.).

The attitude of a modern man of letters to an ancient ought to be one of humility and reverence. Perhaps Walter Pater is not ancient enough. Perhaps Mr. A. C. Benson was not born with a reverential spirit. In any case the new volume of the 'English Men of Letters'—*Walter Pater*, by A. C. Benson (Macmillan; 2s. net),—although most readable, is most irreverential. Mr. Benson treats Walter Pater as if they had been at school together, and Walter Pater had fagged for him. The book is most readable. Mr. Benson could not be unreadable, however hard he tried. And when he comes to reproof of Walter Pater's naughty way of saying things to shock, and declares that his influence must sometimes have been pretty bad on young Oxford, the interest becomes almost painfully intense. The question remains, Wherein lay Walter Pater's claim to a place in this gallery? Melancholy he was and a master of phrases. Does that give a man a place? What does Dr. Bussell think of the book? *He* knew Walter Pater, and he can express his mind when he likes.

What are we to do with the children? The ill-clothed and unfed children whom we insist on sending to school? The easiest way with them is to deny their existence. Some can do that and still hope for heaven. But they must not read this book. It is called *The Bitter Cry of the Children* (Macmillan; 6s. 6d. net). We had forgotten; there is another way. The author of this book, John Spargo, is an American, and the children are American. Let the Americans see to their own. Can we not still read this book and deny the existence of underfed children in our schools?

How thankful we should all be if we could. But we cannot. And it is not a matter of feeding only. 'Teacher, do you love God?' 'Why, yes, dearie, of course I love God.' 'Well, I don't—I hate Him! He makes the wind blow, and I haven't any warm clothes—He makes it snow, and my shoes have holes in them—He makes it cold, and we haven't any fire at home—He makes us hungry, and mamma hadn't any bread for our breakfast—Oh, I hate Him!' It was at a kindergarten, and Mr. Spargo is satisfied with the truth of it. It is a book to make one utterly uncomfortable. But it is better for us to enter into the Kingdom of Heaven uncomfortable than to be comfortable and be cast out.

The Hulsean Prize Essay for 1904 was written by E. A. Edghill, M.A. It is now published by Messrs. Macmillan under the title of *An Enquiry into the Evidential Value of Prophecy* (7s. 6d.), and forms a handsome volume. Two things are necessary to the interpreter of prophecy—scholarship and the right attitude. Mr. Edghill has scholarship. He has too much scholarship for some of those who would like to have read him. They will be deterred when they turn his pages and find them sprinkled with Greek and Hebrew. But there is no parade of scholarship. The Greek and Hebrew are quoted only when they have to be quoted to bring out the point that is insisted on.

Mr. Edghill has scholarship: has he also the right attitude? His book is introduced by the Bishop of Winchester, and if Dr. Ryle's attitude is right, so is Mr. Edghill's. Right or wrong, it is the attitude of almost every scholar of our day—of Robertson Smith, of A. B. Davidson, of S. R. Driver, of G. A. Smith, of A. F. Kirkpatrick—and all the progress that has been made in the study of the Old Testament prophets has been made along these lines.

Now it must not be supposed that Mr. Edghill simply sets himself against the supernatural. His belief in the supernatural is as clear as that of a Paley; it is only more intelligent. His method is of course the historically inductive; but as he gathers his facts, he is not guilty of selecting them to suit his purpose. Be they natural or supernatural, or be they both, he takes them with him if they are facts, and comes to his matured and modest conclusions.

Messrs. Macmillan have published a new edition of *The Standard of Life* (8s. 6d. net), by Helen Bosanquet. In preparing the new edition, Mrs. Bosanquet decided to add to it the essays which originally appeared under the title of *Aspects of the Social Problem*, that book being now out of print, but its contents being worth reprinting. The new volume is thus much larger and richer than the old. It touches most of the pressing social problems of our time, and always with sympathy and insight.

There is no better or safer field for a man to exercise his critical faculty in than the Pastoral Epistles. Let him only see that he enter into it without knowing what he is to find. We cannot tell whether the Rev. J. D. James, B.D., had his mind made up beforehand or not. His investigation is thorough and fair; and if his conclusions are in favour of the genuineness of the Epistles, that says nothing for his candour or against it. Professor Stanton has recently protested, and it was quite time that some one with authority had protested, against the habit into which certain critics have lately fallen, of speaking of results which happen to be in accordance with tradition as apologetic. The title of the book is *The Genuineness and Authorship of the Pastoral Epistles* (Longmans; 3s. 6d. net).

The Rev. W. L. Watkinson is one of the most acceptable of preachers' preachers. He may preach to others also, but he has a particular faculty of stimulating the mind of the preacher, and giving him something to think about in view of Sunday next. His publishers had therefore better go on publishing him. For preachers will

buy in the future as they have bought in the past. His latest volume is *The Ashes of Roses* (R.T.S.; 3s. 6d.).

We have already mentioned Messrs. Rivington's series, 'The Church Universal,' edited by the Rev. W. H. Hutton, B.D. The third volume, of which the editor himself is author, carries the history of the Church from 461 A.D. to 1003 A.D. It is called *The Church and the Barbarians* (3s. 6d. net). It is an entirely readable history in spite of its long period and its brevity, for Mr. Hutton has the gift. He raises a slight prejudice against himself by telling us that part of the book has already appeared in periodicals. But the reading of the book itself dispels the prejudice. It is good scholarly compact work throughout.

Let us welcome, and heartily, the second edition of *The Religion of the Crescent*, by the Rev. W. St. Clair Tisdall, M.A., D.D. (S.P.C.K.; 4s.). It has been thoroughly revised; and if its speedy issue proves the demand for knowledge of the great religions, the new edition will meet that demand better than the first.

The Soul's Pure Intention (Bagster; 2s. 6d. net) is a fine title for a book of modern devotion. For it has the mystical flavour, and also the intellectual interest. And these are the two things out of which modern devotion is made. The author is the Rev. F. B. Meyer, B.A. Now, we do not think we have ever before found Mr. Meyer either so mystical or so intellectual. Mystical, indeed, we scarce ever expected to find him, but thought that he shrank from its introspectiveness as unpractical and possibly selfish. Intellectual we have always found him, but the surprise here is that the understanding is associated not with the purely spiritual, but with the emotional which makes for mysticism.

The Rev. W. H. Daubney, B.D., has published *The Three Additions to Daniel: A Study* (Deighton Bell; 5s. net). It is not Mr. Daubney's first work on the Apocrypha. A good many years ago he issued a book on the *Use of the Apocrypha in the Christian Church*—a book of excellent scholarship and insight. In the new interest which has gathered round the Apocrypha, an interest which has brought into being the International Society of the Apocrypha, with its quarterly organ, *Deutero-Canonica*, Mr. Daubney is likely to find a more generous appreciation given to his new book. It is more restricted in scope and less popular in manner. But every student will have to discover, or be told, that for the mastery of the problems raised by the Song of the Three Children, the History of Susanna, and the History of Bel and the Dragon, there is no book or dictionary article that will help him more than this book. Mr. Daubney is friendly towards the Apocrypha, and would not be afraid to give Bel and the Dragon a place on the nursery table.

Messrs. Deighton Bell have also published a scholarly investigation into *The Chronology of the Old Testament*, which has been made by the Rev. D. R. Fotheringham, M.A. (3s. net).

Let us not get bewildered among the endless rows of reprints which the booksellers' shelves groan under, and overlook Messrs. Blackie's 'Red Letter Library.' It is as cheap and as good as any other series, and it has the distinction of containing some books that are not of yesterday's popularity, but of eternal worth. Each volume, moreover, has an introduction and notes, as well as a carefully revised text. Mr. Lewis Bettany edits *Essays from the Spectator*, and Mr. Charles Whibley the *Religico Medici and Other Essays* by Sir Thomas Browne.

Messrs. Cassell & Company have published a complete popular history of the rise and progress of Protestantism, within the easy compass of a crown octavo volume. The author is F. Holderness Gale, the title *The Story of Protestantism* (6s.). It is not a book for bairns, but there is nothing in it to cause any man of ordinary intelligence to wrinkle his forehead. And it is not without a certain grace of style. Perhaps Mr. Gale might have let himself go a little more freely at the great events, but we are better without the old-fashioned rhetoric which substituted emotion for the truth of history. Here is his businesslike description of one memorable scene—'Looking round on the assembly, he said (and the words are among the most sublime in history), *Here I stand. I can do no other. May God help me. Amen.* Down through the ages those words still echo, and well they may, for they mark the beginning of a new era for Europe and the world. The die was cast,

when those brave words were spoken, and from that moment reconciliation with the Papacy was impossible for Luther.'

Messrs. Chatto & Windus have their own library of cheap reprints, which they call the 'St. Martin's Library.' And they have done a very proper thing in issuing in that library H. van Laun's Translation of Taine's *History of English Literature* (4 vols., 2s. net, each). They have done a very proper and, we hope, a profitable thing. To the student and lover of English literature it will certainly be profitable. For Taine's *History* cannot be dispensed with. No History of English Literature has yet been written that can be read right through with equal delight. And this is an acceptable edition for reading, as clear as the original octavo, and much more comfortable to handle. In each volume there are some ten or more full-page portraits.

To the 'Scriptorum Classicorum Bibliotheca Oxoniensis' has been added an edition of the *Thebais and the Achilleis of Statius*. The editor is Mr. H. W. Garrod, Fellow of Merton College. When Mr. Garrod discusses the 'Religion of All Good Men,' he goes to sea. Here he is at home. A better edition of a Roman writer we do not hope to see. (Clarendon Press.)

A frank and sometimes merciless account of the difference evolution has made to Theology is found in *The Modern Pilgrimage from Theology to Religion*, by R. L. Bremner. And now any one may read it, for Messrs. Constable have published a new edition at a popular price (2s. 6d. net).

Undoubtedly the interest to-day is in Religion, and not in Theology. The Pilgrimage seems very generally to have been made. And the same publishers appropriately issue three more volumes in their series of 'Religions, Ancient and Modern.' These are *Celtic Religion*, by Professor Anwyl of University College, Aberystwith; *The Religion of Babylonia and Assyria*, by Dr. T. G. Pinches; and *Hinduism*, by Dr. L. D. Barnett, of the British Museum (1s. net, each). These men are first-rate authorities, and they have done their best to bring their great subjects within popular compass.

Mr. Frederick Jones Bliss, Ph.D., has written an account of *The Development of Palestine Exploration* (Hodder & Stoughton; 6s. net). It is perhaps scarcely the book which the student of the Bible has been looking for. It is a history of the men and their methods rather than of the results of their exploration. He has written for the student of Palestine rather than of the Bible, and for the traveller more than the preacher. To the demands of the hungry homilist he is absolutely indifferent. Come, therefore, with the wrong expectation, and you will be disappointed. But come with the expectation of finding what the book professes to offer, and you will be delighted. The style is easy, and the matter untechnical. For Mr. Bliss first delivered his chapters as lectures in Union Theological Seminary, New York. And such an historical introduction is essential to a right understanding, not only of Palestine exploration, but of Palestine; and not only of Palestine but of the Bible.

The new volume of Dr. Moffatt's Literary Illustrations is St. Matthew (1s. 6d. net).

Messrs. Hodder & Stoughton have also published new editions of Professor G. P. Fisher's *The Reformation* (10s. 6d. net), and of Mr. P. Carnegie Simpson's *The Fact of Christ* (1s. net).

Dr. H. D'Arbois de Jubainville, Professor of Celtic at the College of France, is a great authority on the ancient religion of the Celts. Some of his books have the claim to be called epoch-making. He has done as much as any one to set the study of Celtic Religion on a scientific basis. His patience in research is not less remarkable than his skill in setting his story forth. So far as we are aware, only one of his books has been translated into English. For, alas! English people have not as yet sufficient interest in Religion or in the Celts, though their interest in both is growing. It is translated under the title of the *Irish Mythological Cycle and Celtic Mythology* (Hodges, Figgis, & Co.; 6s. net). The translator, Mr. Richard Irvine Best, has added a series of notes which certainly increase the value of the book, especially to English readers. Well, it is a wonderful world into which the *Irish Mythological Cycle* introduces us. And it is a world of thought that ranges over the whole world of space. For the Tuatha de Danann have their kindred scattered abroad wherever the Aryan race has spread itself.

Messrs. Jack of Edinburgh, having their heart in the work of providing good literature for the little

ones, have hit upon the excellent idea of a series of 'Children's Heroes.' The editor is Mr. John Lang, who writes *The Story of Captain Cook*, while Mr. Andrew Lang writes *The Story of Joan of Arc*. The writing is scarcely simple enough, but the coloured pictures and the binding are all they ought to be (1s. 6d. net, each).

It was not likely that Mr. Kelly would let *James Smetham* escape his net when he went fishing for the 'Library of Methodist Biography' (1s. net). What a charm there is about this Methodist, what a combination of piety, and painting, and letters, and love. The Rev. W. G. Beardmore has done the editing. He has caught the spirit, and he has missed none of the anecdotes.

But Mr. Kelly has published another biography, a larger book and the biography of a greater man. He calls it *Padri Elliott of Faizabad* (3s. 6d). The editing has been done by the Rev. A. W. Newboult. But the editing has been easy. For Mr. Newboult has left the Padri to tell his own entrancing story in his own inimitable manner.

Why do our churches fill up so well at night and not in the Morning, every Sunday? The question and the capital letters are Dr. W. H. Abraham's. What is his answer? His answer is, the absence of the Eucharist. Wherever the Eucharist forms the chief morning service, the churches, he says, are full. His desire, therefore, is that in every Anglican Church in the land the Eucharist, and not Matins, should be the chief service of the Lord's Day. And he claims that this would not be an innovation, but a restoration. His book is written to prove that. Thus *The Position of the Eucharist in Sunday Worship* (Masters; 5s. net), though all the while an argument, is a history of worship in England.

Will the presence of the Eucharist draw the people to church? Two things have to be considered. The first, that in 'Puritan' Scotland (of which Dr. Abraham has no great opinion) the morning service has the people already. The second, that before the Eucharist will draw the people, the people must believe in the Eucharist. Dr. Abraham, and those who think with him, must first persuade the people that the promise 'I am with you' is fulfilled in the Eucharist as it is fulfilled in no other way. Dr. Abraham knows that. He knows that belief in the Bodily Presence draws the Roman Catholic to early Mass, and his hope is that the Anglican worshipper will yet believe likewise, everywhere and without doubt.

Dr. Abraham is not very fond of the 'Puritan'; is he quite fair to him? He quotes the hymn 'so popular during the American Mission in London'—*That will be glory for me*—and remarks: 'For *me*, says the Puritan; but the Catholic seeks the glory of God.' Does Dr. Abraham, then, surrender St. Paul to the Puritans? 'Christ in you the hope of glory,' says St. Paul; and the glory is theirs, not God's.

Messrs. Masters have also published *A Day-Book of Short Readings for Use by Busy People, from Advent to Trinity*, by the author of *Praeparatio*, with a preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley (6s. net).

Messrs. Methuen have published two separate volumes of Notable Sayings by Notable Men. The one volume, which is edited by Dr. W. H. D. Rouse, and is entitled *Words of the Ancient Wise* (3s. 6d. net.), is a selection from Epictetus and Marcus Aurelius. The other is called *Counsels of Life* (2s. 6d. net), and is collected by E. F. Matheson from men of much variety, ancient and modern.

Two notable attempts have recently been made to offer the Bible in extracts, one by Mr. Mackail in his *Biblia Innocentium*, and one by Mr. Montefiore in his *Bible for Home Reading*. Here is another, and it is notable also. The passages are occasionally grouped. Thus, under the title of 'The Doctrine of the Logos,' we have first a quotation from Proverbs, and then eleven passages from St. John's Gospel. Again, the title 'Bible Story' begins with Adam and Eve, touches Jephthah the Gileadite, and ends with the Prophet Jonah. It is not a volume for daily Bible reading; the passages are too unequal in length for that. It is the cream of the Bible set beside our hand for our private use and edification. It is a notable and a beautiful little book. Its author is given as J. A. Cross, M.A., no doubt the scholarly and much missed vicar of Little Holbeck, Leeds. The title is *The Faith of the Bible* (Methuen; 2s. 6d. net).

What peculiar claim upon our time and interest has Messrs. Mowbray's series of books entitled 'Leaders of the Church'? Though their subjects are clergymen, they are all written by laymen, and by a layman edited—that is the claim they make. And in the multitude of literary and other lives, it is novel and hopeful, but it is not altogether successful. The layman has to remember that he is a layman, and keep himself outside all that the word 'ecclesiastic' means. But with the 'Leaders of the Church' the ecclesiastic is often more than half the man. Mr. Joseph Clayton, who writes the life of *Bishop Westcott* (3s. 6d. net), deliberately gives himself to Westcott's social and religious teaching. And all through the book he keeps at a certain reverential distance from his great subject, which is flattering to a Leader of the Church, but disappointing to the average reader.

The Letters of Charles Lamb may now be found in Messrs. Newnes' series of 'Thin-paper Classics.' And if you get the limp lambskin (3s. 6d. net) binding you will be content.

What sort of sermons should be published—ordinary or extraordinary? Ordinary, if published sermons are meant to be preached again, and they say that preachers are the chief buyers of sermons; extraordinary, if sermons are literature, written to be read and enjoyed. A volume of extraordinary sermons has been published by Sir Isaac Pitman & Sons. Their author is the Rev. W. P. Hanks, M.A., assistant curate of Christ Church, Bath; the title, *The Eternal Witness*. They are extraordinary for sermons, not only in being literature, but also because they frankly accept Evolution, Higher Criticism, and all the other abominations of the orthodox pulpit; and because they make use of Scripture with extraordinary freedom and insight. In Rev 4^5 we read: 'Out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.' Mr. Hanks calls his sermon on that text, 'The Lamps and Lightnings of God.' The lightnings are the mystery of the Trinity; and the lamps all that we see of Him in the gracious revelation of His love.

It is when we are face to face with some of the *Enigmas of Psychical Research* that we recognize the wisdom of the words of Hamlet, 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' Dr. James H. Hyslop, formerly Professor of Ethics and Logic in Columbia University, has given himself of late to the study of psychical phenomena, and has published several volumes on the subject. But his new book, of which we have quoted the title (Putnams; 6s.), is his most direct contribution. It is perhaps the most useful account of the principal forms in which the baffling problems of psychology shape themselves that has yet been written. Beginning with the ancient oracles, Dr. Hyslop carries his investigation down through crystal-gazing, telepathy, dreams, apparitions, clairvoyance, and premonitions to the most recent 'Mediumistic Phenomena.' And he is an excellent guide through all the marvel and the maze, neither credulous nor incredulous, sympathetic but scientific, bringing many strange things to our ears, and leaving us with Hamlet's words of wisdom and humility. He has 'cases' innumerable of wonderful dreams and apparitions and all the rest of it, so many indeed and so gruesome that his book had better be read in the morning.

Religious, Ethical, and Theological Articles in the Periodicals of 1905.

ABBREVIATIONS.

AA = American Antiquarian.
AJP = American Journal of Philology.
AJRPE = American Journal of Religious Psychology and Education.
AJT = American Journal of Theology.
AQR = Asiatic Quarterly Review.
BF = British Friend.
BRE = Baptist Review and Expositor.
BS = Bibliotheca Sacra.
BST = Bible Student and Teacher.
BW = Biblical World.
Cl.R = Classical Review.

CMI = Church Missionary Intelligencer.
CS = Church and Synagogue.
CQR = Church Quarterly Review.
CUB = Catholic University Bulletin.
CW = Catholic World.
DR = Dublin Review.
E = Expositor.
H = Hermathena.
HJ = Hibbert Journal.
HR = Homiletic Review.
I = Interpreter.
JBL = Journal of Biblical Literature.
JTS = Journal of Theological Studies.
JQR = Jewish Quarterly Review.
LC = Liberal Churchman.
LQR = London Quarterly Review.
MR = Methodist Review.
NYR = New York Review.
OC = Open Court.
PEFSt = Palestine Exploration Fund Quarterly Statement.
PM = Preacher's Magazine.
PMQR = Primitive Methodist Quarterly Review.
PTR = Princeton Theological Review.
SHR = Scottish Historical Review.
UFCM = United Free Church Magazine.
WMM = Wesleyan Methodist Magazine.

ABRAHAM, Age of, BW xxvi. 248. A. H. Sayce.
,, and Isaac, UFCM July, 11. S. Kierkegaard.
Absolute, H xxxi. 531. A. R. Eagar.
Acts of Paul, JTS vi. 244, 549. M. R. James.
,, of Titus, JTS vi. 549. M. R. James.
Agnosticism, Misery of, HJ iii. 668. G. M. Trevelyan.
Ainus of Japan, OC xix. 163. P. Carus.
Alexander (A.), PTR iii. 573. J. De Witt.
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American Indian Mythology, AA xxvii. 9, 73, 323. C. S. Wake.
,, Indians, Asiatic Ideas, AA xxvii. 153, 189. C. S. Wake.
American Revolution, PTR iii. 1. R. M. McElroy.
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,, of Zurich, AJT ix. 91.
Anger, Paul's Teaching, E xii. 370. G. Jackson.
Angra Mainyu, AQR xix. 139. L. Mills.
Animal Folk-Lore, Palestinian, PEFSt, 152. J. E. Hanauer.
Anticlericalism in France, AJT ix. 605. J. Réville.
Aphraates and Monasticism, JTS vi. 522. R. H. Connolly; vii. 10. J. C. Burkitt.
Apocrypha, New Coptic, JTS vi. 577. M. R. James.
Apocalyptic Literature, BW xxv. 30. J. W. Bailey.
Apollos, JTS vii. 16. J. H. A. Hart.
,, in Fourth Gospel, BS lxii. 484. G. S. Rollins.
Apologetic, New, CQR lix. 345.
Archæology, Syrian and Bible, AA xxvii. 197. H. Proctor.
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Assyrians and Babylonians, Omens, AA xxvii. 69. J. Offord.
Assyriology, Recent, JTS vi. 290, 296, 628. C. H. W. Johns.
Astronomy, Modern, WMM cxxviii. 88, 207, 523, 714. R. Killip.
Atheism and Socialism, CUB xi. 315. W. J. Kerby.
Atonement, HJ iii. 388. J. H. R. Sumner.
,, Biological Aspects, MR lxxxvii. 943. A. H. Ames.
Augustine's Confessions, PTR iii. 81. B. B. Warfield.
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Balfour (Arthur) as Sophist, HJ iii. 452. H. Jones.
Baptism, PTR iii. 441, 618. T. F. Fotheringham.
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Barnabas, BW xxv. 334. M. Dods.
,, Mohammedan Gospel, JTS vi. 424. L. Ragg.
Beatitudes, BW xxv. 134. W. Fairweather.
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,, Inadequacy of Common Grounds, HJ iv. 116. J. E. M'Taggart.
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Bethesda, BW xxv. 88. E. W. G. Masterman.
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Book as Early Christian Symbol, E xi. 209, 294. W. M. Ramsay.
Brotherhood of Christ, CS vii. 109. R. E. Strachan.
Buddhism and its Priesthood, WMM cxxviii. 330, 395, 455. T. Moscrop.
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,, Before the Israelites, BW xxv. 125. A. H. Sayce.
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,, Biblical Picture, BRE ii. 19. A. T. Robertson.
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,, Evangelism, PMQR xxvii. 392. B. Haddon.
,, Giver of Ethical Life, BRE ii. 1. J. Stalker.
,, God-Consciousness, AJT ix. 263. J. M. Whiton.
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,, Knowledge, Limitation of, E xii. 241. A. E. Garvie.
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,, Lives of, HR l. 424. W. B. Forbush.
,, Ministry, BW xxvi. 425. C. W. Votaw.
,, Modern Jewish View, BW xxvi. 101. C. W. Votaw.
,, Mystical Body, CW lxxxi. 307. J. McSorley.
,, New Sayings, HJ iii. 332. K. Lake.
,, of Dogma and Experience, HJ iii. 253. W. A. Pickard-Cambridge.
,, Poetry, HR l. 408. E. Markham.
,, Poverty, E xi. 321. J. M. Robertson.
,, Resurrection, OC xix. 193, J. C. Allen; OC xix. 690, P. Carus; HJ iii. 529, C. F. Nolloth; I i. 308; UFCM Dec. 761.
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,, Supremacy, BW xxv. 215. G. H. Gilbert.
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,, and Japan, AA xxvii. 185. J. L. Atkinson.
,, and Japanese Buddhism, HJ iv. 1. M. Anesaki.
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Chronicles and Kings, PTR iii. 299. J. O. Boyd.
,, Genealogies, PEFSt 245. R. A. S. Macalister.
Church and People, LQR ciii. 243. R. Mudie-Smith.
,, Foreshadowing, E xi. 60. A. Carr.
,, of England, Degrading of Clergy, HJ iii. 383. C. T. Dimont.
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,, Claromontanus, JTS vi. 240. A. Souter.
,, Corbeiensis, JTS vii. 99. E. S. Buchanan.
,, Taurinensis, JTS vi. 372; vii. 51. W. O. E. Oesterley.
Coffee Lore, PEFSt 258. J. E. Hanauer.
Confucius, CMI lvi. 805. A. E. Moule.
Conscience, Paul's Teaching, E xii. 269. G. Jackson.
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Controversy, Ethics of, in St. Paul, E xi. 454. G. Jackson.
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,, Biblical Story, I i. 160, 342. S. L. Brown.
,, Morality, DR cxxxvi. 146. A. B. Sharpe.
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Criticism and R.C. Church, MR lxxxvii. 376. H. C. Sheldon.
,, Apologetic Value, BW xxv. 427. W. H. Bennett.
Cyprian, Testimonia, JTS vi. 246. C. H. Turner.

DANTE and the Preacher, MR lxxxvii. 75. R. G. Wyckoff.
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David's Life, I i. 394, 491; ii. 61. J. F. Stenning.
Dead Sea Valley, BW xxv. 249, 407; AA xxvii. 249; PEFSt 158. G. W. G. Masterman.
Deism in Yale, AJT ix. 474. I. W. Riley.
Deluge, AA xxvii. 201. S. D. Peet.
Denominations, Multitude in U.S.A., PTR iii. 23. M. C. Williams.
Devil, Reality, OC xix. 717. P. Carus.
Devotion Books, CQR lix. 334.
Didache, JTS vi. 411. C. Bigg.
Dietary Laws, CS vii. 24. W. O. E. Oesterley.
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Drama in England, Origin in Church, MR lxxxvii. 903. E. W. Bowen.

EBIONITES and Virgin Birth, LC i. 197. J. H. Wilkinson.
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,, Worship of Virgin Mary, E xi. 401. W. M. Ramsay.
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Fatherhood and Forgiveness, AJT ix. 275. N. S. Burton.
Folly in Book of Proverbs, PMQR xxvii. 442. W. Upright.

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,, Suffering, E xii. 40. W. Lewis.
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Gospels, Dates, JTS vi. 563. J. Chapman.
,, Trustworthiness, BW xxvi. 364. W. P. Behan.
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,, Pseudo-Philosophy, LQR ciii. 264. F. Ballard.
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,, Hyperbole, MR lxxxvii. 742. C. V. Anthony.
,, MS. in Cairo, JQR xvii. 609. R. Gottheil.
,, Wisdom, JQR xvii. 240. J. Skinner.
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,, ,, Destination, E xi. 431. V. Bartlet.
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Hexateuch, Oral Tradition, Libraries, PTR iii. 191. E. C. Richardson.
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Hittite Inscriptions, BW xxvi. 30. A. H. Sayce.
Holy Spirit, Person and Work, LQR ciii. 201. W. T. Davison.
Home in Religious Education, BW xxv. 418. C. R. Henderson.
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,, Progress of Christianity, AA xxvii. 185. J. L. Atkinson.
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Recent Biblical Archaeology.

By Professor A. H. Sayce, D.D., LL.D., Oxford.

The Rivers of Paradise.

The land of Eden, as is now well known, was Babylonia. Edin, 'the plain,' was the name given to the country by the Sumerians, from whom the Semitic Babylonians borrowed it under the form of Edinu. One of the quarters of Sippara was called 'Sipar-Edina, 'Sippara of Eden,' to distinguish it from another quarter which stood on the Kisad, or bank of the Euphrates. Eden was a gift of the rivers which had their sources in the mountains of the north, and whose annual inundation, as in Egypt, brought irrigation and fertility to the alluvial soil. The West Semitic translation of Edin is *sâdeh*, 'field,' though this last is itself borrowed from the Babylonian *sidû*, the technical term for the rich land on the banks of the Tigris and Euphrates. The irrigating flood was called *êdê* in Sumerian (usually written A-*dê* + determinative); this was borrowed by Semitic Babylonian under the form of *êdû*, and appears as אֵד in Gn 2^6, where we should translate: 'but the inundation rose from the earth and watered all the surface of the soil, *u êdû ina irtsiti itelâ-mma isqi kal pan qaqqari* in the Babylonian original; the Hebrew translator has misunderstood the preposition *ina*, which after *elû*, 'to ascend,' has the double signification of 'in' and 'from.'

The enclosed garden was a distinguishing characteristic of Babylonia, and is represented in the primitive pictographs as of rectangular shape. The Hebrew *gân* is the Babylonian *ganû* (*Cun. Texts*, xii. 17, 37)—sometimes reduced to *ginû*—which is itself borrowed from the Sumerian *gana*. The garden, according to Gn 2^8, was in the eastern part of Eden—מִקֶּדֶם can hardly be a misinterpretation of the Bab. *qudmi-s*, 'in the first days'—and as the point of view of a West Semitic writer would have been from the western side of the Euphrates, the garden must have been in the direction of the Tigris. Consequently we can have no reference here to the Babylonian story of the first man, A-da-mu, who was a native of Eridu, on the western bank of the Euphrates.

The Babylonian garden was always largely stocked with trees, which were grown partly for their shade, partly for their fruit (so Gn 2^9). In the garden of Genesis the tree of life stood in the centre, the tree of knowledge being in some other part of it, unless the mention of the latter is an afterthought on the part of the writer. In the fragment we possess of the story of Paradise, as told at Eridu, the *kiskanû*, which is identified by Dr. Pinches (following myself, *Hibb. Lect.* p. 238) with the vine, by Professor Hommel with the

palm,[1] is similarly stated to have been 'in the (central) point of the earth.' Perhaps this was natural, since it grew at Eridu, 'the good city,' looking, we are told, like *uknu*, or lapis-lazuli, and planted beside the deep. The deep, the home of the culture-god Ea, was the Persian Gulf, on the shores of which the seaport Eridu stood in the early days of Babylonian history.

At this time the Babylonian plain and the northern coast of the Gulf presented a very different appearance from what they do to-day. Eridu is now more than a hundred miles from the sea, thanks to the annual accumulation of silt brought down by the Tigris and Euphrates, and the old channels of the Tigris and Euphrates themselves can be recognized with difficulty. It would seem, however, that the present Shatt el-Ḥai was once one of the channels of the Tigris, by which it flowed into the sea at no great distance from the mouth of the Euphrates, a little to the south-west of which Eridu was built. The channel which is mentioned in the great historical inscription of Entemena of Lagas (4000 B.C.) was strictly a canal, but as a current flowed through it the Babylonians regarded it as a river. In course of time marshes formed at the mouths of the rivers, through which their united stream made its way into the Gulf. This united stream was still sufficiently near the Gulf to be salt; it was therefore regarded by the Babylonians as a continuation of the Gulf, or ocean-river, and was accordingly called by them the Nar Marrah', or Salt River.

This is the river which, according to Gn 2^{10}, 'went out of Eden to water the garden, and from thence (*i.e.* from the garden rather than from Eden) it was parted and became four heads.' Two of the 'heads' were those of the Euphrates and Tigris, and they were called 'heads' because the ocean-river which encircled the world was held to be the source of every stream. On early seal-cylinders Ea, the god of the Gulf, is represented as pouring from either side of a vase the two great rivers of the Babylonian plain. Their annual inundation was even ascribed to their being flooded by the waters of the Gulf. Hence, in speaking of 'head,' the Hebrew writer is translating literally from the Babylonian.

[1] See *Grundriss der Geographie und Geschichte des alten Orients*, p. 276, where the latest translation of the fragment is given.

But, besides the Tigris and Euphrates, there were two other rivers. The first was the Pison, which encompassed the whole land of Havilah, where there was good gold, *bĕdôlakh* and *shoham* stone. Pison is the Babylonian Pišannu, which Delitzsch inferred to mean 'canal' or 'aqueduct.' Other Assyriologists have proposed 'water-barrel,' but the word really means 'a shadûf,' secondarily 'a shadûf-bucket,' and the ideograph for it goes back to a pictograph which represents a shadûf standing by the side of an irrigation basin. As Professor Delitzsch long ago pointed out, Havilah is Northern Arabia; the Pison, consequently, must be the canal which was known in later days as the Pallakottas, and is the modern Bahr en-hejif Canal which runs westward of the site of Eridu. Professor Hommel has shown that the *bĕdôlakh* (Bab. *budulkhu* and *budilkhu*) was a resin, while the *shoham* or *sa'mtu* stone was a product of Arabia. The word means 'grey-blue' in Babylonian, so it may have been the turquoise of Sinai.

The second river was the Gihon, which encompassed all the land of 'Cush.' There was no Cush near Babylonia; the name should be read Cash, as in Gn 10^{8}. The Kassi were the Kossæans of classical geography, who lived in the mountains immediately to the north of Elam, and conquered Babylonia in 1780 B.C., founding there a dynasty which lasted for $576\frac{3}{4}$ years. Among the Western Semites, as we learn from the Tel el-Amarna tablets, Babylonia henceforth became known as the land of Kas, while in Assyria northern Babylonia became Kar-Dumyas. The name Cush, *i.e.* Kas, in Gn 2^{13}, must therefore belong to the Kassite Age.

Like Kar-Dumyas, Kas will have denoted northern Babylonia, where the Kassites had their capital, as opposed to Sumer, south of the Shatt el-Ḥai. Hence the Shatt el-Ḥai must be the Gihon of Genesis. Years ago I expressed the conviction that 'SA-*Khan*, which is given as a synonym of the Euphrates (*W.A.I.* ii. 35–6), should be read Gikhan, and identified with the Gihon. This conviction has since been verified, 'SA-A being stated in the lexical tablets to have had the phonetic value of *gi* (93042, *Bb.* 28). *Gikhan* meant a 'fishing-net,' and was borrowed by Semitic Babylonian under the form of *gikhinnu*,[2] which was naturally assimilated by the Hebrew

[2] Or was the borrowing, on the part of Sumerian, from Semitic Babylonian?

scribes to their own *gîkhôn*. That the river was fished with nets may indicate the existence of weirs. It is described in the inscription of Entemena as extending from the Tigris to the Euphrates, to the lower course of which it lent its name. In northern Babylonia the Euphrates was known as the Uruttu, or 'river of Sippara.'

The third river was the Tigris, which ran 'eastward of Assur.' This formed the eastern boundary of Edin, south-east of the Shatt el-Ḥai. As it is said to flow eastward of Assur, Assur cannot mean Assyria, but must denote the city of Assur, which gave its name to Assyria, and after the rise of the Assyrian kingdom long continued to be the capital of the country. At the same time, had the Assyrian kingdom existed when the geographical position of the Tigris was defined, it is difficult to understand why Assyria rather than Assur should not have been named.

The fourth river was too well known to the writer and his readers to need definition. Hence they must have lived in the West Semitic region, on the western side of the Euphrates, perhaps in Ur. This would explain the order in which the rivers are enumerated, the four rivers forming an oblong, in which to an inhabitant of this region the Nejif Canal would come first, and be followed successively by the Shatt el-Ḥai, the Tigris, and the Euphrates. The order would be practically (1) South, (2) East, (3) North, and (4) West.

The fragment of the Paradise story of Eridu ends with four lines, of which the following is Professor Hommel's translation:—

> In the holy house, which spreads its shadow like a hedge, within which none enters,
> Wherein are the gods Samas and Tammur,
> Between the mouths of the rivers on both sides,
> Have the gods Ka-khegal and Si-tur-gal the [cherubs] planted this *kiskanu* tree.

This same tree is referred to by several of the early kings of Babylonia: Bur-Sin 'restored the *giskanu* tree of Eridu,' Eri-Aku calls himself 'the restorer of the oracle of the *giskanu* tree of Eridu,' while Sin-idinnam describes it as 'the oracle of the *giskanu* tree of the spirits of earth.' It corresponded, therefore, with the tree of knowledge rather than with the tree of life, of which we have so many monumental representations.

It would appear, therefore, that in the account in Genesis the two trees are combined—the tree of knowledge, which stood at Eridu, 'the good city,' in 'the (central) point of the earth,' and the tree of life, which stood in the centre of the garden. While in Gn 2^9 it is the tree of life which is planted in the middle of the garden, but in 3^3 it is the tree of knowledge (unless, indeed, we have here merely a translation of the Babylonian *ina libbi*, 'within').

Primitive Babylonia believed that Paradise was 'at the mouths of the rivers,' at the very spot, namely, where the Garden of Eden is placed in the Book of Genesis, and it was to this spot that the hero of the Babylonian Flood story was translated. In later times this was combined with another belief, according to which the other world lies beyond the western sunset, the ocean-deep of Ea, in the Persian Gulf, which is also the ocean-river that encircles the world, serving to connect the two. Egyptologists believe that the heaven of Osiris was originally a reedy island in the Delta; if so, the Babylonian paradise in the growing silt at the head of the Persian Gulf would offer to it a curious parallel.

As for the serpent who 'was more subtil than any beast of the field,' he has taken the place of the eaglet in the Babylonian legend of Etana, who is similarly described as the Atar-khasis or 'very clever,' and is made to advise his father, the eagle, not to devour the young of the serpent of night.

The Reading of Scripture in Public Worship.

We publish this month the first selection from the letters which have been sent us by Congregational ministers, dealing with the place and purpose of the reading of Holy Scripture in Public Worship. The alphabetical order of the names has no significance; it is simply a convenient arrangement. But the letters have been selected out of a very much larger number, because in each of them there is at least one thing mentioned which it is worth the preacher's while to give

attention to. We wish it had been possible for us to print all the letters, for there is scarcely one of them without its special point of interest. But we hope that the selection made will not leave untouched anything of serious importance bearing upon this important matter.

I.

By the Rev. W. F. Adeney, D.D., Principal of the Lancashire College, Manchester.

I think that this should be a more prominent feature in public worship than is usually the case among most of our English Churches. The Church of England sets a good example to Nonconformist churches in this respect. The growing neglect of private Bible reading is carrying us back to the days before cheap Bibles and even the days before printing, when the Church lectionary was responsible for the people's knowledge of Scripture. For this reason I would return to the lectionary system, and not arrange the lessons with a view to the subject of the preacher's sermon. But this lectionary should be scientific and spiritual, not mechanical and formal. The best and most edifying portions should be selected and arranged in chronological, not canonical, order; so that the development of revelation might be followed, if only unconsciously, on the part of the congregation. But where the Old Testament portion has been directly superseded by New Testament teaching, I would have the second lesson the fulfilment, in Christ's sense of that word, or the corrective, as it may be in some cases, of the more primitive first lesson.

The harmony of the service might be restored if, when the subject was congenial, the preacher would follow the lectionary rather than *vice versâ*. This seems to have been our Lord's method at Nazareth. It would tend to eliminate the personal equation, and to widen and enrich the field of preaching.

II.

By the Rev. William Adamson, D.D., Windermere.

The subject of reading of Holy Scripture in Church services is one of practical importance, and it has, I know, been to many a difficulty regarding what was to be read. I do not agree with Mr. Taylor's plan of reading the whole Scriptures consecutively. There are portions of both Testaments suited more for private than public reading. I have adopted the plan of reading the portion of Scripture in which the text is found, and find it of advantage to both preacher and hearers. The other portion should, if possible, be selected as embodying the main truth to be insisted upon in the sermon. But this cannot always be done, especially if the text is taken from the New Testament. I entirely disapprove of reading a verse or verses here and there out of either or both Testaments, bearing on the topic of discourse. This system is fragmentary, leaving little or no impression on the mind of the hearer. The better plan is to read one lesson in which the text is found, and to select the second lesson from suitable portions of Scripture, beginning at Genesis or Matthew, as the case might be, and going right through the Bible.

III.

By the Rev. James Adam, Wishaw.

To read the Bible through consecutively, as some writers suggest, would lead to incongruity at times. For example, the lesson might be taken from the wars of Joshua or the imprecatory Psalms, while the subject of the sermon at the same service might be 'The Duty of Forgiveness' or 'The Christian Law of Love.'

Ability to read in public so as to convey the sense of the Word and to edify is none too common, and the art deserves more careful study than it receives. A little time taken from the hours given to vague, attractive speculations in our theological colleges, and devoted to this very practical, if apparently commonplace, subject would not be misspent. A dozen ministers can construe Hebrew for one who can read English.

IV.

By the Rev. Martin Anstey, M.A., B.D., Dewsbury.

1. Any plan is better than none.

2. It is by no means necessary that the reading should always bear upon the subject of the sermon; or the hymns either. Unity does not exclude variety. It is stupid to contrast them. Harmony implies both. A Psalm may be read to produce an atmosphere of devotion, in which the message

of a sermon on any subject (*e.g.* a gospel miracle) may obtain a surer hold on the affections of the hearer.

3. The '*occasional character* of Holy Scripture' makes it possible to read any chapter with profit on any appropriate occasion, without regard to the historic sequence of the narratives, on which so much stress is laid by theologians and preachers in the present day. One *can* therefore 'jump about from one part of Scripture to another without failing to catch the full import of the Divine revelation,' which is practical and spiritual, and neither dependent upon, nor necessarily secured by, the employment of the categories of historic science. The bee gathers honey from every flower, and the Spirit lives in every portion and breathes in every word, as the entire life of the whole body is in every member of the body, each part having its own appropriate function.

4. Consecutive Bible reading is most appropriate for private devotion, family worship, and Sunday School or Bible Class study, but is not out of place in the pulpit.

5. In reading the Scriptures, it is of the utmost importance to remember that the word is not merely that of a historic personage or human author belonging to the past, but that of a living person, the Holy Spirit of God, who lives in it, breathes through it, and speaks by it directly to those who read and hear it. Verbal inspiration means that just as Shakespeare or Milton or any great genius will always choose the right word and not an apparent synonym, so the deliverance of the inspired writer is not a vague misty sentiment, but a definite message with a concrete meaning, which meaning can always be ascertained by the application of the true principles of interpretation. Plenary inspiration means that the word is a means by which the voice of the personal Spirit of God is heard. It is opposed to the doctrine of 'degrees of inspiration,' which implies that a person or a spirit can be split up like a ponderable quantum, or that one word or act of a person or spirit can be more his act or word than another. It is only on these grounds, namely, the occasional character of Scripture, the unity of its authorship, and the verbal and plenary character of the breath of the Spirit of God, which it transmits to the soul of the reader or the hearer (who also must have the Spirit of God in his own heart to be capable of responding to it), that the utility of reading disconnected and non-consecutive portions of the Word can be vindicated.

V.

By the Rev. J. Bodvan Anwyl, Superintendent of the Glamorgan Mission to the Deaf and Dumb.

My present pastoral charge is a deaf one. The order of service is free, and though my 'hearers' belong to all denominations and to none, there is nothing to distinguish the conduct of our worship from that of an ordinary Free Church congregation—except, of course, in necessary details, such as the absence of singing. I naturally read the Scriptures, 'giving the sense,' with that freedom of interpretation and illustration which the sign-language so abundantly affords. The question appeals to me with special force, Ought I to endeavour to cover, in some fashion, the whole field of Scripture, especially as many cannot read it themselves with profit, owing to their unfamiliarity with language in general, and particularly with that of the seventeenth century? But as I am compelled to leave out words here and there in the passages which I select, as being impossible of edifying paraphrase or sign, I am still more compelled to leave out great portions, the effect of which on the virgin mind I should regard with some anxiety. Nor do I feel called upon to preach all that is in the Bible, and archæological excavations into its fossiliferous strata would be wholly inadmissible.

So much for the deaf and dumb. An extreme case, no doubt; but having had previous experience in the normal Congregational ministry, I am more inclined to consider the difference which exists between them and the hearing as merely one of degree. The vast majority of our pastors are preaching to some (possibly to many) who, in every sense but the literal, are deaf and dumb.

They have never read the Bible through, and never will; nor will they attend so regularly that any man can ever hope to read it all aloud to them. They will die, possibly, without any recollection of having heard the name of Jerahmeel, and may even regard the Chronicles as contemporary records. The religion of such people is often quite independent of the written word; hence little can be done for them by any attempt at systematic public reading.

Others do read their Bibles. To read it to

them is superfluous, and no grievous sin would be committed if the lesson were dropped occasionally. The resumption of the habit after each omission might awaken sufficient interest and appreciation to condone the omission itself. If the preacher feels out of touch with any passage he had better not read it, and if he feels out of touch with all Scripture he had better leave it all unread—and I need hardly add, unpreached. I trust that no such Christian ministers can be found. Still some read badly. Hence I would say, 'Select your portion, as you would your text, and read it your very best. If you have the gift of instructive comment, you might select consecutive portions, and adhere to them till your congregation flags.' Or you may preach a course of sermons on the Bible, and illustrate it for a whole year.

Let our services be elastic. Extempore services confined in forms are little better than liturgical ones. But in order to maintain variety in his subjects, I would have every preacher read the Bible in some regular order privately in his study, and have in hand at the same time some instructive volume, not necessarily of exposition or theology.

VI.

By the Rev. W. H. Bennett, D.D., Litt.D., Professor of Old Testament Exegesis in Hackney and New Colleges, London.

A Sunday service is usually twofold; it includes an act of worship addressed by the congregation to God, and also a message addressed to the congregation by the minister in the name of God—the sermon. The position assigned to the reading of Scripture suggests that it is part of the act of worship, so that devotional passages may be chosen without reference to the sermon. Sometimes, however, the sermon itself may be a religious meditation, harmonizing with the worship, and making the whole service a unity; so that the Scripture read connects both with the worship and the sermon. At the same time it is obviously natural and useful to read passages which prepare the way for the sermon.

Nevertheless, both worship and the study of the Bible have suffered from the dominance of the homiletic element in Nonconformist services. In some cases the devotional character of the service has been almost destroyed; prayers and hymns have become exhortations or statements of doctrine, and the reading of Scripture has been supplemented by homiletical exposition.

Perhaps a solution of the problem might be sought on some such lines as the following:—The use of the Bible in public worship should not be determined by the preacher's choice of subjects for sermons; he should attempt to declare to his congregation the whole counsel of God as set forth in the Scriptures. If he thus preaches on Biblical truth, he will naturally find suitable passages to read in connexion with his sermon; and if his sermons deal with a wide, representative range of Biblical subjects, an attentive congregation will be kept in touch with the Bible as a whole. Moreover, is expository preaching altogether taboo? There are surely congregations who can tolerate a moderate amount of such preaching, although it may not lend itself to popular pulpit rhetoric.

VII.

By the Rev. R. F. Bracey, Driffield.

My ministry now covers thirty years, the last twenty of them being spent in my present pastorate. Very early this subject presented itself to me in this form: 'What should be my principles and methods in sermon preparation and pulpit services, and how should they stand related to the Scriptures as a whole?' I resolved that much of my work for the Sunday morning services should be 'expository,' whilst the evenings should be devoted almost entirely to topical and evangelistic subjects. To accomplish my plan I have carefully and systematically studied the Scriptures as a whole to ascertain the mind of the Lord through the ages on the subject under consideration. Thus decalogue, history, poetry, prophecies, Gospels, and Epistles have contributed to the work; and when conducting the service itself, I have not selected for 'lessons' Scriptures suitable to the sermon already prepared, but they have naturally come out of both Old and New Testaments, as a part of the subject, and have contributed to its elucidation. The service—prayers, hymns, lessons, and sermon have thus become one series of thoughts along the given line of exposition.

The evening work has followed a similar course, but, of course, in other directions, and it has brought before my people, through the years, most of the great Scripture characters, national events,

and Gospel narratives, and with them the teaching of the Epistles. Again the 'lessons' have been a part of the subject. Sometimes attention, in reading them, has been called to those features which will be referred to in the sermon to follow, and thus interest has been created in the subject as we have proceeded.

Of course much has been suggested, by these methods, in preparation for Sunday work which could not be considered in those services for lack of time; but it has been utilized for week evening services, Bible classes, etc. Thus have we been through the Scriptures in search of truth. We have followed Israel's history—studied the claims for the Divine authority of Scripture—the authorship, and place, of the Psalms in national history, and their uses in modern life—the many-sidedness of the Gospel narratives, as well as the Epistles, and quite a host of other subjects. I mention this because it is a part of my method in the treatment of Scripture. Again the 'lessons' and the subjects have been one.

My 'register' contains all my subjects and texts, dates and places of preaching, throughout these thirty years; and my lessons are similarly recorded; and a reference to them is always made when preparing my pulpit work. For the purpose of this letter I have looked over those connected with my present pastorate, and have been greatly interested to find how great is the variety and how wide the range of the Scriptures *read*.

This, I know, may be called the 'selective principle'; but is not all Scripture reading in the pulpit 'selective' also? It is admitted that there are many parts of Scripture that could not be read in public in this twentieth century. There are lists of names that would not edify the ordinary worshipper. These facts seem to me to demand consideration. Usually these portions are omitted. That being so, 'consecutiveness'—*i.e.* chapter by chapter reading — is destroyed, and reading becomes 'selective.' Then why should it not become, at the same time, a part of the subject of worship and study for the service? Again, it is very unfortunate that people generally do not now attend religious services on Sundays systematically, as was formerly done; hence where consecutive reading is observed, it could not, of necessity, be consecutive to them. It must become fragmentary.

For all these reasons I have these many years followed the plan I have here ventured to explain to you. Up to the present it has not failed me. It has been the best for myself and for my people, who have not infrequently spoken of the helpfulness of one part of the entire service to the other. They have been enabled in after days, by calling to mind one feature of a particular service, to remember the whole. Thus carefulness in this direction has served my purpose.

I cannot say I have ever succeeded with 'consecutive' reading. It has never appealed to me. But it has been delightful work to follow my present course. Still, even in this matter, it must be 'every man in his own order.'

VIII.

By the Rev. Arthur Baker, M.A.(Oxon.), Brotherhood Church, Southgate Road, London, N.

As a rule, my Scripture reading is the passage that contains my text, or a passage that bears on the subject of the sermon; but when I take the same text or subject continuously for several sermons, I take the reading from a set book where we left off before (with some omissions), and have thus gone through several of the Epistles and the latter part of Isaiah, and am now going through the Psalms. Especially when I am preaching on a topic of social righteousness or one of mainly intellectual interest, I like to have a devotional reading by way of keeping the balance even.

Generally my first reading is not from the Bible, but from some non-Christian Scripture, or such books as the *Sayings of Ramakrishna*, or the poems of Mrs. Wilcox, Whittier, and others.

IX.

By the Rev. E. R. Barrett, B.A.(Lond.), Bradford.

Personally, I have long desired to have a lectionary for use on Sunday mornings, but the difficulty in adopting it is, I fear, insuperable. For one thing, it is now getting quite exceptional in English Congregational pulpits to have two Scripture lessons, and the tendency to shorten the whole service to an hour and a quarter makes it impossible to read more than a few verses. Then, an increasing irregularity of attendance on the part of worshippers—which I find to be noticeable everywhere—makes consecutive reading of any single book of Scripture inadvisable.

I deplore the fact that the Bible is not read as much as in former days, and also a growing impatience on the part of congregations to expository preaching; but until a healthier spirit returns, and a hunger for the word of life prevails, I fear we must continue with the present imperfect and scrappy knowledge of the Scriptures.

X.

By the Rev. Walter Baxendale, West Norwood, London.

I have always aimed personally at unity in all parts of the service. It should be *one* thing, and this, I think, is possible without producing monotony. I was very much struck a few Sundays ago by Mr. Tipple's method at Upper Norwood. The passages were chosen from different parts of the Old Testament. They were on the same subject, were harmonious, and had to my mind a very impressive effect. The New Testament passages were dealt with afterwards in the same way, and so the very reading became effective and introductory to what followed. It must have taken both time and trouble to so arrange, but the result was well worth both.

XI.

By the Rev. Alex. Cossar, Port-Glasgow.

For a number of years I selected for reading in the church portions of Scripture either directly or indirectly connected with the subject on which I was to preach. I kept very closely to this rule, and even the psalms and hymns were arranged in the same way.

Some twenty years ago, however, I was led to change my rule. I reasoned with myself in this way: The sermon is my own. The subject has been suggested to me by some portion of Scripture I have been reading, or perhaps something that I have met with in my ordinary course of study. Or perhaps it has been suggested by some question put to me by some one in the course of conversation, or some circumstance that has occurred during the week. Some truth has got hold of my mind, and I find I am called to preach on that subject. The people, however, who come to worship come from homes far removed, it may be, from each other. During the week their experiences have been very varied, many of them have had trials and temptations to meet. Some are weary of the battle of life, and want rest; others are seeking for comfort and strength. My subject, therefore, may have no direct interest for them. I may be able to stir up their minds to take an interest in it, still they are looking for something else. Should I not vary the Scriptures read in the service, so as to meet the wants of some, if not all, of them? I came to the conclusion that I should do so.

My first reading is more general than the second one, keeping in view, not my text, but the wants of struggling souls. It may be a chapter, or part of one, from a devotional portion of the Old Testament. I find the Psalms very useful in this respect, and some portions of the books of the prophets. The second reading is generally connected with my sermon, if possible the chapter from which my text is taken. The hymns and psalms I also vary so as to meet the wants of as many souls as possible.

I have found this plan to work well on the whole, and I know it has been the means of doing much good. Notwithstanding all Mr. Taylor has said, and other writers as well, I see no good reason for changing my plan of operation. I could not tie myself down on any consideration to a fixed course of reading.

XII.

By the Rev. R. J. Campbell, M.A., City Temple, London.

It is my custom to choose as lessons passages bearing upon the text from which the sermon is to be preached. Occasionally I venture upon a brief explanation of the lesson itself.

Contributions and Comments.

Dioscurism in the Old Testament.

In The Expository Times for May attention is drawn to the recently published and very interesting volume of Dr. Rendel Harris, *The Cult of the Heavenly Twins*. The author gives good ground for his contention that 'Dioscurism is just as real a feature of Semitic as of Greek folk-lore' (p. 41), and he quotes some telling examples from the Old Testament. There is, however, one passage which, I believe, Dr. Rendel Harris does not refer to, and which bears, at least, two suggestive features —fundamental features, as I gather from Dr. Rendel Harris' book—of the Dioscuric myth. The passage in question offers in these features such an interesting parallel to another case which is quoted by Dr. Rendel Harris, that this latter may perhaps be referred to first. 'He (Aristomenēs) was at war with the Spartans, who are under the protection of the Dioscuri, and he refused to turn back from the rout of his enemies, when he was informed that the Dioscuri were between him and them. According to the account they were sitting on a wild pear-tree, a circumstance which takes us back to the general identification of the Dioscuri with tree-spirits, who, in the north, at all events, are assessors to the oak-god. And, as we have said, we can hardly take the oak at Mamre, with its traditional theophanies, out of the cycle of the sacred oaks, in which the sky-god or thunder-god manifests himself' (p. 40).

The essential points here, as so often elsewhere, are (1) the presence of the Dioscuri in a tree, and (2) their fighting on the side of those who are under their protection. These two points are strikingly brought out in 2 S 5^{17-25} (= 1 Ch 14^{8-17}) even as the passage stands now, and it is quite conceivable that in a more original form the Dioscuric features were still more prominent. Here we have the deity in a grove, and he goes out before the Israelites to champion their cause against the Philistines. The two place-names which occur in the passage, especially in their Greek form, are also suggestive; the uncertainty as to the origin of the name בַּעַל-פְּרָצִים points to great antiquity. The LXX reads Ἐπάνω διακοπῶν; the equivalent Ἐπάνω for בעל reads strangely; as a rule it is merely transcribed. For עֵמֶק רְפָאִים the LXX reads *τὴν κοιλάδα τῶν Τιτάνων*; the name has a mythological ring. It is, moreover, to be noticed that no priest acts as intermediary between the inquirer and the deity, which is usual in the ordinary cases of consulting a tree oracle.

W. O. E. Oesterley.

The White Stone of the Apocalypse and the Vote of Saul of Tarsus against the Christians.

Before we accept the 'white stone' mentioned in the letter to Pergamum as the 'Gladiatorial' tessera, should we not examine the use of the word *ψῆφος* in the Septuagint and in the New Testament, with which the writer of the Apocalypse shows himself familiar, and in the writings of Plutarch, with which he may well have been acquainted? In the Septuagint *ψῆφος* is used in Ex 4^{25} for the stone used by Zipporah, in Lam 3^{15} for a stone to throw, and in Ec 7^{25} to translate a Hebrew word which the Authorized Version renders as 'the reason of things'; and in the Apocrypha the word is used in Sir 18^{9} for a grain of sand (*ψῆφος ἄμμου*).

In the New Testament *ψῆφος* is found only twice, namely, in Ac 26^{10} and in Rev 2^{17}. In Ac 26^{10} St. Paul, in his speech before king Agrippa, says: 'And when they were put to death, I gave my voice (*ψῆφος*) against them' (*ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον*). In Plutarch's life of Alcibiades he makes him say that he would not trust his mother-country in a trial for his life, lest perchance by mistake she might cast the black stone instead of the white one (*τὴν μέλαιναν ἀντὶ τῆς λευκῆς ἐπενέγκῃ ψήφον*).

Now, remembering that the author of the Apocalypse makes very free use of the figures of speech which he finds in other authors, but is not at all careful to use them in the sense in which they were originally used, is there not a possibility, if not a probability, that when he wrote 'To him that overcometh, I will give a white stone,' he intentionally used the word for stone used by St. Paul, but made it a token of acquittal, instead of one of condemnation, by adding to it the word used by Plutarch, 'white'? This meaning for

'the white stone' is advocated in Dr. J. H. Thayer's edition of Grimm's *Wilkes' Clavis Novi Testamenti.*

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A Note on S. Matthew vii. 9.

WESTCOTT and Hort indicate the broken construction of the text by a — after *ἄρτον*. The obvious comment on the passage is 'Bread, stone; fish, serpent. Resemblance is implied, and the idea is that a father may refuse his child's request, but certainly will not *mock* him' (A. B. Bruce, *Exp. G. T.* i. 131). It might be answered—for the argument it is not necessary that anything more be suggested than the willingness of God to give. Now in the parallel passage Lk $11^{11.12}$ we have the addition *ἢ καὶ ἐὰν αἰτήσῃ ὠὸν, μὴ επιδώσει αὐτῷ σκορπίον,* which seems to show that the saying had a tendency to expand itself through oral transmission. Is it possible to suppose that the original saying, the source of the threefold, 'Bread, stone; fish, serpent; egg, scorpion,' was simply the single '*Bread, serpent*' in this form. '*ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ ὄφιν επιδώσει αὐτῷ*'; omitting *—λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ—.*

This should be asked, because there is something suggestive at least in the collocation in the text as it stands of '*Bread, serpent,*' even divided by 'stone, fish.' I mean, that one is tempted to ask whether there was any reference, conscious or unconscious, to Nu $21^{5.6}$, where the words occur side by side just as emphatically—

> For there is no *bread,* neither water; and our soul loatheth this light *bread.* And the Lord sent fiery *serpents* among the people—

The natural reply is that any reference to this incident would go against our Lord's argument that God answers prayer; and that it would be strained to say that, if He did refer to it, He meant that complaints and grumbling call forth judgments, whereas faithful prayer brings down the fatherly response. ['Ask, and ye shall receive. No father would give his son a serpent if he asked for bread. Your heavenly Father did, it is true, send serpents once to bite men—but it was because they grumbled, and were discontented, and unprayerful.']

But even supposing that there were no conscious reference, may it be suggested that the Speaker referred unconsciously to the passage, as writers and speakers often reproduce without knowing it words, phrases, and sentences that they could not themselves trace back to their source, or distinguish from their own. May we think the collocation 'bread, serpent' had lain beneath the threshold of our Lord's consciousness, and came forth in the text without conscious reference to Nu $21^{5.6}$. This is of course all the more likely if the saying in the Matthæan logia was originally single and not twofold, as in St. Matthew, or threefold, as in St. Luke.

The question becomes important only in the light of St. John 3^{14}. *καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῷ ἐρήμῳ,*—where our Lord is represented as quoting consciously and directly the same chapter, and using the same Old Testament incident as an illustration of His coming *ὕψωσις* on the Cross. (St. John 12^{33} refers the 'lifting up' to the Crucifixion.)

If from the Synoptic saying we find ground to think our Lord had the phraseology of this chapter of Numbers so intimately buried in His mind, as has been suggested, we come to St. John's Gospel more inclined to credit that we have in chapter 3 a substantially adequate report of His words. He quotes a passage that in such a connexion we might expect Him to quote in by no means the least important of the Johannine sayings as reported.

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Some Corrections to Plummer on St. Luke.

PLUMMER'S 'Commentary on St. Luke' in the *International Critical Commentary* has found such a wide circulation,—I use the fourth edition of 1901 in the reprint of 1905,—and it is such a useful book that it seems worth while to publish the correction of some wrong statements, either taken over by Plummer from older works, or to be found with him for the first time. I make no claim to completeness: the following remarks are scattered notes, coming under my pen, while I used the book.

Lk 1[1]: 'The verb [ἀνατάξασθαι] is a rare one, and occurs *elsewhere only*, Plut. *Moral.*, p. 969 C . . ., Iren. iii. 21. 2, and as *v.l.* Ec 2[20].'

This statement is found elsewhere, and it is true, as far as the *Thesaurus* gives no more examples of the word; but see Aristeas, § 144 (Swete, *Introduction to the O.T. in Greek*, p. 544): ἐνομοθέτει ταῦτα Μωϋσῆς· ἀλλὰ πρὸς ἁγνὴν ἐπίσκεψιν καὶ τρόπων ἐξαρτισμὸν δικαιοσύνης ἕνεκεν σεμνῶς πάντα ἀνατέτακται.

ἀνατέτακται may be here passive (subject, πάντα) or middle-voice (subject, Μωυσης). In § 147 Aristeas writes, ἡ νομοθεσία διατέτακται.

Lk 2[22]: 'No uncial, *and perhaps only one cursive* (76), supports the reading αὐτῆς, which spread from the Complutensian Polyglot Bible (1514) to a number of editions.'

The same statement about the cursive 76 is found elsewhere; for instance, with Gregory-Tischendorf, iii. 1267, *Textkritik*, p. 927. But already in an earlier passage of his works (iii. p. 484, *Textkritik*, p. 146), Gregory himself published the communication that this statement about 76 is erroneous. I called attention to this fact in my lecture, "Vom Textus Receptus" (Barmen, 1903, p. 9 f.). But it is the more necessary to repeat it, as Merx inserted this reading in his translation of the Syriac Sinai-Palimpsest! αὐτῆς of the Complutensian is a mistranslation of *eius* in the Vulgate.

EB. NESTLE.

Maulbronn.

The Sinai Palimpsest.

I HAVE just found a corroboration of one of my latest improvements on the text of the Sinai Palimpsest. It is in Moesinger's *Evangelii Concordantis Expositio*, which is a translation into Latin of the Armenian version of St. Ephraim's Commentary on Tatian's *Diatessaron* (p. 177). There we have a quotation from Mt. 20[15], 'Aut non habeo potestatem, *in domo* mea faciendi, quæ volo?' "In domo mea" is a rendering of the Syriac ܒܒܝܬܐ, which Professor Burkitt has read only conjecturally as ܒܝܠܟ. We have now some Scripture warrant for saying that an Englishman's house is his castle.

AGNES S. LEWIS.

Cambridge.

Entre Nous.

HE who runs may read these pages, and not find anything very remarkable in them. As the first year's divinity student said, he was not specially taken with John Henry Newman's style! Neither paradox nor purple patch arrests the attention; even an English curate will venture on a broader generalization than finds expression in these pages; a Scottish assistant will have more epigrams in his discourse. But he who stops and studies these pages of Dr. Zahn's—he who has ears to hear—will not miss the delicately balanced wisdom, the carefully chastened and restrained expression, the fine fragrance and aroma that come with years of studious intimacy with the central doctrines of our Christian faith.

'One note of the sermons is their sympathy with those who have not yet come into the full kingdom of their faith. Two sentences like the following, taken from that on "Christ's Witnesses," really form the apologia for such a work as Dr. Ferries' recent *Growth of Christian Faith*. "Perhaps many a young theologian, whilst he stands beneath the Cross, acknowledges that the atonement which took place there is still an unsolved riddle to him, and perhaps he knows nothing more about it from his own experience than the heathen centurion who said beneath the Cross: Certainly this was a righteous man. But this, if spoken in truth, may become an edifying Good Friday sermon, just as the words—

> No sins like ours hast Thou e'er wrought,
> Of evil deeds Thou knowest nought,

are a sacred song."'

These sentences are taken from a review of Professor Zahn's 'Bread and Salt from the Word of God' in the *Review of Theology and Philosophy*. They make about half the review. For Professor Menzies seems to have set two rules down for all his contributors—first, that they find something to say; and next, that they say it and cease. Every number may be read with enjoyment from cover to cover.

The reference to Dr. Ferries' *Growth of Christian Faith* in the review just quoted recalls the estimate of that volume which Professor Gwatkin makes in the preface to his new book on *The Knowledge of God*. 'Among books,' he says, 'which have appeared since the relevant parts of this work were in type, a high place must be given to Mr. Storr's *Development and Divine Purpose*; but perhaps Dr. Ferries' *Growth of Christian Faith* (just published) will prove the most important. So suggestive a book needs more than one reading; but I think we need his teaching that the knowledge of God in the man of our time must commonly be a quiet evolution of an initial love of right and truth; and that a good deal of moral training (more than we commonly suppose) is needed before we can gain help from some facts of religion.'

Professor Orr and Professor Denney are joint Editors of the *United Free Church Magazine*, and they have been so from the beginning. Which of them writes the Introductory Notes? Both have their hand in them. And it requires a modern critic to assign each paragraph to its author. Professor Orr delights to tell that he set the Notes in one number in front of a modern critic, who, after careful consideration, was clever enough to put the wrong initials at the end of every one of the Notes.

Who writes the reviews of books in the *Primitive Methodist Quarterly*? Professor Peake and the Editor. And we shall not give ourselves away by saying which of them is the author of the review of Miss Geraldine Hodgson's *Primitive Christian Education* in the number for July. But Miss Hodgson's book is one of the most pleasant to read, and one of the most necessary, of books recently published; and this reviewer has discovered it. For the bane of the Church, as of society, is the priest or worshipper who is indolent and ignorant. And now at last his grand excuse for his ignorance has been taken away from him. In smooth English and calm temper Miss Hodgson shows that a fouler libel could not be uttered against the early Christians, whether in the New Testament or out of it, than to say that they were unlearned, unless one were to say that they were immoral. Miss Hodgson's purpose is to refute the charges made against the Early Church by Gibbon, Hallam, Symonds, and especially Compayre. But she does a larger service to the Church than that, a larger service than she is aware of.

But the claim that the Spirit of God works most effectually in a vacuum (for an ignorant mind is simply an empty mind) is not so often made as it used to be. In the same number of the *Primitive Methodist Quarterly* there is a review of Professor Gwatkin's new volume of sermons, *The Eye for Spiritual Things*. Now Professor Gwatkin is a scholar. The series in which his volume appears is deliberately entitled 'The Scholar as Preacher.' His sermons are lucid but packed with learning. Yet this reviewer says that 'preachers (and he means Primitive Methodist Preachers) will find this a very suggestive volume, which may start them on lines of helpful study and provide material for many discourses.'

A new Quarterly has appeared in India, *The Indian Interpreter*. Its editors are the Rev. Nicol Macnicol, M.A., and the Rev. A. Robertson, M.A., both of the United Free Church of Scotland's Mission in Poona. *The Indian Interpreter* is published in Poona, at the Scottish Mission Industries Co.'s Press.

The first number was issued in April. It contains Editorial Notes; an article on 'Education and Character,' by the Principal of the Wilson College in Bombay; the translation of some 'Abhangs' of the poems of Tukarama, by the Principal of the Secondary Training College in the same city; 'The Moslem Doctrine of God' by one of the editors, and 'The Human Quest' by the other,—all topics of living interest in the East, and all coming nearer and nearer in their appeal to the interest of the West. There are also reviews in the number, capable and helpful, the most important being an unsigned review of Professor Garbe's new translation into German of the *Bhagavadgita*. We shall watch for *The Indian Interpreter* and welcome it when it comes. For we must learn to know the East better than we do, even the East of India and China and Japan, in order that we may know our Bible and our Christ.

The Great Text Commentary.—The best illustration this month has been found by the Rev. George Mackenzie, M.A., Ettrick, and the second by the Rev. F. W. J. Butler, Bigby Road, Brigg, Lincoln. Illustrations of the Great Text for August must be received by the 4th of July. The text is Lk 1^{76-79}. The Great Text for September is Lk 2^{14}—'Glory to God in the highest, and on earth peace among men in whom he is well pleased.' A copy of Walker's *Christian Theism and a Spiritual Monism*, or any two volumes of the 'Scholar as Preacher' series will be given for the best illustration received.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Of all the discoveries which the Palestine Exploration Fund has made, the greatest is the discovery of Mr. R. A. Stewart Macalister. Other men have served the Society well and made a name for themselves. He has lifted the work of Palestine Exploration into the place of one of the exact sciences.

All his work has been done scientifically. Men say that he was fortunate in hitting upon the Mound at Gezer as the place of his excavations. It was the fortune of a shrewd eye and a sound judgment. And when the discoveries began to be made, he knew that they were discoveries.

He is both an explorer and an expositor. Never was the *Quarterly Statement* so interesting to the student of the Bible as it has been these last three years. For it has not only contained an account of wonderful discoveries in the Land, it has also contained an account of wonderful discoveries in the Book. Thus, from certain saucer-like marks on the surface of a bared rock at Gezer, Mr. Macalister has recovered the long lost religion of the Horites. The story may be read in fulness in a recent number of the *Quarterly Statement of the Palestine Exploration Fund*. It may also be read more shortly in a volume entitled *Bible Side-Lights from the Mound of Gezer*, which Mr. Macalister has just published (Hodder & Stoughton; 5s.).

Who were the Horites? That is just what we did not know till now. Besides a genealogy in Gn 36^{20}, which tells us nothing, they are mentioned three times in the Bible. In that chapter of most ancient and instructive history, the fourteenth chapter of Genesis, we are told that Chedorlaomer smote the Horites in their Mount Seir (Gn 14^{6}). And in two places of the second chapter of Deuteronomy ($2^{12.\ 22}$) we are told that the Horites dwelt at one time in Mount Seir, from which the children of Esau dispossessed them. And that is all.

What has Mr. Macalister discovered about the Horites? Directly, he has discovered nothing. They dwelt on the east of the Dead Sea, while Gezer, where the excavations have been made, is situated on the west of the Jordan. He has seen none of their homes, he has gathered none of their pottery, he has read their name on none of the numerous jar handles which he has examined. He simply accepts the probability that the name 'Horite' means 'cave-dweller.' Then, by the use of the imagination, the highest and most useful of all scientific endowments, he writes their history.

For he has found cave-dwellers at Gezer. Their caves were hollowed in the soft rock of a mountain. They were irregular chambers, from twelve to thirty feet across. Occasionally they were groups

of chambers, two or three in number, connected by narrow doors. These chambers were entered by a door in the roof, and a rock-cut flight of steps led down to the floor of the cave. The rain ran in and gathered in large pools on the floor. Sometimes it was checked by a channel round the mouth of the entrance. In one case it was directed into a cistern in the floor of the dwelling, and stood for future use.

There was no decoration on the walls, and the pottery proves that the furniture was of the most primitive description. Metal was unknown. Knives and other cutting implements were made of flint, the majority roughly flaked. Smooth round stones were much in use. One was a potter's palette; it is still stained with the red paint that had been ground upon it. Others may have been heating stones; and others missiles, in case of wild beasts or other undesirable intruders seeking their way into the cave.

That is the history of the Horites. What was their religion? About the middle of the mound the surface of the rock was found to be completely covered with saucer-like indentations. Beneath this rock surface there were two large caves. One was an extensive chamber which had been cut out of the rock with flint tools, and was divided into two parts by a partition. It was well adapted for the performance of the mysteries of religious medicine-men, or whatever equivalent of the medicine-man existed among the cave-dwellers of primitive Palestine.

The other cave is yet more interesting. It is a low irregular excavation, in the roof of which is a funnel-shaped perforation. A broad, shallow channel is cut in the upper surface of the rock leading into this perforation. Within this channel an animal might be placed for slaughter, the blood being allowed to trickle through the hole in the roof of the cave. The cave was probably regarded as the habitation of earth-gods, to whom the blood was poured out as a sacrifice.

In this cave there were also found a number of pig bones. Did the cave-dwellers sacrifice the pig? Mr. Macalister believes that they did. And he thinks it probable that this fact has some bearing on the aversion with which the pig was regarded by the Israelites. It was one of the abominations of those nations whom the Lord drove out before them.

One thing more. The cave-dwellers disposed of their dead by cremation. The Israelites and other Semites did not do so. Among the Arabs of to-day the notion of burning the body of the dead is abhorrent. '"May God burn the sinners who burn the dead," said an old Arab to me inside the great columbarium at Beit Jibrîn, on being informed of the purpose of the loculi in its sides.'

It has been said of a recent volume of sermons by Professor Gwatkin of Cambridge that there is a thought in every sentence. The same might be said of all Professor Gwatkin's writings. It may be said quite literally of his most recent book, *The Knowledge of God* (T. & T. Clark; 2 vols., 12s. net).

Mr. Wilfrid Ward tells us that one day Cardinal Wiseman said to his students, 'Fifty years hence the professors of this place will be endeavouring to prove not transubstantiation, but the existence of God.' The fifty years have come and gone. Has the prophecy been fulfilled? Not precisely. The discussion of to-day is not of the existence, but of the knowledge, of God. Even in our day it is supposed to be the fool who says in his heart 'There is no God.' The wise man says, 'There may be a God, but we know nothing about Him.'

Professor Gwatkin was called to Edinburgh to deliver the Gifford Lectures there. He is an ecclesiastical historian, and he might have chosen some thrashed-out theme of the past. But he is a living man, throbbing with interest in the things

which concern us now. He chose the Knowledge of God.

Now, Professor Gwatkin knew very well that it is impossible to speak of the knowledge of God without referring to revelation. Could he take revelation for granted, and simply describe its progress? He could not. Lord Gifford's will prevents it. Nor would that have served his purpose. For the question in dispute in our day is not, What is the nature of revelation? or, What does revelation tell us about God? It is, Can there be such a thing as revelation? Can any knowledge of God by any means whatever be arrived at? If there is a God, is He not unknowable—unknowable by the simple fact of being God?

First of all, therefore, Professor Gwatkin had to prove that revelation is possible. But what is revelation? It is simply a name for any means by which we may know God. If you say that God has never revealed Himself supernaturally to man, but that man has gained his knowledge of God by his own discovery, Professor Gwatkin will not be disturbed. It may be more convenient to confine the word 'discovery' to physical things, and the word 'revelation' to religious things. But if you admit that man has obtained any knowledge of God in any way whatsoever, you admit, he says, both the possibility and the fact of revelation.

And surely Professor Gwatkin is right. Whether we limit 'discovery' to physical facts or not, surely we make a mistake when we limit revelation to the act of God, and deny it to the act of man. We are not arrested by the question of Zophar the Naamathite, 'Canst thou by searching find out God?' For we do not take Zophar now as a final authority on these things. And we do not believe that Zophar himself intended to say that man could find out nothing about God. His meaning, according to the margin of the Revised Version is, Canst thou find out the deep things of God? Or, as the parallelism expresses it, Canst thou find out the Almighty unto perfection?

Nor are we troubled with phrases like 'the unaided faculties.' For when are the faculties of man unaided? And what use would they be to him if they were, whether in things physical or religious? It may be that if we are to obliterate the distinction between revelation from above and revelation from below, we must revise our conception of the supernatural. But if that is so, the sooner we make the revision the better.

The question rather is, Should any distinction be made between revelation and discovery? Is not the discovery of physical truth a revelation, and a revelation of God, equally with the revelation of religious truth? There is a passage in the Book of Proverbs (25^2) which says: 'It is the glory of God to conceal a thing.' What things has He concealed? Surely both physical and religious things.

It is His glory, that is, His wisdom and love, to conceal the things of the Spirit. We find them out in the experience of life and by the exercise of faith. It is also His glory to conceal the things of the body, that by the exercise of our bodily faculties we may discover them. What hast thou, says the Apostle, which thou didst not receive? Nothing. But how have we received it? By asking, by seeking, by knocking. There is no other way. The Psalmist discovered the meaning of one of the mysteries of life when he went into the sanctuary of God. To the scientist was revealed the uses of electricity when he went seeking along the lines of God's material government.

The Psalmist made a discovery, and was glad. The moment that the scientist perceived that the things which he found out had been concealed by the wisdom of God, until the time should come when their discovery would be beneficial to mankind, he knew that they had been revealed to him. The distinction between revelation and discovery has passed away.

And when the distinction between revelation

and discovery has passed away, there has passed away also the antagonism between science and religion. Religion no longer commits the offence of deciding questions of science by authority, and science no longer allows religion to be condemned by philosophy masquerading in the dress of science. Things spiritual and things physical, God has concealed them both; and religion and science now go hand in hand in their discovery. And what shall the end be? 'The heaven for height, and the earth for depth,' says Professor Gwatkin, quoting the very next verse of this Book of Proverbs.

'The heaven for height, and the earth for depth; for the revelation of science is more unsearchable than the counsel of kings. Because science is truly a revelation, it has beaten the dwarfed and distorted religions of authority from position to position like a routed army. It has forced us to drop our puny theories, and face the glory of truth. Instead of the round world which cannot be moved, every star that twinkles in the sky becomes a fiery sun whirling through the deeps of space. Instead of the six days of creation, we look down vistas of time to which a thousand years are no more than a watch in the night. Instead of repeated acts of creation, we see a mighty chain of life stretching up from the sea-weeds and the sponges to—— Where shall we fix a limit for all-enduring patience and all-sovereign goodness? The Christians put there an incarnate Lord of all, in whom both heaven and earth consist and have their being; and even those who are least disposed to follow them must allow that this is no unworthy climax for the ripened work of all but everlasting ages.'

In a volume which was lately noticed in THE EXPOSITORY TIMES, a volume entitled *Astronomy in the Old Testament*, translated into English from the Italian of Dr. G. Schiaparelli, Director of the Brera Observatory in Milan, and published at the Clarendon Press, there is a clear and convincing explanation of an Old Testament phrase which has greatly puzzled the commentators. It is the phrase 'between the evenings.'

We shall see what it means in a moment. But let us begin, as Dr. Schiaparelli does, by noticing that the Jews placed the beginning of their civil day in the evening, as the Italians did a hundred years ago, and as the whole Muhammadan world does still. In the account of the Creation we read, 'And the evening and the morning were the first day,' the evening coming first. Still more convincing is Ps 55^{17}, where the words are, 'At evening, and at morning, and at midday, will I complain, and moan.'

Why did they begin their day in the evening? Because they began their month with the first appearance of the new moon. The new moon first became visible, of course, in the evening twilight. The moment they caught sight of it the Jews began to reckon their month. And they began to reckon the first day of the month at the same moment. For it would have been extremely inconvenient if the month had begun at one moment and the first day of it at another.

Now, the moment at which, under average conditions, the new moon becomes visible in Palestine is half an hour after sunset. That half-hour the Jews spoke of as one of the evenings. After the moon becomes visible, there still remains an hour before the twilight is ended, and the complete darkness of night begins. That hour was spoken of as the other evening.

We have reached the phrase 'between the two evenings,' and understand it. It is the moment at which the new moon is visible on the first day of the month. It is preceded by the half-hour after sunset; it is followed by the hour before darkness sets in. Aaron lights the lamps of the Tabernacle 'between the two evenings' (Ex 30^{8}). He would not light them the moment that the sun set, because their light was not yet needed. He would not light them after the darkness of night

had come down, when it would be impossible to see to do it. The matter has been much discussed. For it determined the right moment at which the Paschal lamb was sacrificed, and the Week of Unleavened Bread began. There is little doubt that this eminent astronomer has settled it at last.

There is an article in the *London Quarterly Review* for July under the title of 'Primitive Astronomy and the Old Testament.' The title does not promise much excitement. But in the days of the yellow journal we have learned to look for the weightiest matters under the least sensational titles. Here we are sure that at least the astronomy will be unimpeachable. For the author is Mr. E. Walter Maunder, F.R.A.S., Superintendent of the Solar Department in the Royal Observatory, Greenwich.

The article takes the form of a review of Schiaparelli's *Astronomy in the Old Testament.* But it belongs to that easy, irrelevant manner of reviewing which the great Quarterlies have always affected, and which enables the writer to say as little as he chooses about the book, and as much as he pleases about everything else. Schiaparelli is little more than a text for Mr. Maunder's sermon on the connexion between Babylonian mythology and the Old Testament. And a right profitable sermon it is.

The profit arises out of Mr. Maunder's abundant knowledge and impartiality. Keeping strictly to the subject, which he knows, it has not occurred to him to show favour to critic or archæologist. He estimates the names he meets with, not by their greatness in their own department, but by the success of their incursions into his. And we should imitate his example. For if Professor Friedrich Delitzsch falls into error when dealing with the astronomy of the ancients, it does not by any means follow that he is an incompetent decipherer of cuneiform.

The reference is to a statement in the famous 'Babel und Bibel' Lectures. There Professor Delitzsch, eager to claim greatness and originality for the things of Babylonia, says: 'The sciences, *e.g.* geometry and mathematics, and above all astronomy, had reached a degree of development which again and again moves even the astronomers of to-day to admiration and astonishment.' What does this mean? It means no more than that, under the Parthian Dynasty of the Arsacidæ, two centuries after the conquest by Alexander the Great, we find Babylonian tablets exhibiting systematic observations of the planets, mathematical tables, and calendars in which future astronomical events were predicted. These things are of much interest, but they are not earlier, nor are they more precise, than the observations which were certainly obtained by the Greek astronomers of Alexandria. But Professor Delitzsch 'so sandwiches the statement between descriptions of the Babylon of Hammurabi and of Nebuchadnezzar, as to leave his reader no choice but to infer that Babylonian astronomers had already attained this eminence in the days of Abraham, two thousand years before the date of the tablets which he is really describing. This,' says Mr. Maunder, 'is as gross an anachronism as it would be to describe Cæsar's invasion of Britain as taking place under the conditions which would prevail to-day, and ascribing to him the use of railway trains, the electric telegraph, cannon, and ironclad steamers.'

Take another example. On a later page of 'Babel und Bibel,' Professor Delitzsch says: 'When we divide the Zodiac into twelve signs and style them the Ram, Bull, Twins, etc., the Sumerian-Babylonian culture is still living and operating even at the present day.' Now all that this statement means is that as early as certain Babylonian 'Boundary Stones' which have been discovered, the principal constellations had the same *forms* which they have now. They may also have had the same names. But it is from Homer and Hesiod, and not from Babylonia, that we have learned what their names were. There is no

evidence that the Sumerian-Babylonians either originated the constellations or transmitted them to us. The evidence is all the other way.

For when we examine the constellations, as they are described in the poem of Aratus, and especially as they are given in fullest detail in the catalogue of Ptolemy, we find that they do not cover the entire heavens, but leave untouched a wide and roughly circular area in the South. Why were the stars in this area not gathered into constellations? Simply because they never appeared above the horizon of those primitive observers who carried out the work of constellation-making. Thus we can tell where those observers lived, and when. They lived not far from north latitude 38°, and about 2700 B.C.

These old and quaint designs, then, which have been so carefully preserved, were first allotted to the star groups more than a thousand years after the date of Sargon, and assuredly not in Sargon's country. The latitude proves that they were designed neither in Egypt, nor in Arabia, nor in India, nor yet in Babylonia, but that they must have come from the further north. 'The occurrence of the ship *Argo* amongst the constellation figures suggests a people acquainted with navigation; and the curious tradition of the sea-horizon to the north, very definitely retained by Aratus, leads us to the southern shores of the Caspian or Euxine.'

If it was the purpose of Professor Delitzsch, in delivering the 'Babel und Bibel' Lectures, to prove the dependence of the Old Testament upon the Babylonian mythology, he seems to have been singularly unsuccessful in accomplishing it. Thus far he has only proved his own inaccuracy. And Mr. Maunder is not done with him yet. Professor Delitzsch claims that we owe our day of rest to Babylonia. 'It is scarcely possible for us to doubt,' he says, 'that we owe the blessings decreed in the Sabbath or Sunday day of rest in the last resort to that ancient and civilized race on the Euphrates and Tigris.' But the Babylonians did not keep a weekly day of rest. On what is called their Sabbaths, that is, the seventh, fourteenth, and twenty-first days of the month, they went about their work as on other days. That is now made manifest by the number of business contracts which have been discovered; for as many of them are dated upon these days as on any other. Nor did they even hold their 'Sabbath of Sabbaths' as a day of rest. For on that day, being the nineteenth day of the month, eighty-nine deeds are dated, which is only a fraction below the average for the other days.

So far as it touches astronomy, the whole case of the dependence of the Old Testament upon Babylonia breaks down in this astronomer's hands. Even the record of the Creation is not Babylonian. In the account of the Creation, the only point of contact, says Mr. Maunder, is the reference in Gn 1^2 to the deep (*tehom*); for Marduk in the Babylonian myth fought and overcame the dragon of chaos, *Tiamat*, and built the heaven and earth from her body. But this Tiamat legend, at least in its present form, is of no great antiquity. For, in the first place, the eleven monsters which are born of Tiamat are clearly derived from the constellation figures, and so are later than 2700 B.C. And, in the next place, certain lines in the fifth tablet refer not only to the constellations, but to the *signs* of the Zodiac. Now, while the grouping of the constellations was made as early as 2700 B.C., that division of the ecliptic into twelve equal parts, which we call the signs of the Zodiac, cannot have taken place earlier than 700 B.C. For it was then that Aries was adopted as the leading constellation, and it is with Aries that the Zodiacal signs begin.

But there is another thing. Professor Delitzsch says that 'the priestly scholar who composed Gn 1 endeavoured, of course, to remove all possible mythological features from this creation story.' Did he? Then he did what was never done before, and has never been done since. The

evolution of nature myths is all the other way. First, the observation of the natural object and then the myth, not first the myth and then the natural object without it. We, says Mr. Maunder, do not learn of the existence of the sea by 'removing the mythological features' from 'Old Father Neptune,' and we may be quite sure that the Jews did not do so either.

It may not be a whit more wonderful to find that the Hebrews did not borrow their religion from the Babylonians, purifying it of its mythological elements, than to believe that they did. But it is not less wonderful, and it seems to be the truth. Where they got it, and why it differed from the religion of the rest of the Semites, still remains a mystery.

But there is no doubt that it did differ. 'Alone,' says Mr. Maunder, 'amongst the ancient peoples, they "feared not the signs of heaven, at which the heathen are dismayed" (Jer 10^2), and scoffed at "the astrologers, the star-gazers, the monthly prognosticators"' (Is 47^{13}). And he quotes from Schiaparelli, and says: 'Truly it is no small honour for this nation to have been wise enough to see the insanity of this and of all other forms of divination. Of what other ancient civilized nation could as much be said?'

The Religion of Palaeolithic Man.

By the Rev. J. A. MacCulloch, Portree.

Palæolithic man, though primitive to us, was already far from being primitive, as compared with the 'hairy ancestor of arboreal habits,' or even his more obviously human successor who lived

> Long ago,
> In the morning of the world.

Of that 'very beginning' we have no authentic information. The case is different with the men of the early stone age. We may surmise many things regarding their life and surroundings, based on more or less certain data. They could make tools and weapons, and use them; they clothed themselves in the skins of the animals they hunted; they decorated their persons with colouring matter, shells, bits of bone, even with beads. Latterly, they began to domesticate animals—the horse, dog, ox, and reindeer,—to make pottery (though this is not quite certain), and to cultivate cereals. They had bone needles with which to stitch together their skin robes. The art of the later palæolithic period is yet the wonder of archæologists, and each year adds to our knowledge of the power and skill in æsthetics shown in that age. Sculpture, carving, engraving, and painting were all successively tried and excelled in; regular 'schools' of art seem to have existed, and the traditional methods of these 'schools' were handed on for ages.

With all this primitive civilization and this marvellous flourishing of the artistic instinct, was palæolithic man a religious being? *A priori*, in view of his other accomplishments, there seems little reason to deny him the comforts of religion. Many archæologists refuse to do so, but there are some who doubt, like M. Mortillet and Dr. Robert Munro. Even the ingenious Professor Pinsero, who finds religious sentiments and the beginnings of culture in the anthropoid apes, who, he says, worship serpents and bury them, placing a supply of insects in their 'graves' as a provision for the future life, refuses to believe that palæolithic man had religion.[1] But to him the modern analogues of the men of the stone age are the Eskimo and the Australians, who, *ex hypothesi*, are also non-religious. We know, however, that the contrary is true of both these races, and if anthropoid apes have the faculty of worshipping 'pizen serpents,' it seems cruel to deny palæolithic man the faculty of worship. We shall see later that quaternary man may have worshipped the serpent.

Most writers on the origins of religion, if they attributed it to the men of the stone age at all, would credit them with little more than ghost,

[1] *La psicologia dell' uomo preistorico.* Palermo, 1895. It would be interesting to know how far this statement has been corroborated by naturalists.

or animal, or nature worship, or the practice of fetichism and magic. M. Salomon Reinach, while insisting on the totemistic magico-religious rites of cave-man, thinks that he 'took no stock in gods' (*se passait de dieux*), because he could rule the forces of nature by magical powers and weapons.[1] The priority of magic to religion is still a moot point; at all events, it is by no means certain that ghosts and animals and various natural objects were the first things worshipped, and are therefore among the origins of religion. And if magic did precede religion, was the latter evolved from it? Hardly; for if magic *se passait de dieux*, where and when did the gods come in? There was no need of a *deus ex machina*. Magic would seem to have supplemented rather than preceded religion, whether by priority or by natural evolution. But if, like Professor Pinsero, we take such races as the Australians, or Andamans, or Eskimo as the analogues of cave-man we shall at once find that he by no means *se passait de dieux*. The Australians worship neither ghosts nor animals, though they are past masters in the practice of rather elaborate magical rites, but they do worship a deathless divinity, more or less anthropomorphic, it is true, and not envisaged as a spirit, but who is creator, moral governor, and future judge. The Australian Baiamai, or Dhuramoolin, or Bunjil, or Mungun-ngaur corresponds to the Andamanese Puluga, also a creator, punisher of certain crimes, and judge of souls, and to similar 'high gods' of the lowest races elsewhere. Such races, though not primitive in the sense that palæolithic men were, were in the stone age when discovered, nor did they borrow these gods from missionary teaching. Had palæolithic man such 'high gods'? We cannot prove it, yet, judging by his modern analogues, he may quite well have possessed and worshipped them. In the rites of the worship of such divinities, the Australian uses a 'bull-roarer,' the whirring noise of which, when swung round, is frequently conceived as the voice of Baiamai, and which is *tabu* to women, on pain of death. Two small articles in bone, one with serrated edge and with concentric circle decoration similar to that on Australian bull-roarers, were found at a quaternary station near Saint Marcel in France.[2] They exactly resemble the bull-roarer in shape. The bull-roarer is always (except as a folk-lore survival) connected with religious rites, in Australian, Red Indian, Melanesian, Greek, and a host of other 'mysteries.' By analogy, therefore, palæolithic man must have used his bull-roarer in similar rites, perhaps those of a 'high god.' Certain other mesolithic articles, in shape and in decorative *motifs*, exactly resemble Australian *churinga*. We shall return to these.

Analogy once more leads us to suspect that palæolithic man worshipped a female divinity. The earliest products of quaternary art are sculptures in 'round boss,' carved out of ivory, and found in layers immediately above those of the Mousterian epoch. Among these are nude female figures from Mas d'Azil and Brassempouy, representing, according to Judge Piette, two racial types —one, steatopygeous, suggesting a race somewhat like that of the Bushmen; the other, of a higher type, slender, and nearer the ordinary European.[3] Were these somewhat realistic figures, unsurpassed in execution until the close of the bronze age, only studies of actual individual women, or even of the idealized feminine as it appeared to these very old masters? Some French archæologists have thought so, and have told us how the passion of love thus early impelled the artist to make an image of the adored one. On the other hand, the first known attempts at reproducing the human form since the days of the palæolithic artists are the menhir statues of La Marne and Pamproux, of the late neolithic or early bronze age, and the figurines in lead, but mainly in marble found in the Ægean area. The former indicate rather than copy the nude female form; they are of a conventional type, and, like the Mycenæan figurines, are most certainly images of a goddess, possibly, to judge from certain indications, of a goddess of the Aphrodite-Ishtar type. These early representations of the female form had a religious purpose; had the earlier palæolithic statuettes a similar purpose? Unless woman had a higher place in stone-age civilization than is usually assigned to her elsewhere, it is difficult to see why she and not the male figure should have been exclusively represented. Or did she lead the van of civilization, and was she the artist of these remote times? If, at this period, agriculture was beginning, and in any case through observation of the productiveness of the earth, it would have been a simple process to supply a concrete image of fertility, of the Earth as Woman—the Earth-mother, as was so common

[1] *L'Anthropologie*, xiv. 260.
[2] *Ibid.* xiii. 152, xiv. 655.
[3] *Ibid.* vi. 146.

in later times. The analogy of the menhirs of Gaul and of the Ægean figurines makes us think that the palæolithic statuettes represented not woman as woman, but a divinity in female form. Even the Australian makes temporary images of Baiamai out of earth for use in initiation ceremonies. Palæolithic man had a more lasting and a finer material—ivory; and he also had the artistic instinct in a high degree. We have yet to learn whether there was any artistic link between the ivory statuettes of Brassempouy and the marble figurines of the Ægean. The connexion has been boldly suggested, nor, indeed, is it absolutely improbable.

But if palæolithic man had 'high gods' or goddesses, he must have addressed them in words of prayer. Of this there is naturally no record. But on the walls of the cavern of Altamira in Spain, so rich in wall paintings and engravings, are certain human figures wearing what seem to be animal masks, with some similarity to those worn by Red Indian *shamans*, as well as in totemistic dances.[1] The arms and hands are almost invariably raised in front of the face, precisely in what is the conventional attitude of supplication everywhere. The attitude is quite evidently intentional. Have we here the representation of a masked medicine-man of the stone age, engaged in a religious rite, and supplicating the powers that be? It is certainly remarkable that the only human representations among crowds of animal paintings should bear this character.

Discoveries of late palæolithic interments, *e.g.* at Baoussés-Rousses, near Mentone, have raised the question whether the ghosts of the dead were worshipped. These, it is to be noted, are probably late palæolithic. Of the long period previous to that age we have no interments, and it has been boldly asserted, as by Mortillet, that the non-existence of funeral practices shows an entire lack of the religious sentiment, since 'the first result of every religious idea is to produce fear of death, or at least of the dead.'[2] The evidence of the Baoussés-Rousses interments shows, however, that other and earlier interments may yet be discovered. That we have not so far discovered them does not prove that palæolithic man left his dead lying casually about. He may have practised tree-burial, as do certain Australians and Red Indians; this would leave no traces for subsequent archæologists. He may have eaten his dead relations, and the custom might easily have already had a religious end, as it mostly has among low races where the flesh of relatives is eaten.

In considering prehistoric and other interments a distinction should be drawn between mere care of the dead, indicated by burial and nothing more, and worship of the dead man, who is supposed to be placated or made propitious by gifts or through other rites of which evidence may or may not exist. Actual worship, as well as the belief in a future life, seems to be indicated by the Baoussés-Rousses and other interments.

First may be mentioned the treatment of the corpse. It was deprived of the flesh before burial. This *décharnement* is practised by many savage races, as it was in neolithic times, either by exposing the corpse or by its temporary burial, or by some artificial method more or less careful. The latter was the method adopted in these palæolithic interments, and that it had been extremely careful is indicated by the fact that, in general, the bones remain in their natural connexion, united by their ligaments. What the precise object of this *décharnement* is, or was, is not clear. In some cases it is done in order that the bones may be carried about in the wanderings of the tribe, or preserved in some sacred place. Some other purpose must underlie the cases in which they are subsequently interred. Possibly it may be connected with ideas of the revival of the life, the bones being regarded by some races as the seat of life.

Second, the bones being thus laid bare, they were coloured with some red pigment, probably red ochre. This was also a general custom in neolithic times, as is seen by interments in Egypt, Russia, Italy, France, and England, as well as among savages like the Andamanese, the Australians, and certain Red Indian tribes. The custom is primarily a continuation of the similar practice of painting the body while living. It is thus also intended that the deceased, beyond the grave, may be as he was on earth, and it may also possibly contain the idea of making him duly

[1] *L'Anthropologie*, xv. 625 sq. 'Les Peintures et Gravures Murales des Cavernes Pyrénéennes,' par E. Cartailhac et l'Abbé H. Breuil. A similar figure masked and with exaggerated phallus (as in most of these cave-paintings), engraved on bone, was found by Judge Piette at Mas d'Azil. *Bulletin de la Societé de l'Anthropologie de Paris*, 5e serie, t. iii. 1902.

[2] *Archéologie Préhistorique*, p. 476.

presentable to the gods, to whom, as in Australian belief, he now returns. Among the Red Indians certain kinds of corpse-painting are intended as a sign of respect to those who have shown themselves specially brave during life. Any or all of these ideas may have suggested the custom to palæolithic man, who certainly must have attached some definite meaning to the practice. Such painted palæolithic skeletons have been found at Mentone, Mas d'Azil, and in the Ain Department of France.

Thirdly, whatever idea was attached to the colouring of the bones, doubtless also attached to their decoration with shells. The Laugerie Basse male skeleton was covered with shells arranged in pairs on the skull, arms, legs, feet, etc. In this case, as in the Baoussés-Rousses interments, the skeleton, and not the corpse, had been thus adorned. Shells pierced, showing that they had been connected by some kind of thread, as in a necklet, were found round the neck, arms, legs, and on the skull, while two infant skeletons had similar shells at the waist, indicating a girdle or, perhaps, some kind of dress adorned with shells. In some cases the skeletons had been wrapped in or laid upon skins, as remains of skin and hair were found beneath them.

These extraordinary methods of treating the dead indicate extreme solicitude for their welfare, and, therefore, presuppose a belief in continuance of life beyond the grave. They also appear to suggest a worship of the dead, or, at all events, that fear of or reverence for the dead which gradually produced worship of the dead. The unusual care bestowed makes it probable that some intention of propitiating or of seeking the good offices of the dead was intended. If M. Mortillet's contention regarding the care paid to the dead in quaternary times be true, these methodical and ceremonial interments would then show a growing respect for the dead, and possibly a rising belief in them as worshipful objects. The funeral *mobilier* is certainly scanty, but this is also true of many neolithic interments, though we know that the dead were then certainly worshipped. Offerings of food would, naturally, show no traces of their presence. Did palæolithic man, then, believe in ghosts?

It is far from unlikely that long before the rise of the animistic philosophy through dreams and the phenomena of trance and death, with its consequent belief in and worship of ghosts, the dead were believed to be still living in the grave. Traces of this belief survive even among peoples who believe in a separate spirit-world, or who have accepted the Christian creed as to the future life. The dead man is frequently represented as coming *in the flesh*, not as a ghost, from the grave to visit the living, to feast with them, or even upon them. It is also suggested by the vampire belief. Thus, even if quaternary man knew nothing of animism, he may quite well have held that the dead lived on and were capable of doing him harm or good, and therefore to be treated accordingly. On the other hand, he may have been more or less animistic, or have, at all events, believed in some kind of 'influence' emanating from things or persons, or existing separately from them, like the Melanesian *mana*, or the Red Indian *wakan*—essences which prove a surprising psychic imagining among savages.

Palæolithic man was a cannibal. He split the bones of the dead to obtain their marrow. Were these his own dead, or were they enemies? Probably the latter, if he buried his dead. The flesh of the former, when removed from the skeleton, as at Baoussés-Rousse, may also have been eaten. Australians who practise *décharnement* on their relations usually eat the flesh and then give the bones honourable burial. They also, in some tribes, eat hostile blacks. But they do not eat the dead usually merely for food: they eat them for a variety of other reasons—frequently to obtain their strength or their soul. Their cannibalism has been affected by the animistic philosophy. Perhaps that of palæolithic man, which seems to have resembled it, was also so affected.

The existence of animism is also suggested by some other relics of the quaternary period, if, as has been alleged, these are amulets. M. Piette asserts this of various small discs of bone with ornamentation, geometric or animal, and pierced at the centre. Others maintain that they were only a kind of button attached to one side of the primitive skin garment by a knotted cord! We have seen that the men of the period adorned themselves and their dead with shell necklets, armlets, and girdles, and abundant remains of these, as well as of serpentine pebbles, quartz crystals, pieces of bone, and teeth of animals, all pierced with one or more holes for suspension, have been found in quaternary stations. Some of these show traces of engraving. Were they simple ornaments, or, like most savage ornaments,

were they also amulets? Quartz crystals found in neolithic graves were certainly amulets, as are the similar crystals prized so much by Australian medicine-men. An amulet presupposes animism, even though its modern wearer, savage or civilized, does not connect it with a spirit supposed to work through it, but only wears it for luck. The amulet is really, in origin, a fetich which is tenanted by a spirit at will, and a fetich is lineally descended from the animistic philosophy which held that all things had a spirit. These palæolithic discs, if they were amulets, thus imply an existing belief in animism.

Thus it is quite possible that quaternary man revered the *ghosts* of the dead, and not merely the dead considered as still living in the tomb. Why has no palæolithic ghost appeared at a *séance* to record his former history? Or do ghosts, as M. D'Assier believes,[1] gradually vanish into thin air as time goes on, so that modern folk are haunted only by comparatively modern ghosts? This is a comforting theory, even if it debars us from the revelations of stone-age phantasms; for it would indeed be serious if, as De Quincey's brilliant brother supposed possible, a federation of the infinite generations of ghosts were to take place at any time against a single generation of men!

Animal worship is suggested by the representation of the serpent. Generally speaking, palæolithic man's engraved or painted animals are realistic and not symbolic, and thus hardly point to a religious purpose, save in so far as M. Reinach suggests. Usually serpent-engravings are so true to nature that the species may be recognized. There is one exception found at Lorthet. On a piece of reindeer antler a serpent (viper?) is carved in relief. It is surrounded by an ornamental border in which the spiral is conspicuous. Does this prove a cult of the serpent in these remote ages; was the serpent already an object of superstitious terror; or is the whole but an instance of palæolithic man's love of ornamenting everything? On the whole, we incline to the evidence of a quasi-cult, especially when it is considered that in mesolithic times the serpent had already become a symbol, as is proved by the painted pebbles from Mas d'Azil with purely conventional renderings of some reptilian form. Among these symbols of a later age, most of them existing either as symbols or as direct representations in the palæolithic period, is that of a tree. It is far from unlikely that even then the tree was more or less an object of veneration, as it was also an object to be represented. During the glacial or subglacial epochs, when trees were scarce over the European area, they must have been highly valuable to man. And with primitive folk what is valuable becomes usually worshipful. With the increase of trees, especially such as supplied food, and with the beginnings of fruit-tree cultivation,—the evidence for which in late palæolithic times cannot be gainsaid,—such worshipful feelings would naturally increase. Trees have certainly been worshipped from a very remote period, as is pointed to by the universality of the practice, as well as by the presence of the tree in many myths of a high antiquity.

Reference has already been made to the Australian churinga, wooden or stone objects with a design painted or carved upon them. With the Arunta these are individual possessions, guarded safely in the sacred place of the tribe, and each one is believed to have been dropped by an ancestral spirit when he incarnated himself for purposes of rebirth in a woman of the tribe.[1] This remarkable philosophy has been evolved by the lowest savages. The designs, say Messrs. Spencer and Gillen, are purely conventional, zoomorphic or phytomorphic, and totemic. The Asilian pebbles exactly resemble them in shape, and many of the designs, like that of the bull-roarer already referred to, are nearly parallel to the Australian devices. Were they, then, totemic in character, and did they imply a corresponding spirit-belief? We have seen that palæolithic man believed in a future life. The likeness of Asilian pebbles and Australian churinga is therefore highly suggestive of a similar belief and purpose in both cases.

M. Salomon Reinach holds that the marvellous animal paintings of palæolithic age in the dark recesses of Pyrenæan caverns must have had a magico-totemistic purpose. Only animals useful to man are represented, and on the theory of sympathetic magic the very representation gave man a hold over the animal represented. Some ritual, analogous to that of the Arunta for the purpose of increasing the totem species and hence the general food supply, may have been performed

[1] See his *L'Homme Posthume*.

[1] Spencer and Gillen, *Native Tribes of Central Australia*.

before them. The result would be twofold: to increase the productive powers of the animals, and to bring them, as it were, automatically within the hunter's reach.[1] So savages make models of the fish or beast they hope to capture; so Red Indians have imitative animal dances before the hunt takes place. This is all theory, but it is highly suggestive, although the similar Bushman wall-paintings do not appear to have had this purpose. In some cases, however, the chief animal represented, which also gave its name to the Bushman cave, was the badge of the cave-group, totemic or otherwise.[2] The presence of the masked human figure in a supplicatory attitude among the quaternary cave-paintings may lend some support to the hypothesis. In M. Reinach's opinion palæolithic totemism was followed by domestication of certain of the totem animals, just as the cult of cereals was followed by their cultivation. In the grotto of Espélugues at Lourdes and at Bruniquel ears of barley sculptured in reindeer-horn have been found, and an engraving of the same plant was unearthed at Lorthet.[3] Both are palæolithic, and if the men of the period had already found the food-value of cereals without necessarily cultivating them, they may quite likely have inaugurated a cult such as was used in archaic Greek ritual and survived in the mysteries at Eleusis. Cultivation of grain certainly existed in the Mesolithic (Asilian) epoch.

Did palæolithic man also worship the sun? In all ages and countries (*e.g.* in Egypt as a hieroglyph, in North America as a pictograph) a circle with rays proceeding from the centre to the circumference, or from the circumference outwards, has been used to represent the sun, and the symbol implies a worship of the solar orb. This symbol is found in mid-palæolithic layers at Gourdan and Mas d'Azil, and it is remarkable that it has been in use continuously from that time, on through the neolithic, into the bronze age in Gaul. In some instances (palæolithic) discs have been carved out of bone and ornamented with interior rays; utilitarians, as we have seen, say they are buttons![4] But precisely similar figures are engraved on reindeer antlers of the same epoch. The sun must have been most welcome to men living half-naked during a period of increasing cold which ended in great inundations, and where the instinct of worship was already developed, the sun—the most striking object in nature—would quite naturally be adored and, by artists, represented.

The circle represented the sun; what did the spiral symbolize? This is quite unknown to us, but its use over a widely extended area, in Egypt, and over the whole region influenced by the Ægean culture, shows that it had a symbolic value. Egypt has generally been supposed to have been the centre from which the spiral *motif* spread outwards over all Europe, *via* Mycenae.[5] We have already found it engraved in conjunction with the serpent in palæolithic times, however, and concentric circles also occur on the bull-roarer. Other spirals of the same age have now been reported among M. Piette's discoveries, and they prove conclusively the existence and common use of this symbol in quaternary times. Both single and double spirals have been met with, while in one or two cases there is some attempt at representing a row of these ornamental figures.[6]

Symbolism thus began in the palæolithic age, and flourished side by side with realistic art. In the later ages, when the art tradition proper had been lost or hidden away in obscure corners, it grew apace and, hand in hand with conventional pattern, ruled the field. Could we but trace the religious value of these ancient symbols as we can those of the Wheel in Celtic paganism, or the Cross or Fish in Christianity, what a rich flood of light it would throw upon the beliefs of these early races! But the time for that has gone by for ever.

Enough has been said here to show how many things hint at a comparatively rich religious heritage possessed by man in quaternary times. He had high gods; he represented his divinities in artistic shape; he prayed to them; he worshipped the dead and believed in a future life; he may have been an animist; he certainly believed in magic, and probably was a totemist and venerated animals; he adored the sun and had already evolved a certain number of quasi-religious symbols. This is a formidable list of religious

[1] *L'Anthropologie*, xiv. 260.

[2] Stow, *Native Races of S. Africa*, p. 32.

[3] Bertrand, *La Gaule avant les Gaulois*, Appendix, p. 279.

[4] Similar discs have occasionally geometric or animal figures engraved on them. See Mortillet, *Musée Préhist.*, Planche xxiii.

[5] Goodyear, *Grammar of the Lotus*.

[6] See Piette, *Les Pyrenées pendant l'Age du Renne*.

beliefs with which to credit men whom we scarcely know save through their works. But who would have suspected that such a flourishing of art had existed in these backward ages, suggesting old masters and schools of art and traditional methods? If art existed, why not religion? Quaternary man, though primitive enough, was far from being primitive man, and since the days of that mysterious personage who, if certain anthropologists are to be believed, was a natural atheist and *se passait de dieux*, sufficient time had elapsed for religion to evolve itself. And perhaps primitive man had also his moments of religious insight and aspiration!

Miracles as Signs.

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'Christianity is immortal; it has eternal truth, inexhaustible value, a boundless future. But our popular religion at present conceives the birth, ministry, and death of Christ, as altogether steeped in prodigy, brimful of miracle;—*and miracles do not happen.*' These are familiar words of Matthew Arnold, to be found at the end of the 1883 Preface to *Literature and Dogma*. They still represent the convictions of many minds, not perhaps devout, but certainly not alienated from God. The intrinsic credibility of miracles is denied by men who profess great reverence for the 'teaching' of Christ. It is the 'teaching' of Christ that is immortal; it is the 'teaching' of Christ that has eternal truth. And those who have been concerned to defend miracles have, for the most part, done so for the sake of the 'teaching,' because miracles were a proof of the doctrine or essential to the proof of it. The evidential value of miracles has occupied chief attention. Mozley, in his rather unsympathetic Bampton Lectures, finds in the doctrine the cause of the change in the moral condition of mankind, and acknowledges that the doctrine has produced a new power of action, and, because this is so, goes on to find the paramount value of miracles in their evidence of doctrine. To inform us that the teaching was of divine origin and the commandments of divine obligation, miracles were performed. The inevitable consequence is that if miracles are successfully challenged—and the measure of success in the challenge is almost an individual matter—then the doctrine is discredited.

The question is whether it is the true view of miracles to regard them as chiefly valuable as 'proof' of doctrine, or essential to the proof of it. Miracles have to be regarded from the proper point of view if they are to be truly appreciated. Spinoza was preoccupied with the thought that they were interruptions of nature, and concluded that 'they cannot give us any knowledge of God, and that we cannot understand anything from them.' This thought of the 'interruption of nature' has led the modern critic to draw up a graduated scale of credibility—at the top of the scale those miracles that present the closest analogy to our own experiences, at the bottom of the scale such miracles as the Raising of Lazarus, because we can say of them that they 'do not happen.'

The biblical writer who had thought longest about miracles never calls them miracles. The invariable name in St. John's Gospel is 'sign.' Now, the chief value of a sign lies in what it points to. So that this name might be thought to support Mozley's contention that the chief value of miracles is evidential. But when we come to examine the 'signs' of St. John's Gospel we find that they are, in the language of the XXXIX Articles, 'effectual' signs—signs that carry their effect with them. And this fact is also clear in the Synoptic Gospels. When our Lord healed the paralysed man (Mk 2^{1-12}), He said to him, 'Child, thy sins have been forgiven thee.' And when the Scribes accused Him in their hearts of blasphemy, Jesus said to them, 'Why reason ye these things in your hearts? Whether is it easier, to say to the sick of the palsy, Thy sins have been forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go into thine house.' It is evident that the healing of the man's body did not so much support our Lord's claim to forgive the man's sins as actually symbolize the forgiveness. There was

the closest connexion, too, between the symbol and what it symbolized. Without interpreting our Lord's words to mean that special sin in this man had resulted in the paralysis of his limbs, it is generally true to say that disease is the result of sin, and that the 'putting away' or 'forgiveness' of sin would also be the putting away of disease. Further, the sign carried its effect with it—when the man's body was healed, his sins were forgiven.

Now, Christ himself declares the supreme importance of this symbolic meaning. After the great sign of the Feeding of the Five Thousand with the five loaves and two fishes, Christ said to the multitude, 'Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled.' There could not be plainer evidence that the people had fixed their attention upon the outward, material and visible, and neglected the inward, spiritual and invisible, which these symbolized. In short, they had not *seen* the sign at all. They had been fed by Christ, but they had not seen His sign. And so we find them asking, 'What then doest thou for a sign, that we may see and believe thee?'

In St. John's Gospel we find also that Christ states the interpretation of His signs. Signs are treated in an exactly parallel manner to the parables, or rather to the parables that are strictly symbolic, such as The Sower and The Tares. The Feeding of the Five Thousand is interpreted, 'I am the Bread of Life'; the recovery of sight to the Blind Man is interpreted, 'I am Light of the world'; the Raising of Lazarus is interpreted, 'I am the Resurrection and the Life.' Some of the interpretations are peculiarly significant. The great declaration, 'I am the Light of the world,' is repeated before the healing of the blind man in a special form, 'I am Light of (or to) the world,' as if this sign were a particular illustration of the principle before enunciated. The Walking on the Sea is interpreted, 'I am, be not afraid,' meaning that there is no impossibility of His Presence, but that He ever comes to the help of those who believe in Him. It is worth repeating here that each of these interpretations begins with the words 'I am,' recalling the ancient name of Jehovah, and in themselves constituting a claim to divinity.

Further, the effect of parables on those who listened to them without grasping their essential meaning is thus stated by our Lord Himself (Mt $13^{14, 15}$). 'Unto them is fulfilled the prophecy of Isaiah, which saith—

> By hearing ye shall hear, and shall in no wise understand;
> And seeing ye shall see, and shall in no wise perceive:
> For this people's heart is waxed gross,
> And their ears are dull of hearing,
> And their eyes they have closed;
> Lest haply they should perceive with their eyes,
> And hear with their ears,
> And understand with their heart,
> And should turn again,
> And I should heal them.'

And in Jn 12^{37-40} we read, 'But though he had done so many *signs* before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake—

> Lord, who hath believed our report?
> And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah said again—

> He hath blinded their eyes, and he hardened their heart;
> Lest they should see with their eyes, and perceive with their heart,
> And should turn,
> And I should heal them.'

Signs are thus set forth in St. John's Gospel as 'touchstones of character,' in the same way as parables are set before us in the Synoptic Gospels. An examination of the signs of St. John's Gospel will convince any candid inquirer that this is not one aspect of miracles out of many, but the one essential aspect recognized by the writer. Miracles are signs. If we lose sight of their symbolic meaning, we lose sight of that which Christ specially meant us to see. St. John knew that the final, the supreme object of miracles was to teach. Nicodemus said, 'Rabbi, we know that thou art a Teacher come from God: for no man can do these signs that thou doest except God be with him.' His view of miracles was the common view, that they are credentials of divine mission. And Nicodemus approached Christ in order that he might be taught by word of mouth. But St. John would lead us to see that 'the teacher of Israel' ought to have been taught by the signs themselves.

There is a very remarkable instance of the way in which our Lord spoke of miracles when men

regarded them merely as proofs of divine power. In the second sign of St. John's Gospel — the Healing of the Court-officer's Son who was sick at Capernaum, our Lord Himself being at Cana of Galilee, He said, in answer to the man's request to come down and heal his son, 'Except ye see signs *and wonders* ye will not believe.' The word 'wonders' (τέρατα) marks the external aspect of miracles. Our Lord used it here because he was speaking to a man who had no apprehension of the essential value of miracles, that they are signs, teaching deeper truths than meet the eye.

If St. John's view of miracles be true, then we cannot insist on what Matthew Arnold used to call the 'natural truth' of Christianity, and leave 'miracles and the supernatural' out of sight. There is no claim that Jesus Christ made, there is no truth that Jesus Christ taught that is not bound up with His signs. If we leave His signs out of sight, we must leave Him out of sight. And the truths that His signs teach are the best evidence that they happened. We find Jesus Christ making certain claims and teaching certain fundamental truths. Then we go to His miracles, and we find in them not merely evidence of 'supernatural' power, but outward visible signs of the same claims that He makes, and the same truths that He teaches. In short, we find not that miracles prove doctrine, but that *miracles are doctrine.* It is not possible 'to pass from a Christianity relying on its miracles to a Christianity relying on its natural truth,' for a Christianity that relies on its miracles *is* a Christianity that relies on its natural truth—the truth that is 'natural' to Jesus Christ. The truth that is 'natural' to any man is exhibited by certain signs. We read the man's 'truth' in those signs, and we cannot possibly dissociate the 'truth' that is in him, the truth that *is* the man, from those signs.

St. John would teach us, then, that we are not to be concerned with establishing the 'credibility' of miracles, but with interpreting their meaning. Our duty towards signs is the same as our duty towards parables. We do not go about to prove that the parables were spoken by Jesus Christ, or that they could have been spoken by Him; we strive to understand what they teach. So we are not concerned to prove that the signs were given by Jesus Christ, or could have been given by Him; we are concerned with the spiritual truths that they teach. If those who read the Holy Scriptures read them with this determination, we shall no longer find one speaking, for example, of the turning of the water into wine at the marriage-feast at Cana of Galilee as a 'perfectly useless miracle.' It will be seen to be the sign of God Creator. For from power to change at will created things we are to infer power to create, for the working of change is a kind of creation.

Again, the miracle of the Raising of Lazarus will not be placed lowest in the scale of credibility, because we have no experience of such raisings, but high up in the scale of teaching signs, teaching men of Christ 'I am the Resurrection and the Life.' From the very conditions of His Incarnation He could not demonstrate for others the spiritual truth of this great pronouncement, but He could demonstrate the physical truth, and leave the faithful to apply it to the things of the spirit. The first consequence of this 'I am' could be seen in the case of Lazarus to be literally true: 'He that believeth on me, even if he die, yet shall he live.' The dead man rose up at the call of the Christ and came forth alive. The second consequence—that which touched the living—must be a matter of faith, and of faith that had to face out the fact of inevitable 'falling asleep': 'Whosoever liveth, and believeth on me, shall never die.'

This consideration of the spiritual meaning of miracles seems to be specially important for those whose work lies in the Eastern mission field. The Eastern mind is not convinced by miracles. One of our most heroic Japanese missionaries said: 'The Eastern will match the gospel miracles with miracles that seem to him as wonderful in his own history. You cannot convert him to Christianity through miracles.' But if the teacher of Christ were concerned to find in the miracles signs of those spiritual truths that are the foundation of the Christian religion, it is possible that a new power might be found in the record of those things that Jesus did. For in this matter also it is the 'letter that killeth, but the Spirit that giveth life.'

Recent Foreign Theology.

Two French Criticisms of Theology in England.[1]

THE former of these books gives us a perspicuous but brief sketch from a French point of view of the present state of Biblical Criticism in the Church of England; the latter, a much more elaborate volume, contains a series of essays on theological thought in the Roman Catholic communion on this side of the Channel. Both describe things as seen from a distance by intelligent and industrious Frenchmen who have endeavoured to get behind the scenes and to understand clearly what they speak of. Mgr. Batiffol's essay is especially interesting as being a study of a religious body other than his own. His tone is remarkably charitable, and he writes with a sympathy which is not too common. His own point of view with regard to Biblical Criticism appears to be very much that of Dr. Sanday, a paper by whom, read at the Bristol Church Congress of 1903, is given in French in an Appendix. Mgr. Batiffol seems to have studied carefully the annual Church Congress Reports where they touch on the subject. He condemns equally the 'hypercriticism,' as he calls it, of some contributors to the *Encyclopædia Biblica*, and the reactionary tendency of writers like Mr. Mallock. The latter gentleman would prove the error of modern Biblical Criticism by saying that, if there are legendary parts of the Old Testament, we have no ground for any real belief in the Annunciation, Transfiguration, Resurrection, and Ascension, or of other fundamental facts of Christianity. Mgr. Batiffol has no difficulty in refuting the argument and in showing its fallacy. Between Abraham and the supposed date of the redaction of the Jahvist source of the Hexateuch there is a thousand years. For Mr. Mallock's argument to have any weight, it would be necessary that the Gospels should have been written in the eleventh century after Christ.

M. Dimnet's volume is a series of studies of Roman Catholic writers—Cardinals Wiseman and Newman, Father Tyrell, S.J., Mr. W. S. Lilly, Dr. William Barry, and Mr. Wilfred Ward. For Wiseman, the 'Précurseur,' as he calls him, the author has a very genuine esteem; he does not think that he is properly valued in France. He evidently has not such an admiration for Manning, but he touches very lightly and delicately on the latter's part in the Errington controversy. For Newman his admiration knows no bounds. He calls him the 'Seer,' and says that he is 'the greatest Catholic theologian since St. Thomas'; he is the 'only original theologian of which the Church can boast in modern times.' The last chapter of the book is that which appears to reveal the writer's own thought most openly. It is 'almost a profession of faith.' It deals with Science and Religion, being an essay on Wilfred Ward, the biographer of Wiseman and the son of the Tractarian Ward. M. Dimnet shows that evolution and religion are not contrary the one to the other, and asserts that Christianity is adaptable. He adopts a liberal view in all such matters, acknowledging at once that Galileo was right and the Pope wrong (he does not touch on the question whether this affects the tenet of Papal Infallibility), and upholding a scientific view of Biblical Criticism. He remonstrates with his countrymen for branding those Roman Catholics who adopt critical views of Holy Scripture with the name 'Protestant.' He remarks that the Jesuit editors of the *Cursus Scripturæ Sacræ* began by upholding the Mosaic authorship of the Pentateuch, but that now they combat it.

It is always useful to study intelligent foreign criticism of our own country. As M. Dimnet remarks, French writers on England have a difficulty to start with in that innumerable words in French and English are the same or are similar to look at, but are essentially different in meaning; take, for example, two such common words as 'scholar,' 'student.' But it is still more difficult for them to understand English theology which is not Roman. M. Dimnet shows a clear knowledge of Roman Catholic thought in England, but he makes many mistakes when he speaks of the English Church, and in this respect his volume is

[1] *La Question Biblique dans l'Anglicanisme.* Par Mgr. Pierre Batiffol, Recteur de l'Institut catholique de Toulouse. Paris: Bloud et Cie. Price 60 c.

La Pensée Catholique dans l'Angleterre Contemporaine. Par Ernest Dimnet. Paris: Victor Lecoffre, 1906.

much inferior to that of Mgr. Batiffol. One hint might be given to French writers on ecclesiastical England. The phrases 'Broad Church,' 'High Church,' 'Low Church' are used by us as adjectives, not as substantives. A recognition of this fact would save our friends across the Channel from many misconceptions as to our ecclesiastical organizations.

A. J. Maclean.

Inverness.

Early Christian Graces and Eucharistic Liturgies.[1]

In the first part of his recent contribution to the *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, Freiherr von der Goltz states the result of modern critical inquiry into the origin of early Christian forms of prayer. Both eucharistic liturgies and graces used at household meals are supposed to have their common origin in prayers used at the Lord's Supper during the apostolic age, and to preserve elements derived from Jewish table-prayers. If this theory be correct, it will be possible, on the one hand, to discover traces of these early Christian graces in forms of prayer used at the communion service, and, on the other hand, to discover traces of eucharistic thoughts in prayers offered at table in Christian homes. To researches along these two lines the author's studies have been devoted.

Part II. is entitled 'Traces of "Graces" in the Eucharistic Usages and Prayers of the Greek Church.' The conclusion arrived at, after a careful examination of details, is that 'on the whole the traces are not very numerous, but this need occasion no surprise, inasmuch as all our liturgical sources belong to the fourth century or later.' By that time the Eucharist 'had become an act of worship,' and it is fortunate that the liturgies retain any of their 'original colouring' to remind us that they were once 'prayers at table' used in early Christian households.

The title of Part III. is 'Traces of the Eucharistic Feast in Greek "Graces."' Here it is claimed that the inquiry has been more fruitful of results. Much space is given to an examination of the usages associated with the right of breaking bread (ἀρτοκλασία) in Greek convents. Freiherr von der Goltz is of opinion that the resemblances between the early Christian graces and eucharistic liturgies are due to their having been originally blended in table-prayers used in the apostolic age at a household meal, which was also the supper of the Lord.

J. G. Tasker.

Handsworth.

[1] *Tischgebete und Abendmahlsgebete in der altchristlichen und in der griechischen Kirche.* Von Lic. Eduard Freiherrn von der Goltz. Leipzig: J. C. Hinrich'sche Buchhandlung, 1905. Pp. 68. M.2.

Seeberg's 'History of Dogma.'[2]

History of Dogma is peculiarly rich to-day in works of first-rate scholarship. The field has been worked over with increasing accuracy and minuteness for now more than a century, and among living theologians there are several who possess both the command of materials and the effectiveness of style which are required if the new reading of Church History, on its doctrinal side, is to be conveyed into the general mind. The majority of these writers betray the influence of Harnack somewhat strongly; and it is one of the chief advantages of Dr. Seeberg's work that in it we hear an independent voice—the voice not of the Ritschlian Left or Right, but of progressive Lutheranism, joined with profound and sympathetic erudition. Seeberg stands nearer to tradition than Harnack, yet the significant thing is that he should agree with him in so many points of interpretation. It is not too much to say that, on the whole, the two scholars are at one in their general view of the doctrinal formulations of the Ancient Catholic Church. Seeberg's dissent from Nicene and Chalcedonian findings is no doubt a good deal less categorical than Harnack's, yet the kind of criticism he offers, and the religious interests he finds to have been imperfectly conserved, are the same. Both occupy a position considerably removed from that of, say, Thomasius in the last generation. Both claim to be applying more consistently than he did the true principles of the German Reformation. In all this there is nothing surprising. It ought indeed to be axiom-

[2] *Grundriss der Dogmengeschichte.* Von Dr. Reinhold Seeberg, ord. Professor d. Theologie in Berlin. Zweite verbesserte Auflage. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf (Georg Böhme), 1905. Pp. 136. Price M.2.80.

atic for the Protestant mind that if we are compelled to reject the view of salvation and of Church polity that grew up with Catholicism, and made it what it was as a system, we cannot be forbidden to examine patristic and mediæval Theology and Christology from the point of view of history, and to ask how far they will bear the light of the New Testament, as charged with the only authentic view of the gospel.

Seeberg, whose *Outline* (to be distinguished from the much larger *Manual*) *of the History of Dogma* has just reached its second edition, is one of the most industrious and attractive workers in this field. His book is easier reading, perhaps, than Loofs' extraordinarily able *Leitfaden*, though it does not make the same impression of general power; and one feels that he has a much better outfit of genial insight into the spiritual movements of the past than, say, Krüger. Notwithstanding the inevitable compression of matter, the book is written with delightful lucidity. Each great divine is allowed so far as possible to expound his own system in his own words; thus we are kept in unbroken touch with the original sources. The bibliography is especially full and sound and fresh.

One or two of the more excellent features may be named. Augustine, who seems to draw out the best in so many historians, has received a most informing and satisfactory exposition. Seeberg is known to be a high authority on the theology of Duns Scotus, and one gains a more impressive conception of the great scholastic's mind in these pages than in nine out of ten delineations. Indeed, a line of true spiritual descent is here drawn from Augustine to Scotus and from Scotus to Luther. 'In Duns,' we are told, 'Hellenic intellectualism is replaced by Voluntarism. This goes back to Augustine, and prepares the way for the modern era.' The treatment of Luther's theology, as we might expect, is one of the best things in the book, and there is a paragraph on the doctrine of his pre-Reformation days for which we are particularly grateful. Perhaps the doctrine of the Reformed Church is characterized by a touch less sure and exact. The old mistake of calling Zwingli's view of the Lord's Supper a merely figurative one crops up again. Why Zwingli should be denied permission to change his mind like other people it is difficult to say; at all events, what is certain is that after the Marburg Conference of 1529 Bullinger was in a position to report that 'the two parties were at one with each other in all the Articles, except as regards the *degree* of the presence of the Body and Blood of Christ in the Sacrament.' The two Reformers, indeed, moved so near to one another as to agree upon the following statement: 'That the sacrament of the altar is the sacrament of the true Body and Blood of Christ, and that the spiritual partaking of that true Body and Blood is especially (or, pre-eminently) needful for every Christian.' This ought to be sufficient to protect the Reformer of Zürich from a charge which has been often made, but I will undertake to say has never yet been proved. Apart from this, however, it is difficult to detect a fault; and any one who desires to have by him a brief, interesting, and entirely faithful account of such things as the theology of the *Formula Concordiæ*, the system of Calvin, or the chief doctrinal decisions of the Council of Trent, may be assured that Seeberg's book will meet his wishes. All that is needed to make it completely serviceable to the student is an index, which could be furnished without much trouble.

H. R. Mackintosh.

Edinburgh.

The Archaeology of Genesis xiv.

By Professor A. H. Sayce, D.D., LL.D., Oxford.

Some years ago I wrote an archæological Commentary on the Book of Genesis for the Expository Times, the object of which was to illustrate or explain the historical portions of the book from the discoveries and researches of Oriental archæology. It was all that could be attempted at that time. But the progress of Oriental archæology has been so rapid during the last few years, and excavation has been so active in the East, that a good deal more than illustration is now possible. In some instances we are now in a position to do what Professor W. M. Ramsay has done with such

signal success in the case of the Book of Acts, to analyse and interpret the Hebrew text, not from a linguistic, but from an archæological point of view. This is what I propose to do with the fourteenth chapter of Genesis, which touches on the history of Babylonia at a period when it is becoming known to us with an extraordinary fulness of detail.

1. Chedor-laomer of Elam was suzerain and leader in the two campaigns, as we learn from vv.[4. 5. 8]; the narrative, nevertheless, is dated in the reign of the king of Babylon, and the names of the two Babylonian princes are made to precede that of the king of Elam. It must, therefore, have been derived from the Babylonian annals or from a Babylonian official document, where the years were always dated by the chief events in the reign of a king. Amraphel, as is now known, is the Khammu-rabi of the inscriptions, called Ammu-rabi and Khammuram in contract tablets, and Ammu-rapi by the Assyrians. The final *l* in the Hebrew form may be explained, with Lindl, from the title of *ilu*, 'god,' given to the great king both by himself and by others; or, with Hommel, from a misreading of the cuneiform character representing the final syllable of the name, which has the value of *pil* as well as of *bi*. Khammu-rabi and his dynasty were of West-Semitic origin, like Abraham, and, as the Babylonians could not pronounce the West-Semitic and Arabic ע, they wrote the name of the god 'Ammu or 'Ammi sometimes Khammu, sometimes Ammi. The fact that the א of the Babylonian script is reproduced in the Hebrew transcription of the name, proves that it has been copied from a cuneiform document by a writer who was not acquainted with its real pronunciation, the sound for which it stands being a common one in his own language. Shinar is the Hebrew name of the kingdom of Northern Babylonia, of which Babylon was the capital, and appears as Sankhar in the Tel el-Amarna letters, Sanghar in the Egyptian annals of Thothmes III. (for the year 1470 B.C.).

The identity of Arioch of Ellasar with Eri-Aku of Larśa was already recognized by Rawlinson, George Smith, and Lenormant in the early days of Assyriology. Eri-Aku is a Sumerian name, 'Servant of the god Aku,' who is identified by the Semitic-Babylonian scribes with Sin, the Moon-god. *Eri* is an abbreviated form of *erim* or *eriv*, and the י of the Hebrew Arioch indicates that the final semi-consonant was pronounced. Hence the king was known as Rim-Sin to a portion of his Semitic subjects, *erim* (*eriv*) being assimilated to the Semitic *rim* or *riv*, 'a wild bull.' In some late Babylonian texts discovered by Dr. Pinches, and belonging to the Spartali Collection, the name is written, in the rebus fashion so dear to the Babylonian scribes, Eri-Ê-kua, 'servant of Ê-kua' (the shrine of Merodach), and Eri-Ea-ku, 'the servant of Ea-*ku*.' Eriv-Aku was the son of an Elamite prince, Kudur-Mabug, who was 'governor of the land of the Amorites,' as Canaan was called by the Babylonians; and after the conquest of Babylonia by the Elamites, in the reign of Khammu-rabi's father, he was made vassal king of Southern Babylonia, with Larśa for his capital, while Khammu-rabi, who must have been a boy at the time, was allowed to remain at Babylon. It was not until the thirtieth year of Khammu-rabi's reign that the war of independence began, which was followed in the succeeding year by the conquest of Eriv-Aku, and in the year after by that of the Manda or 'Nations.' From this time forward Khammu-rabi reigned over an empire which extended to the Mediterranean, and set about the compilation of a code of laws. Ellasar is probably for al-Larśa, 'the city of Larśa.'

The tablets discovered by Dr. Pinches make Eriv-Aku and Tudghula or Tid'al the contemporaries of a king of Elam called Kudur- . . mar, which Dr. Pinches gave reasons for believing should be read Kudur-laomer. I have lately found proof in the lexical tablets that the actual reading is Kudur-Laghghamar, 'the servant (?) of the god Laghghamar,' the Hebrew transliteration of which would be לעמר. The spelling, however, is remarkable, since Lagamar (also written Lagameri and Lagamal) was an Elamite deity whose name was borrowed from the Semitic-Babylonian La-gamilu, 'not sparing'; and though *g* becomes *gh* in Sumerian, it does not do so in Semitic-Babylonian.[1] Hence the Hebrew לעמר must have been copied from a cuneiform document in which the name of the Elamite king was written in the same curious way as in the Spartali tablets.

Tudghula, *i.e.* תדעל, was a vassal ally of Kudur-Laghghamar; and since the allies whom the latter called to his help, and at whose head he marched,

[1] Malaghum, however, for מלאך, is given as the word for 'god' in Canaan, where ח (or ע) takes the place of ך. Is this the OT מלאך־יהוה?

are called the Umman Manda or 'Nations,' we may conclude that it was of these that Tudghula was king. The Umman Manda were the mountain tribes to the north of Elam, among whom the Kassi were the most prominent. The Heb. *Goyyim* is a good translation of the Babylonian name.

2. The names of the Canaanite princes are West-Semitic or 'Amorite' names of the age of Khammu-rabi, and are found in the contracts of that period. Bera' is Bin-Ragh (less probably Abi-Ragh), like Sumu-Ragh, Abdi-Ragh ('servant of Ra'); Birsha' is a compound of *bur* (if the reading is right) and *shu'a* (cuneiform Sukh, as in Abi-Sukh, the name of the grandson of Khammu-rabi, Babylonized into Ebisum; Shinab is Sin-abi, with which the name of Khammu-rabi's father, Sin-muballidh, should be compared, and which reappears at a much later period, under the form of Sanibu, as the name of a king of Ammon in the time of Esarhaddon; while Shemeber is either Sumu-ibri or, as I personally think more probable, Sumu-abi, the final ר being due to a corrupt reading. At all events, the *pasiq* which follows Shinab indicates that there is something wrong with the text. Sumu or Samu (Shem) seems to have been the patron god of the Khammu-rabi dynasty; the names of the first two kings of the dynasty are compounded with it, the first of them being Sumu-abi. It will be noticed that the Canaanite names are correctly transcribed with the ע that belongs to them by the Hebrew copyist.

Canaan had been annexed to the Babylonian empire as far back as the age of Sargon of Akkad and his son Naram-Sin (B.C. 3800). From that time onward the Babylonian kings continued to lay claim to it. The rulers of Lagas (B.C. 4000–2700) imported limestone and cedar from the Lebanon, and the kings of the dynasty of Ur made campaigns there, while a cadastral survey of the country, drawn up in the age of Dungi of that dynasty, makes mention of Uru-Malik (Urimelech), 'the governor of the land of the Amorites,' who himself bears a West-Semitic name. Large numbers of Canaanites were settled in Babylonia, and the fact that the father of Eriv-Aku was 'governor of the land of the Amorites' shows that the Elamites took over the suzerainty of Canaan along with their conquest of Babylonia. When the Elamite dominion was shaken off, Khammu-rabi resumed the title of 'king of the land of the Amorites,' which, indeed, is the only title he bears in an inscription he dedicated to the goddess Asirti or Asherah. Naphtha or bitumen was particularly sought after by the Babylonians; the possession of the naphtha springs of Siddim was therefore of special importance to them, and they were not likely to tolerate any remission of tribute on the part of the cities which stood there.

5, 6. The invading army took the high-road on the east side of the Jordan, past Tel 'Ashtereh (Ashtoreth-Qarnaim), near which a monument of Ramses II., now called the *Sakhrat 'Ayyûb*, has been found by Dr. Schumacher. David later took the same route in his war with the Syrians: see EXPOSITORY TIMES, Feb. 1906, p. 215. The city of Astartê is mentioned in the Tel el-Amarna tablets (W. 142, 137), as well as in the geographical lists of Thothmes III.

From Dt 2^{20} we learn that Ham is Ammon or Ammi and Zuzim Zamzummim. The Hebrew copyist has simply transcribed the cuneiform original as in the name of Amraphel, not recognizing the West Semitic equivalents. The Babylonian Ammi represents אם, חם, and עם, while Zamzummim would be written Za-av-za-va-[â], which in Hebrew letters would be [זו]זים. It is noticeable that on the Hyksos scarabs of Egypt אל 'god,' is written *h-l*.

The Septuagint has 'terebinth (אלה) of Paran' for El-Paran; but the edge of the desert is not the most likely place for a pine to grow. The Massoretic איל 'ram' or 'stag,' is still more improbable. In a Babylonian document we should expect *alu* or *al*, 'city,'—*adi al-Paranni*,—a reading which would be supported by the Septuagint (which implies the absence of *yod*). The geographical list of Shishak at Karnak mentions 'the spring of Paran' (*'a-n P-r-n*) immediately after Raphia and Laban (Dt 1^{1}). 'The Wilderness' here is equivalent to the Babylonian Melukhkha, 'the Salt-land.'

7. The Amalekites here and elsewhere are the Bedâwîn, called Śutu by the Babylonians and Egyptians, 'children of Sheth' in Nu 24^{17}. The use of the gentilic 'Amorites' in this verse and v.^{13} is that of the Babylonians in the Khammu-rabi period, meaning 'natives of Canaan.' It should be noticed that the Amurrû or Amorites were still 'dwelling' at Hazezon-tamar when the narrative was written: they had not yet become Canaanites. No explanation, moreover, is given of Hazezon-tamar; the name had not yet been

changed to En-gedi, as was the case when 2 Ch 22^2 and Jos 15^{62} were written.

10. The Canaanite forces fell into the naphtha pits, and perished there, while flying from the invaders. The Septuagint has preserved the second מלך, which has fallen out in the ordinary Massoretic text. The syntax of הנשארים הרה נסו is Babylonian.[1]

11. The Septuagint has 'cavalry' or 'chariotry' here and in vv.$^{16.\ 21}$, probably reading רכב instead of רכש,—though the latter might signify 'mules' or 'dromedaries,'—since in v.^{12} it has 'goods' for the latter word. 'Chariotry' is more probable than 'goods' if we are to insist on the full sense of 'all,' since there is no mention of a capture and sack of Sodom and Gomorrah; indeed, the complete sack of the place is excluded by the appointment of a fresh king there (v.^{17}). The mention 'victuals' also indicates that it was merely the spoil of the camp that fell into the hands of the Babylonians. On the other hand, though chariots were afterwards a speciality of the Canaanites, we do not know that they had been introduced in the Abrahamic age; carts were known in Babylonia as early as the days when the primitive picture-writing was invented, but there are so few references to horses in the tablets of the Khammu-rabi period that they may have been drawn by oxen. And רכש would answer to the Babylonian *unutu*, 'the baggage of an army.'

12. 'Abram's brother's son' will be a gloss, since (1) it is inserted in the Hebrew text in the wrong place; (2) according to vv.$^{14.\ 16}$, it was Abram's brother who was captured. Lot must therefore have been fighting along with the Canaanites of Sodom, as Abram did with the Canaanites of Hebron, like the Hittite and other immigrant leaders in the Tel el-Amarna age. The parallelism of v.^{12} with v.^{11} indicates that it is a note added by the Hebrew writer to explain why Abram intervened in the war.

13. The origin of the gentilic עברי is still unexplained. The usual explanation which derives it from עבר, 'on the other side' of the Euphrates, or, according to Hommel, of the Canal (Peleg), is supported by the fact that the district west of the Euphrates in the neighbourhood of the Belikh was called Ebir-nâri, 'Beyond the River,' by the Assyrians (K. 1050), and that in an inscription of Esar-haddon, Ebir-nâri denotes Phœnicia. But there is no evidence that the expression was employed before the Late Assyrian period, and another explanation of the name is possible. *Ubara* in Sumerian signified 'client,' the allied *ebar* being a 'priest.' The word was borrowed by Semitic Babylonian under the form of *ubaru* and assimilated to *ibru*, 'friend' (Heb. חבר). The 'Amorites' of Ur, Sippara, and other Babylonian cities may therefore have been known as the 'Clientes.' An early Babylonian tablet speaks of 'bronze from Ibru' (Thureau Dangin, *Tablettes chaldéennes inédites*, No. 10).

14. In the Babylonia of Khammu-rabi conscription existed, and each landowner was required to furnish a certain number of recruits for service in war. We gather from one of the tablets found at Taanach that this was also the case in Canaan. The Sept. reading, 'numbered,' 'mustered,' is preferable to the Massoretic, where the variant reading ידק would give the technical Assyrian word *idqi*, 'he mustered (troops).' From v.^{24} we learn that Abram's militia was accompanied by a body of confederate 'Amorites.'

15. Here again the Sept. 'fell upon' is to be preferred. The prisoners and booty were, as usual, following the main body of the army, and, as it would seem, with only a small escort, when they were overtaken at Dan, and surprised in a night attack. The main body of the Babylonian troops appears to have already been north of Damascus. Hobah may be the Ubi of the Tel el-Amarna tablets, the Aup of the Egyptian inscriptions. According to Jg 18^{29} we ought to have Laish instead of Dan; and the statement in Judges is supported by the geographical list of Thothmes III. if the identification of Liusa (No. 31) with Laish is correct. The name of Dan could not have been substituted for that of Laish in a Hebrew document until the time of the grandson of Moses.

16. 'Women and people' would be the Sumerian order of words; Semitic-Babylonian would require 'men and women.'

17, 18. We learn from the Tel el-Amarna tablets that Jerusalem was the leading city in southern Canaan in the pre-Israelitish age, and that it possessed a considerable territory. From the present passage it follows that the territory extended as far as the naphtha springs of Siddim. The new prince of Sodom was bringing the customary gifts, and receiving the confirmation of his title from his

[1] *Šittûti ana sadâ ipparsidu.*

over-lord the *pateśi* of Jerusalem; the *pateśis*, who were primarily 'high priests,' being the governors of the provinces, districts, and chief cities of the Babylonian empire. The Babylonian system of government was retained in a modified form in Canaan even under Egyptian rule, as we find Ebed-Kheba, the king of Jerusalem, continuing to be an Egyptian governor, and owing his position not to inheritance, but to the appointment of 'the mighty king.'

Jerusalem seems to have been of Babylonian foundation, since the name Uru-Śalim, 'the city of Śalim,' is Babylonian. *Uru* was borrowed from Sumerian; so, too, was the West-Semitic עיר, which, however, was taken from the dialectal Sumerian form *eri*. Hence, had the city been originally Canaanite, its name would have been Eri-Śalim instead of Uru-Śalim. The god Śalim-mu is named on a seal now in the Hermitage at St. Petersburg. The ideograph denoting Śalim also represented *sulmu* (שלום), and both Śalim and *sulmu* were adopted by Sumerian under the form of *Śilim*. The West-Semitic form of the divine name was שלמן (so in an inscription from Sidon, Clermont-Ganneau, *Bibliothèque de l'École des Hautes Études* CXIII. ii. pp. 40, 48), Σελαμανής at Shêkh Barakât; the Assyrians made it Sulmânu, from *sulmu*. In Uru-Śalim, *uru*, 'city,' might be dropped, as indeed it usually was in reading Assyrian; hence the Salem of this chapter and of the geographical lists of Ramses II.

Abram passed Jerusalem on his way back to Hebron; consequently the route he had followed had been on the west side of the Jordan.

Melchi-zedeq is a name of the Khammu-rabi period. The tenth king of the dynasty was Ammi-zaduq, and the governor of Canaan mentioned in the cadastral survey of Dungi's time was Uru-(AN)Malik, where Malik (Moloch) has the determinative of divinity. Like most other Babylonian governors of the time, Melchi-zedeq (better Malik-zaduq) was *pateśi*, or 'high priest'; even in Assyria the 'high priest' of Assur preceded the king. The offering of bread and wine indicated submission to the conqueror on the part of the Babylonian governor. Similarly, Ebed-Kheba reports that Gezer, Ashkelon, and Lachish had 'given food, oil, and other necessaries' to the rebels, who, he says, were fighting against the Egyptian king (WINCKLER, 180. 15, 16).

אל עליון is the translation of the Babylonian *Ilu Tsiru*, 'the Supreme God,' a title given to Bel (and also Beltis), as well as to In-Aristi, whose temple is described by Ebed-Kheba as being 'in the mountain (*or* land) of Jerusalem.' An early hymn used in the ritual of Sin, the moon-god, at Ur, also declares him to be 'supreme' in heaven and earth.

19. The phrase ברוך ל- is found in Aramaic *graffiti*, which I have copied in Upper Egypt. The translation of קנה by 'possessor' may be defended on the ground that the Hebrew writer wished to avoid rendering the Babn. *bil* by בעל on account of the heathenish associations of the latter word; but the idea of 'purchaser' contained in קנה is so unsuitable that the Sept. translation 'creator' is preferable here and elsewhere. In the Babn. inscriptions Bel is 'the creator of heaven and earth.'

20. The Babylonian would have been *libbi Ili Tsiri linûkh*, 'may the heart of the Most High God be at rest.' The prayer had to be accompanied by an offering. The tithe (*esrú*) was a Babylonian institution, and was paid to the god. As it was also exacted upon booty taken in war, the nominative to 'gave' must be Abram, 'him' being the god. 'All' will include both the spoil of the enemy and the property of Sodom which had been recovered.

21. This property would have consisted of both 'the men and women' and the chariots and horses (adopting the Sept. reading).

22. 'Yahveh' is probably the insertion of the Hebrew writer. However, that the name of Yeho was known among the 'Amorites' in Babylonia in the time of Khammu-rabi is shown by the occurrence of the name Yaum-ilu (Joel) in a letter of that period (EXPOSITORY TIMES, ix. p. 522).

The phrase 'to lift up the hand to' a god (*qâti nasû*) had its origin in Babylonia, where the act was part of the ceremonial of the temple ritual.

24. 'The young men' = Abram's militia, the word being used like *marû*, 'young men,' in the Chedor-laomer (Spartali) tablets. A portion of the spoil belonged to their commander, who was responsible for the levy of the militia, and he could do with it as he liked, without giving any of it to his followers. The other portion of the spoil belonged to his three Amorite allies, who shared it with him in proportion to the size and importance of their respective contingents. 'The men which went

with me' is a literal translation of the Babn. *sa illiku idâ-a*, 'my allies.' It would appear that the three Amorites laid claim to part of the spoil of the Sodomite camp which had been retaken from the Babylonians, as well as to part of the Babylonian spoil itself, and that it was the spoil only of Sodom and not of Gomorrah and the other cities of Siddim that was recovered. The names of the Amorite princes are not certain, with the exception of that of Mamre, who gave his name to a grove of אלנים trees (Bab. *allânu*) near Hebron. Aner is given as Aunan in the Sept. (ענרם with the Babn. mimmation in some Heb. MSS), and Eshcol looks as if it had been assimilated to the name of the valley of Eshcol. Possibly the name was Ashbel; possibly Mil-ki-li (Malchiel), the name of a governor in the neighbourhood of Jerusalem in the Tel el-Amarna period, since the usual value of the first character in the cuneiform spelling of the name is *is*. But we should in this case have expected ם rather than ש (at all events if the translation belongs to the Assyrian age), as in Iscah for Milcah (Gn 11^{29}). The Amorite names in the letter of the Egyptian Pharaoh to 'the prince of Amurra' (W. 50) do not appear to be Semitic any more than 'Mamre'; but this is not the case with the 'Amorite' names found in the Babylonian documents of the Khammu-rabi age.

The results of this archæological analysis of Genesis 14 are as follow:—

(1) Cuneiform documents of the Khammu-rabi age lie behind the Hebrew text.

(2) The documents were Babylonian. This, however, does not preclude their having been written in Canaan, since the official titles of the years were sent by the home government to the Canaanite as to the other governors. One of these notices, announcing the official title of one of the years in the reign of Samsu-iluna, the son and successor of Khammu-rabi, has been found in the Lebanon, and is now in the American College at Beyrût.

(3) The Hebrew text is a translation, or paraphrase, of a cuneiform original. This is proved by the spelling of Amraphel, Ham, and Zuzim, and the rendering of Uru-Śalim by Salem; possibly also by the last syllable of Amraphel and the first syllable of Eshcol. A paraphrase is less likely than a free translation, since all those who received a Babylonian education were accustomed to translating, more or less literally, from Sumerian. The Canaanite or Hebrew glosses found in the Tel el-Amarna tablets also point to translation in the proper sense of the word.

(4) The whole chapter belongs to the same period of history and literature.

(5) The narrative from beginning to end is historical, and is probably ultimately based on official annals.

(6) The Babylonian proper names have been handed down with remarkable correctness, indicating (α) that the same care was taken in Canaan in copying older documents as in Babylonia and Assyria; (β) that the Hebrew translator was conscientious; (γ) that the Hebrew text is on the whole to be trusted.

(7) The spelling of the name of Amraphel is not official Babylonian, that of Chedor-laomer agrees with the curious spelling of the Spartali tablets.

(8) The differences between the Septuagint and the Massoretic texts—the Septuagint readings being usually preferable to the Massoretic on archæological grounds—show that there has been 'corruption' of the Hebrew text since it was first definitely fixed.

(9) We are therefore justified in believing that still greater differences would be discoverable could we get back to any earlier text, such as it was before the Pentateuch had been reduced to its present form by 'Ezra and the men of the great Synagogue,' who would have done for it what Peisistratus is said to have done for Homer; see 2 Es $14^{21.22}$. In this particular chapter, however, the differences, according to (6), would not have been material.

(10) The Hebrew translation was made after the conquest of Laish by the Danites in the lifetime of the grandson of Moses, but before Hazezon-tamar had become En-gedi.

(11) As the use of the so-called Phœnician alphabet in Palestine and Phœnicia cannot be traced archæologically beyond the age of David or Samuel, the Hebrew translation of the cuneiform original may have been made then. Von Hummelauer has pointed out that Dt $12–26^{16}$ represents 'the (*not* a) book of the kingdom' (1 S 10^{25}) written by Samuel (Bardenhewer's *Biblische Studien*, vi. 1, 2). That the official records of Israel perished in the destruction of Shiloh by

the Philistines (Jer 7^{12} 26^{6}), is shown by the loss of the names of the high priests between Phinehas and Eli, the list in 1 Ch $6^{4\text{-}15}$ $^{50\text{-}53}$ being taken from the genealogy of Ezra (Ezr $7^{1\text{-}5}$) combined with some other genealogy. With the new *régime* under Samuel we may therefore conjecture that the new alphabet, and probably also the use of the native language, were introduced among the Israelites as they seem to have been at Tyre under Abibal and Hiram 1. Samuel himself bears a name of the Khammu-rabi period, Śamu-ilu.

A. H. Sayce.

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

Prudence.

In Prudence we meet with a very different questioner indeed. Clever, knowing the world and the heart of man, she searches into Christian's character in a fashion that gives us the assurance that he is dealing now with a practised cross-examiner. He is not facing here mere outward questions of conduct or speech. The inquisition is running its search deep into the secret motives of the life, its imaginations, and desires.

This examination is significant, for, on the one hand, the Church of Christ ought to have a place for Prudence, and a large place. Any public society so influential as the Church still is, can only be a public danger and menace to society if it allows itself to become, through a mistaken charity, the cloak and guarantee for dangerous men. On the other hand, the function of Prudence is not solely exclusive. It is a huge mistake to imagine that moral perfection is expected in Church members, or is the guarantee of their worthiness to be such. Bunyan knew well to the end the evil of his own heart. Once, we are told, when in the disguise of a waggoner he was overtaken by a constable, the latter asked him if he knew 'that devil of a fellow, Bunyan.' 'Know him!' Bunyan said. 'You might call him a devil if you knew him as well as I once did.' The true worthiness lies in the heart, far below the surface of the outward life. It would be difficult to find a more perfect definition of it than that which is contained in these sentences of John Knox's Communion Service: 'For the ende of our comming thither is not to make Protestation, that we are upright or just in our lyves; but contrarywise, we come to seeke our Lyfe and Perfection in Jesus Christ.' 'Let us consider, then, that this Sacrament is a singular *Medicine* for all poore sicke creatures; a comfortable *Helpe* to weake soules; and that our Lord reqyreth none other worthinesse on our part, but that we unfeignedly acknowledge our naughtinesse and imperfection.'

It is a curious fact and a touching one, that Protestantism cannot escape the need which created the confessional in the Church of Rome. Something deep as human nature itself — the loneliness of sin, or the desire to face the worst — drives men to confession in all Churches and outside of them. Only it is well to remember that while confession to a friend gives a relief which is legitimate and has warrant in Scripture, yet the practice is a delicate one and beset with dangers. There are only very few among even our most trusted friends whose natures are wise and fine enough for the office of confessor. Again, the act of confession must never be allowed in itself to satisfy the sinful conscience; indeed, when it ceases to humiliate a man and to give him real pain and shame, it has become dangerous, and should at once be stopped. The luxury of confession may develop easily into the disease of confession, than which there is no more unwholesome and morbid condition of the human spirit.

The list of questions addressed to him is extraordinarily well chosen: — (1) His longing after the past evil life. What she really asks is whether he thinks of it, and he is able to answer that he does so only with shame and detestation — a declaration which, made honestly, shows a very considerable and, indeed, unusual reach of attainment in the spiritual life.

(2) Carnal cogitations, however, still linger in memory and imagination. They are, indeed, his

grief, and if he had his choice he would never think of them again. Bunyan knew by experience this strange battle with his own imagination which both haunted and disgusted him. In more than one paragraph of the most violent language he describes the battle between fascination and repulsion in *Grace Abounding*. It is the same battle which St. Paul describes as that between the living body and the dead which are chained together. It is pathetic to think of men so long dead who were troubled with this constant and discouraging human warfare, and it is interesting in the present instance to note how sore and evil such memories appear when the eyes of a pure woman are looking into the pilgrim's eyes. This is for many of the young their sorest battle, and if Bunyan shall in this conversation give us any hint as to how it may be won, he will indeed be a benefactor to the generations. Meanwhile it may be noted that we may learn to hate even an attractive sin, if we have learned sufficiently to fear it. One commentator quotes from an anonymous writer a curious passage which is relevant here. He gives the test by which you may know a sheep from a swine when both have fallen into a slough and are indistinguishably bemired. 'How, then, distinguish them? Nothing more easy. The unclean animal, in circumstances agreeable to its nature, wallows in the mire; but the sheep fills the air with its bleating, nor ceases its struggle to get out.'

(3) Unaccountable changes of experience give him sometimes a lucid interval. It is a terrible confession for a Christian man that such intervals are but seldom, and are to him golden hours; yet there is great comfort in this for those whom Abbott has described as 'often falling into sin yet always struggling against sin.' Evidently life is meant to be a battlefield. Human nature will keep the battle at the gates, and God will have it so.

(4) But how to conquer? The man who can tell us this will be the greatest of all God's gifts to us. Most men find that the more they fight the hotter the battle becomes. The drift of objectionable imagination is often trifling, unpleasant, and in every way unworthy of regard, yet sometimes the more one tries to forget, the more surely he remembers. Bunyan's plan is simple and in every way wise. It is contained in the one sentence that one set of thoughts must be fought by another set of thoughts. There is no possibility of fighting this battle *in vacuo*, for idleness and vacancy of mind are the opportunities for every unworthy thing. Only when mind and body are kept actively engaged is there any chance of victory.

It is important to note that the thoughts which drive out the evil ones are in a totally different line. They are the Cross, the robe, the roll, and that heaven which is the end of the journey. These are all subjects into which nothing that defileth can enter. They are God's blessed distractions by whose means the feet that have been in miry ways may find clean paths. The one thing essential to this means of victory or escape is that these subjects shall be so presented to the mind as to be vitally interesting. The roll, the question of one's assurance, has the interest which attaches to all study of one's self. The robe has the interest of a spiritual *amour propre*, reminding us of the dignity and self-respect due to the Christian life. The Cross has its own eternal interest. On a rustic crucifix above Zermatt there is the following inscription in badly spelt German:—'Look up to Me, child of humanity, before thou goest further, for I have suffered and died for thy sins which thou so lightly committest. Ah! repent and bewail thy sins and say, O Jesus have compassion! God so loved the world that he gave his only begotten Son for our sins.'

(5) The mention of heaven as a distraction from unworthy thoughts suggests her last question to this shrewd examiner. Why does he wish for heaven so much? It is an interesting question, for one of Bunyan's characteristics is the surprising delight in the spectacular which throws up often a heaven of almost barbaric splendour against his grey earth. This passage, however, is singularly free from all that side of things. It is ethical from first to last, and is prompted, point by point, by the confessions he has just made. It is one of the most exquisite passages in the book, and the sigh of weariness and longing that breathes in it is the most authentic proof of the genuine thirst of his soul for purity.

Charity.

We are approaching the table of the sacrament, and in order to complete his preparation for that, one more element is necessary. The Lord's table is a place for human affection, where family love and remembrance should share the thoughts with self-examination. The passage is an afterthought

of Bunyan's, appearing only in a later edition. Charity is the pure heart of affection, which does not concern itself with any other interest than that of friendship. Charity begins at home; how about his wife and children? Mr. Froude and others have accused Bunyan of the selfishness of his conception, sending his pilgrim forth to find his own salvation, and leaving his family behind him. This passage is Bunyan's vindication. No one knew better than he that Christianity demands not only earnestness and pity for those who are outside a man's own circle, but 'affection for those that are within.' If proof of this be needed, it may be found very abundantly in his account of the 'Discourse between my Wife and the Judges' and 'Reflections upon my Imprisonment.' In the latter he speaks most sadly of the parting from his wife and children and their hardships in his absence, 'especially my poor blind child, who lay nearer my heart than all besides. Oh! the thoughts of the hardship I thought my poor blind one might go under would break my heart to pieces. . . . Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you.' The bitterness of this separation reminds us of some of the saddest words in English poetry where the Blessed Damozel realizes that her lover will not come to her home in heaven—

> And then she cast her arms along
> The golden barriers,
> And laid her face between her hands,
> And wept. (I heard her tears.)

The older Wolfram's *Parsifal*, which has very many points in common with the *Pilgrim's Progress*, tells of the heathen knight who at his conversion exclaimed—

> . . . 'If thou speakest, Lady, the thing that indeed shall be,
> If God as His knight doth claim me, and they are elect with me,
> My wife and my child, then I wot well, tho' a sinful man am I,
> God looketh with favour on me, and hath dealt with me wondrously!'

Charity, in the capacity of advocate for the man's wife and children, examines him as to what he had done to induce them to follow him. Three things are especially inquired into: (1) how far he had talked with them (*N.B.* not talked *at* them); (2) how far his relation with them had been the subject of his prayers; (3) how far his conversation with them had been confidential and personal, relating his own experience instead of discoursing on generalities. Bunyan's ideas on the subject are strangely mingled. In one passage he says, 'My judgment is that men go the wrong way to learn their children to pray. It seems to me a better way for people to tell their children betimes what cursed creatures they are, how they are under the wrath of God by reason of original and actual sin,' etc. In another passage, however, he asserts, 'I tell you that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compassions, they are more likely to save their children than by being churlish and severe to them.' With so strange a combination of sentiments as this in our mind—the inevitable result of the blend in Bunyan of Puritan professor and human man—we cannot help feeling that perhaps the wife and children may have had something to say for themselves. The *Book of Sports* had called forth a Puritan reaction, and we can see in John Bunyan's soul-searchings about bell-ringing the inflamed state of the religious conscience of the time. Perhaps it is just to suggest that if this man had been as wary to gain their friendship and confidence as he was to check their amusements, he might have had more influence with his family. If a man be found with four sons, and all of them mocking his religion, the chances are that there is something wrong with the way in which that man had dealt with his four sons. Dr. Whyte's commentary on this passage is peculiarly rich in insight and genius. One of the driest of the old commentators at this point breaks into unwonted vivacity: 'Though, like an angel, you talk of Christ, of the gospel, or of the doctrines of grace and of heaven, yet, if you indulge devilish tempers and live under the power of any sinful lusts and passions, you will hereby harden others against the things of God, and prevent their setting out in the ways of God.'

Yet even Charity is convinced that in this case it was not the man's fault. Four cruel children had behind them a woman whose heart was set upon the world, and her worldliness had eaten out whatever love she may have ever had for her

husband. Charity is not easily provoked, yet she can be provoked. Indeed, without the power of anger, Charity is but one of those thin sentimentalities on which Meredith pours out his scorn in *Sandra Belloni*. Charity is not easily provoked, but her indignation, when it appears, is that dreadfullest of things—'the wrath of the Lamb.'

Note.—Much in these conversations reminds one of passages from Bunyan's *Christian Behaviour*, and from the *Plain Man's Pathway* and the *Practice of Piety*, all of which are well worth consulting at this point.

The Supper Table.

This passage ranks with that describing Christian at the Cross as one of the most perfect of Bunyan's writings. It is a model for all who celebrate the sacrament of the Lord's Supper, and its literary and devotional qualities give it a very high place in the literature of England. For delicacy of touch, for unconscious art and exquisite simplicity, for fulness of religious meaning and wealth of spiritual imagination, it would be difficult to find its equal.

The most noticeable feature of the passage is the sense that Christ is with us as we read it, supplying without superstition the Real Presence in the Sacrament. No part of the Allegory recalls so vividly the words of Cheever's preface—'In all things we are brought to Christ, and thrown upon him; and this is the sweet voice of the *Pilgrim's Progress*, as of the Gospel, Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' Mr. Froude, in his superior fashion, patronizes Bunyan for his credulity in the matter of dogma. Here we have a signal example of what is characteristic of the whole allegory, the absence of dogma except such as is involved in the absorbing sense of a Personal Presence full of power and love.

Four points may be noted in the description of the Supper Table, all of which give the aspects under which the writer presents Christ here.

1. *A Warrior.*—It is a masculine view of Christ's death, which is regarded not as a doom nor in any pitiful light, but as a thing of blood deliberately shed at an hour which the warrior himself had fixed. The stern facts of life may be brought to this place, and the most anxious conscience finds peace in the assurance that they will be sternly dealt with here.

2. *Love.*—This is the key to the meaning of the three moments mentioned, before, at, and after the Cross. None of these can be understood until we realize that every one of them was done out of a 'pure love to his country.' It is not the mere 'loss of much blood,' but the pure love that was in it which gives that 'glory of grace' for which Bunyan has so happily found the phrase, to all the events commemorated at this table.

3. *Resurrection.*—The element of love in the Resurrection, as here presented, is of the deepest significance. The witnesses to the Risen Christ are summoned—Mary, Peter, Thomas, the men of Emmaus, and the rest. But it is that we may realize that we are near them not merely in our common faith, but also in a great and unceasing love. They bore witness not to the mere fact that Christ was risen, but also that He was a 'lover of poor pilgrims.' That was why He rose from the dead, and Bunyan's interpretation of the Resurrection as an act of love is one of the most illuminative and far-reaching of all his gifts to religious thought.

4. *He would not dwell alone.*—'Father, I will that they . . . be with me.' It is a simple touch, but it presents a whole aspect of the soul and character of God. Many of us have been struck by the daring presentation of God's loneliness, which Coulson Kernahan has given us in *A Book of Strange Sins*. Many of us have felt in the negations familiar to all students of dogmatic Unitarianism an irresistible feeling of dreariness. The demand for a social aspect in our conception of God lies at the back of all wise doctrines of the Trinity, Creation, and Redemption. These things we believe, because our souls have discovered that 'He would not dwell alone.'

Peace.

The sleeping chamber closes, in a few simple and choice words, the delightful story of this day. In the second part Bunyan adds a sidenote, 'Christ's bosom is for all pilgrims.' It would be impossible to promise peace to all pilgrims after the first sacrament. Sometimes disappointments and anxieties mar that memory. Yet it is the normal experience, and no communicant should be content until he has gained it.

So the night falls and memory is lost in sleep. Many, like the poet, have written of the awfulness of 'that sad, obscure sequestered state,' and we

may well wonder how we or any dare lie down in peace, unless it be in the full assurance that in it 'God unmakes but to remake the soul.' It is to be noted that this sweet sleep comes to Christian on the eve of his most terrible battle, and we are reminded of the great words of St. Paul, 'The peace of God shall guard your heart and mind.'

The chamber window opened towards the sunrising, giving us for the last word of the night a promise of hope that reaches beyond the morrow's battlefield. Cheever (pp. 120, 121) quotes two very remarkable poems written by Bunyan upon the sunrise. These are so brilliant in their way, and so full of the naïve genius of the dreamer as to excuse and almost justify Cheever's comparison of them with lines in *Comus* and *Romeo and Juliet*.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE 1^{76-79}.

'Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.'—R.V.

EXPOSITION.

'Yea and thou, child, shalt be called the prophet of the Most High.'—Here the second part of the hymn, and the distinctively predictive portion of it, begins. The Prophet turns from the bounty of Jehovah in sending the Messiah to the work of the forerunner. '*But* thou also, child,' or 'yea and thou, child' (R.V.). Neither the καί nor the δέ must be neglected. There is combination, but there is also contrast. Not '*my* child': the personal relation is lost in the high calling.—PLUMMER.

'To give knowledge of salvation unto his people.'—The true meaning of salvation had been lost, and had to be restored ere the Messiah's work could take effect. It had come to mean temporary emancipation, not freedom from the guilt and power of sin. The preacher of repentance was the forerunner of the Saviour. John's baptism meant that Jews were as sinful as Gentiles, and needed to repent and to show their repentance.—LINDSAY.

'Whereby the dayspring from on high shall visit us.'—The English word expresses the force of the Greek very beautifully. The dawn is seen in the east rising upward, breaking through the darkness. We must remember, however, that the word had acquired another specially Messianic association, through its use in the LXX version as the equivalent for the 'Branch,' 'that which springs upward' of Jer 23^{5}, Zec 3^{8}. Here the thought of the sunrise is prominent, and it connects itself with such predictions as, 'The glory of the Lord hath risen upon thee' (Is 60^{1}), 'The sun of righteousness shall rise' (Mal 4^{2}). What had become a Messianic name is taken in its primary sense, and turned into a parable.—PLUMPTRE.

'To guide our feet into the way of peace.'—Those who sat in darkness did not use their feet: the light enables them to do so, and to use them profitably. The 'ἡμῶν,' '*our*,' shows that Jews as well as Gentiles are regarded as being in darkness until the Messianic dawn. The 'way of peace' is the way that leads to peace, especially peace between God and His people (Ps 29^{11} 85^{9} 119^{165}, Jer 14^{13}).

THE SERMON.

Christ the Light of Men (Lk 1^{79}).

By the Rev. T. Lloyd Williams, B.A.

Darkness is dreaded by all honest men. It is instinct with uncertainty. It is a type of, and foreshadows, the unknown future. Appalling accidents by land and sea occur in the dark, and it is selected as the best cloak for crimes. Nevertheless, this darkness is kind and congenial compared to that which Christ came to remove. Night brings the blessing of sleep, and calls down the precious dew. But the darkness of which Zecharias spoke is darkness without one redeeming feature. It is not transitory. It clings to man like his shadow. It was beyond the power of the angels to deliver man from this darkness. Christ alone could do it.

I. The *darkness* manifests itself in various forms.

(*a*) *Ignorance.*—Ignorance is the offspring of darkness, and 'it is the curse of God.' Through it great armies have been lost, cities have been made desolate by the raging plague, and ruthless wars by the thousand have been waged.

(*b*) *Superstition and Cruelty.*—These two a;

inseparable, and have their origin in Ignorance. In India the Hindoos believed that those who died in the Ganges entered the abode of bliss, and it has been estimated that about one thousand ailing men and women and children were thrown into it every day. In Africa when a king dies a large number of his subjects are buried alive with him to minister to him in the other world.

II. *The True Light.*—'Truly the light is sweet, and a pleasant thing it is to behold the sun;' but this life which gives light and beauty to all around us cannot drive away the moral, intellectual, and spiritual darkness that hangs over the heart of man. In India, one writer says, sadness is written on the face of all except Christians.

Natural light consists of many colours, Divine light also consists of many parts.

(*a*) One of these is *knowledge*. All the modern scientific discoveries have been made by Christian nations. And the highest knowledge of all, the knowledge of the Lord of the universe was dim till Jesus came to be the Light of the world. Buddha and Confucius taught something about the great Father of all, and founded mighty religions, but Jesus said, 'He that hath seen me hath seen the Father.'

(*b*) Another element in the Divine light is peace —goodwill towards men. Isaiah said, 'There is no peace, saith my God, to the wicked.' But those who have this light within them already possess the perfect peace which passeth all understanding. Jesus said, 'Peace I leave with you, peace I give unto you.'

(*c*) Another characteristic in the Divine light is freedom. 'If the Son therefore shall make you free, ye shall be free indeed.' But what of those who are still in captivity—three out of every four of the human race, who are without a ray of hope beyond the grave? Who will give of his light? Who will pray every day and give alms every week to hold up the hands of those who are going forth to this battle between life and death?

> Heaven's gate is shut to him who comes alone,
> Bring thou a soul, and it shall save thine own.

The Dayspring.

By the Rev. J. H. Jowett, M.A.

'Them that sit in darkness.' Let us lay hold of the intense and powerful figure. It is suggestive of the midnight of the winter season. The darkness is cold, clammy, and chilling. It is burdensome and spectral, weird and prolific of fears. The night season is the period of nervous intensity, of exaggeration, of misinterpretation, of many-faced and chilling superstitions.

That was the condition of the race before the Saviour was born. Faith was numb, imagination was wild and undisciplined. In the darkness there lurked a more affrighting presence—death. Death meant to them the dissolver of the body, it meant a plunge into an appalling abyss whose outlines they could not discern.

Then the morning dawned. The dayspring from on high visited the fear-filled world. It was not the full-day which came, it was the spring of the day. The full glare of the light would have been too distressing in these shadow-haunted regions. The Eternal Son did not come attended by the holy angels and wearing imperial robes of ineffable glory. He dawned upon the world as a carpenter.

The dayspring hath *visited* us. It is a visit of sympathy, of healing, of relief, of release. 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction.'

What was the purpose of this dawning? It was first of all to give light, to illumine the world. Christ must show me the real shape and colour of my sin. I must see life in true perspective. I must see myself. I must see my brother. I must see my God. But not only as a revealer did Christ come. He reveals that He may redeem, that He may 'guide our feet into the ways of peace.' This guidance that Christ gives us is not the guidance of a lamp, it is the guidance of a pioneer who is himself making the way. Robert Morrison laid down his life in a laborious martyrdom in China, and so became a living way to guide our feet into the thought and need of the Chinese. Christ laid down His life for us, and became the 'living way' through whom we find the land and bliss of eternal peace.

Illustrations.

Some time ago a missionary from Madras was travelling through crowded villages, and received an invitation to go to one never before visited. On his arrival the people collected around him, and begged him to send them a missionary and a schoolmaster to teach them 'the sacred book.' The missionary asked them, 'What do you know about my sacred book?' And an old man sitting near him answered, 'I know a little of it,' and began repeating in Tamil the first two or three chapters of St. John's Gospel. To his surprise,

also, he found that the man was totally blind. He asked how he possibly could have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learnt it by heart, and although the boy had left the village some time before, not a word of these precious truths had been forgotten.

To give knowledge of salvation.—The father of Rev. Thomas Collins (the Wesleyan minister who was chiefly instrumental in abolishing the immoral Lady Godiva procession at Coventry, and a much-blessed evangelist), when the little boy, just born, was presented to him, took the infant in his arms, placed a little Bible on his breast and a pen between his wee fingers; then, kneeling down, he prayed that God would make him a witness to the truths contained in that little Bible, both by his voice and his pen. How that prayer was answered every Methodist knows.

'Thou shalt go before the face of the Lord to make ready his ways.'—A Roman road may have been very nice in its day, but after 1600 or 1700 years' use, without repair, its condition is distressing enough. Had we been grandees it might have been made somewhat better for us, for it is still the custom, as it was in antiquity, to 'prepare the way,' to 'cast up a highway and clear away the stones,' in anticipation of the passage of any great personage. When one of the Russian Grand Dukes was travelling in the Holy Land lately, the so-called road between Jerusalem and Nablus, a distance of forty miles, usually rough beyond description, was repaired throughout. The stones were gathered out, the sides built up where they had given way, and earth strewn on the bare sheets of rock, over which, till then, the traveller had the greatest difficulty in passing safely.—Geikie, *The Holy Land and the Bible.*

On the 28th of June 1808, in Genoa, Italy, there was born a 'fragile and delicate child.' In infancy he was almost helpless, and it was six years before he could walk with security. The first occasion when he accompanied his mother to a distance was fraught with a prophetic interest. They had not gone far when the little lad noticed a helpless old beggar seated on the stone steps of a church. The mother saw the strange fascination which the sight had for her child, and, mistaking it for fear, stopped to pick the boy up in her arms, when the little fellow broke away from her, and running to the old beggar, threw his arms around him and kissed him again and again, and then pleaded with his mother to give the poor old man something. The beggar was affected to tears, and while tenderly returning the child's caresses, kept saying to the astonished mother, 'Love him well, lady, he is one who will love the people.' Sixty years later this child to manhood grown, worn out through a long weary life of service and suffering for his beloved Italy, was accorded a public funeral, and eighty thousand mourners followed his body to its resting-place. When the statue of Joseph Mazzini was unveiled in his native city in 1882, a vast multitude gathered around it in silence to look again into the features of the man who began as a child to 'love the people,' and to guide their feet into the way of peace.

Hugh T. Kerr.

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The New Method of Studying the Bible.

By Professor the Rev. A. E. Garvie, M.A., D.D., London.

V.

1. In concluding this brief survey of a very important movement, the main points of the discussion may again be briefly stated. *Literary criticism*, recognizing the *contemporaneousness* of ancient writings, starts from this reference to the thought and the life of the age of composition, and seeks from that to get back to the age of which the writing ostensibly treats. *Historical construction*, guided by the principle of *correlativity*, the dependence of historical phenomena on one another, or the principle of *evolution*, the advance which is discoverable in this dependence, seeks to find within the bounds of history itself all the antecedents of historical events and movements. *Scientific comparison*, led by the principle of *analogy*, and utilizing the sciences of *comparative religion*

and *religious psychology*, seeks to discover the similarities to be found in the religions of the world, to trace their connexions with one another, and to explain their varied features as far as possible by the essential characteristics of religious life. These three processes constitute the religious-historical method. The demand is being raised to-day that Christianity must be made no exception of, but must be treated in exactly the same way as any other religion.

2. But we may meet this demand by insisting that it lies in the very nature of religion, and especially of Christianity, that this method needs in each of its features modification, if its application is not to do violence to essential characteristics of the subjects dealt with. (*a*) As regards literary criticism, the tenacity of religious tradition, custom, belief, needs to be very much more fully recognized than it often has been by critics. The patriarchal narratives in Genesis are doubtless coloured by the thought and life of the age of their composition, but that fact does not necessarily involve that they do not preserve traditions of the long distant past. The Gospels reflect the needs and beliefs of the Christian Church at the time when they were written, but that fact does not disprove that the words and works, life and death, of Jesus left an indelible impression and an imperishable memory in the Christian community. (*b*) As regards historical construction, Troeltsch admits that in religious history the spiritual core is the experience of the great religious personalities, and that that involves an actual contact with God; and Gardner allows that the force of personality is not evolutional. If the principles of correlativity and evolution are not applicable to the great religious personalities, and still less to the contact with God their experience involves, then there remains what may be called a residual phenomenon, that cannot be explained scientifically by other phenomena, but can only be interpreted sympathetically by a similar experience of the noumenal, the soul in contact with God. These spiritual things can be only spiritually discerned. But this recognition of God in history through human personality, necessary if violence is not to be done to religious history, carries with it far-reaching consequences. The activity of God in man as inspiration makes at least credible the activity of God in nature as miracle; and we can approach the narratives of supernatural events without any prejudice to test their credibility on other grounds. (*c*) As regards scientific comparison, Gardner recognizes that 'historic law is far less hard and rigid than that observable in the realm of nature.' We have in the religions of the world similarities; but outward similarities on closer inspection very often reveal inward divergences, the similar custom has connected with it a divergent belief; it is the duty of science to detect differences as well as to discover resemblances. But a wider consideration must be added. While nature appears a mechanism, humanity appears an organism; and a teleological interpretation is as necessary as a causal explanation. If mankind be as a living body, of which the different members have not the same office, then we should look among the religions of the world, not for uniformity, but for diversity-in-unity. As the culture of Greece and the law and order of Rome were their distinctive contributions to human progress, so was the religion of the Hebrew nation consummated in the person and work of Christ. A comparison of other religions leads Troeltsch to recognize Christianity as the highest conceivable by man. But if this be so, the principle of analogy has a restricted application, and only to these lower elements in Christianity, which it has in common with other religions, while in its higher elements it stands alone and above all the other religions. There is that in it which is unique, to which scientific comparison cannot be applied.

3. Religion by its very nature as the soul's communion with God lies beyond and above the region of phenomena in the noumenal world; it is not external history, it is inward experience. It is not a uniform experience, but a progressive, original, personal experience. Spiritual discernment, like æsthetic taste or moral judgment, is not science, and can never be science. It is not less, but more; it is knowledge conditioned by character and experience. Christianity can in its inmost essence be understood only by those to whom the grace of Christ has given the experience of reconciliation to God, and in whom His grace is shaping character according to His likeness. Faith is the beginning of this experience and this character; and therefore faith has a higher authority in determining what Christianity is than this religious-historical method by its necessary limitations has, or can possibly have. The last word regarding spiritual, eternal, divine reality lies with faith, 'the assurance of things hoped for, the proving of things not seen.'

The Reading of Holy Scripture in Public Worship.

I.

By the Rev. Cynfig Davies, M.A., Principal of the Grammar School, Menai Bridge, N. Wales.

THERE are two aspects of the question that have not been sufficiently kept apart, namely, *what* to read of the Bible in public worship, and *how* to read. The principles underlying the art of reading must necessarily modify the selection of the matter to be read; and these principles clearly come to bear upon the method, manner, and purpose of reading. Moreover, the purpose in view may have special reference either to the reader's tastes and proclivities, or to the hearer's requirements. And thus we note that the heading above this paper is of wider connotation than simply the selection of certain portions for reading in public, inasmuch as it may also signify the art of reading, the method of reading in public—its time and place in each service.

In Churches where lectionaries are used with a closely followed time-table any discussion concerning reading can only refer to the act or art of reading effectively, artistically, and devotionally. But even in Churches where lectionaries or programmes of the subject-matter do not enter into the calculation, the question of how to read to good purpose from an oratorical point of view must, to a more or less degree, control the field of fitting selection—indicating what, and what not to read.

1. The acknowledged aim of oratory and oratorical reading is to interest or entertain, to instruct and to persuade. Very frequently only one of these aims may be present; but sometimes they combine to form one simultaneous whole, when the reader is influenced by motives of the highest kind. In many cases the selection of portions of Scripture for public reading is carried out with an eye to oratorical effectiveness; and the choice thus made is not only legitimate, but on many considerations commendable, especially when it does not militate against any of the higher purposes of public worship. Two palpable facts should be borne in mind, as to the impression and dramatic reading of the Bible—there is scarcely such another book so adapted to sacred oratorical use, and so instinct with the emotional ideas which the human voice is capable of depicting. Many scriptural passages will readily suggest themselves to our mind as being supremely suitable for oratorical execution of the highest type. In the next place, some of the most solemn sections of Holy Writ, age after age, have been publicly read in a way that was almost overpowering in sublimity and sweeping force. Such was Booth the American actor's reading or recital of our Lord's Prayer; and all really good public reading is more or less a recital, and must always be so, ere it can reap its highest results. The writer of these lines in his student days (and customarily they are hypercritical days) heard Dr. Joseph Parker, in Cavendish Chapel, Manchester, of a Sunday morning read the pleading of Abraham with the angel, Gn 18^{23-33}. All else of that memorable service has vanished from recollection; but the remembrance of the reading of that earliest intercessory, *locus classicus*, stands as a sharply outlined pillar in a lurid plain. Wales from time to time has been especially blessed with most remarkable messengers of the Word; and some forty years ago, one of its popular preachers, well known throughout the Principality as Evans of Llangollen, author of the *Reader's College*, was pre-eminent amongst his brethren as a public reader of 'the Divine Message.' Hundreds flocked after him from place to place to hear him read with marvellous realistic verve, variety, pathos, and refinement his chosen chapters. In Garry's *Instructions for the Proper Reading of the Prayer-Book*, a summarized warning of the great actor Garrick is given—'that the Liturgy must not be studied under the tuition of those whose chief aim is to produce an effect upon the audience.' Yet there is no meaning in public reading unless it is to produce an 'effect upon the audience'; and consequently the choice of appropriate lessons, together with the manner of reading, must be made for the purpose of achieving that effect upon the audience, and must be largely limited by it.

2. Among the Free Churches of all denominations a variety of usages is found to prevail in regard to the choice of Scripture readings. Many of the leading preachers of Wales take for their

reading lesson the chapter, or part of the chapter, which contains their discourse. Much may be said in favour of this method, provided the selection of texts be pretty well spread over all the available pages of the book. Yet it is worthy of note that contexts do not always imply connected thought or logical unity; inasmuch as the section read may be a mosaic of several separate paragraphs.

A somewhat laborious effort is sometimes apparent to bring together into the reading scattered passages bearing a close relation to the predominant theme of the sermon, so as to set the whole service into one keynote from beginning to end; but it is mistaken art to sacrifice blending variety on the altar of bald unity—to paint the rainbow all in drab. Unity demands variety in order to render itself vital, beautiful, and impressive.

In some instances readers have some difficulty in acquitting themselves well before an audience unless they are thoroughly conversant with the portion to be read out; hence they select on all special occasions what they can repeat almost by rote. Any one who realizes the importance of this public function will not fail to admit that it is essentially requisite to be well prepared for its effective performance. Without suitable study and preparation there can be none of the charm of balanced variety of tone, pleasing inflexion, thoughtful emphasis, so as to call up the exact meaning in the minds of hearers with graphic promptness and ease; just as a guide holding up his lamp in a firm grasp so as to cast a steady stream of light on the objects he desires to reveal. Many of us have reminiscences of Charles Dickens the novelist entertaining crowded houses with extracts of his works; and fell reading it could not fail to be, for he possessed the prime qualities of a marvellous reader, and there was scarcely a glance bestowed by him upon the printed book before him. This is one reason why a few eminent preachers suffering from defective sight or blindness, depending altogether upon memory, would be counted amongst the best readers in the pulpits of the Principality, and of course their repertory could contain only the choicest gems of the sacred Treasury.

3. For the sake of securing the best results of Bible reading many a pastor has been known to combine various methods of selection during a lengthened ministry—now by taking up all the striking passages of Scripture in chronological succession; at another time alternate lessons are presented from the Old and the New Testaments; subsequently a particular Sunday-school programme of lessons is followed in the morning service, and some other series or method in the evening devotions. Whilst this paper was being penned, two noteworthy and successful missionaries, the Rev. Mr. and Mrs. Hopkyn Rees, were spending a day or two with the writer, and they explained their plan of public reading over an extensive district in North China. In meetings where heathen hearers are present, the Gospels only are read; before assemblies of church members and candidates for admission to membership, the historical portions of the whole Bible are consecutively taken with comments thereon, and also the Epistles, especially those Epistles bearing upon heathen practices; and in addition to this, when particular classes are being catechized, a special book or Gospel is carefully analysed step by step, bringing into clear relief the points which touch upon their peculiar circumstances and experience. Variety is conducive to vividness and interest—variety in methods as well as in the contents and details of any specialized method. 'All Scripture is useful,' but all its sections are not of equal spiritual value. The Book of Judges and its picturesque stories of old-world morality cannot fairly claim the amount of attention and prayerful study we should devote to the Fourth Gospel or the Epistle to the Ephesians; and the minatory Psalms cannot be esteemed of equal moral worth for lectionary service with the passages of high-toned rapture of the more spiritual strains of the other Psalms. Upon considerations of taste, utility, and devoutness, a large percentage of Holy Scripture could not possibly enter into the list of Western Churches for use in public; but, at the same time, there are large sections which, for their undoubted moral power, their robust yet refined beauty, and their pure atmosphere of spiritual elevation, will always command entrance to the inner shrine of our very being.

II.

By the Rev. J. Evans, B.A., Cheltenham.

My habit for over half a century has been to choose as lessons passages suitable to the *text*. This, I believe, is the general practice of Con-

gregational ministers in England. I have, however, for many years been convinced that it is not the best practice. I am convinced that a *table* of lessons *wisely arranged* would serve the edification of the congregations best. There is in England great ignorance of the Scriptures generally, partly due to the unmethodical use of them in public services.

III.

By the Rev. J. Mathieson Forson, Liverpool.

In a sermon delivered many years ago in Glasgow (neither the text nor subject of which is in my memory to-day), Dr. John Hunter proclaimed with impassioned power, 'the history of the Christian faith tells us that the sermon has ever been the strong arm of the Church.' Believing that to be true, I have always, save during one short period, sought to make the devotions feed the strength of the arm. The exception was not a success. For about two years I read through book after book consecutively, and chose hymns on the basis of greatest variety. That method failed for two reasons—(1) it did not interest the worshippers; and (2) it did not create the atmosphere to give the message of the sermon a good opportunity. The aim, however, of getting the people to know the message and scope of a book led me to adopt the plan I still follow, namely, to have one book in the morning, and another in the evening, and to steadily work our way through passage by passage, or section by section, as the case may be. Such a sermon principle explains the books, and the people enjoy it.

IV.

By the Rev. P. T. Forsyth, D.D., Principal of Hackney College, London.

My own sympathies would be for a lectionary from which, in the main, the text would be taken. The minister should sit free to it, but it should guide him. Otherwise, I find certain passages of Scripture get overworn and others neglected, according to the minister's idiosyncrasy. And the people are too much at its mercy when we consider the sermon and the prayers. The increasing lack of acquaintance with the Bible is a thing that will have to be seriously dealt with.

V.

By the Rev. R. Augustus Foster, A.T.S., Matlock Bank.

It is my invariable practice to make the whole service bear upon the leading idea of the sermon, and thus I try to impress the central truth. I attempt to secure O.T. and N.T. portions suitable to the text, with the result that well-worn passages are not overworked, and history, prophecy, and psalm contribute as required. I always use the R.V., and frequently—as at present during an evening course on the Beatitudes—I find the version, as given in Moffatt's *Historical N.T.*, refreshing for public reading.

VI.

By the Rev. D. Z. Haig Forson, Coupar-Angus.

My usual custom is, at the forenoon service, when my text is from the N.T.—as it usually is—to read from the O.T. a portion of Jewish history, which I make the basis of a short address to the younger people—not necessarily children. My reason for this is, that I have found a great number of people, old and young alike, lamentably ignorant of the outlines of Jewish history and the more prominent characters therein. For instance, in my visitation the other day, I came across a man who knew absolutely nothing of Jehu. He knew the expression 'driving like Jehu'; but at first would not believe it had any Biblical reference till I got a Bible and read 2 K 9. He then confessed that he had never heard of that before, *and he is a Church elder.*

When my text is from the N.T. in the forenoon, I usually select one from the O.T. for the afternoon, generally from the prophets, and frequently from a minor prophet. At the afternoon service I have only one Scripture reading.

VII.

By the Rev. S. C. Gordon, M.A., B.D., Hove, Brighton.

I think it might be made more interesting and instructive. Every portion of Scripture is of use and profitable for teaching, and reproof and instruction in righteousness, but some portions are manifestly unsuitable for public reading in the

church. It has been my habit, which has cost a good deal of time and labour, to make a careful selection, for the first lesson, of portions from one or more books of the Old Testament; and for the second lesson, a selection from one or more books of the New Testament, bearing upon, preparing the way for, and helping on the exposition and enforcement of, the subject of the sermon. This, in my judgment, tends to convey to the people a more intelligent and truer idea of the scope and contents of the Scriptures, and of the function of the Christian preacher. In these times when brevity is so urgently demanded, every part of the service should be made as compact and comprehensive as possible. A careful selection of Scripture passages and hymns imparts unity to the service, tends to concentrate the minds of the congregation on a particular aspect of truth, and also enables the minister to preserve variety and interest in his teaching. I do not say that the sermon is all that it might be, or has as much thought, labour, and prayer expended on it as it deserves; but its quality and influence would be greatly enhanced were more attention devoted to the selection and reading of the Scriptures. Readings from a particular book with connective and explanatory remarks in order to exhibit its main characteristics; a selection from the Psalms describing some particular phase of religious experience; the reading of an apostolic letter so as to set forth its original purpose and its lessons for the day; or a selection giving an account of some remarkable man or event of sacred history, might occasionally take the place of the sermon. At any rate, too much thought cannot be expended on making the words and teaching of Scripture occupy a higher place in the worship of the sanctuary.

VIII.

By the Rev. Professor Alfred E. Garvie, M.A., D.D., Hackney and New Colleges, London.

My own practice has varied. I have sometimes selected both hymns and lessons appropriate to the subject of the sermon in order to secure unity of impression. At other times in order that my own personality should not dominate the worship unduly, in order that other spiritual moods than that pervading the sermon should find expression and satisfaction, and in order that the worshippers might find their own different needs met, I have introduced as much variety as I could. I have begun with hymns of a more general devotional character, and selected only the hymns before and after the sermon for their appropriateness to it. One portion of Scripture has been chosen to stimulate devout thought and feeling, and another usually to give the content of the text of the sermon. Thus for some time carefully selected Psalms formed the first lesson, and a passage from the Gospels, as I was lecturing through the life of Christ, the second. I think by careful gradation the congregation may be brought into closer sympathy with the preacher's mood than by asserting that mood from the very beginning of the service. I entirely dissent from Mr. Taylor's depreciation of preaching as the word of man in comparison with the reading of the Scriptures as the word of God; and I hold that in Protestant worship the sermon rightly holds the first place, but the sermon need not on that account subordinate all the service, but may be supplemented by it. I am very anxious that the liberty of prophesying should be maintained unhampered and unhindered, and I therefore view with some distrust any attempt to introduce a rigid routine. Even were a lectionary desirable, it should certainly not be constructed on the principles advocated by Mr. Taylor. His proposal seems to me to assume the equal inspiration of all portions of the Bible, and to ignore what modern scholarship has done to put the Holy Writings in their historical order, thus exhibiting the progress of revelation. Were I perusing a lectionary, I should select carefully only the most significant passages, and arrange them in their approximate chronological order, so that the people might become familiar with the Divine revelation as it brightens from the dawn to the perfect day. For the great Christian festivals—Christmas, Easter, Whitsunday—I should select appropriate lessons. But while the use of such a lectionary would have some advantages, what is essential to Christian worship is the recognition of the principle, 'Where the Spirit of the Lord is, there is liberty.'

IX.

By the Rev. William Hamilton, M.A., Dundee.

Might I put in a plea for freedom and variety? Also, it might be well to consider whether sometimes quality should not be preferred to quantity. I have heard the late Dr. Parker read six or eight

verses as the lesson of the day, and the result was certainly more impressive than when a whole chapter was read by another man. On the other hand, I have heard Canon Fleming in York Minster read a comparatively uninteresting portion of the Old Testament with the same rich effect.

There are obvious advantages in having an order of lessons for the year, especially when it is fixed by authority. It leaves the preacher free for other duties; it saves him from hesitation in selecting his Scripture; even his text comes quickly from the lesson of the day. But he must depart from this rule if he ever preaches a series of sermons on some of the great themes which are worthy of such treatment. Occasionally, too, but more rarely, he will want to speak of some momentous event for which no text in the lesson is very appropriate. The argument that an order of lessons is likely to make people familiar with a larger portion of Scripture is not sustained by experience. Does England, for instance, know the Bible better than Scotland? An acquaintance with the Bible springs from a love for it; and such a love depends on a certain spiritual condition of the individual.

As a rule, I try to make the whole service a unity; and to this end the lessons, like the hymns, have to be deliberately chosen. But the danger of a preacher is self-regard, absorption in his own mood, and a consequent neglect of some class or classes in his congregation. In every congregation, every time of meeting, there are the sad and the joyous, the young and the old, the sinner and the saint. The Scripture read, as well as the hymns, the prayers, and the sermon, may easily get into a rut. If it is impossible by a single lesson to reach every one, we may still hope by variety, in the course of time, to meet the needs of all.

X.

By the Rev. J. A. Hopgood, Kibworth, Leicester.

I have been in the Congregational ministry just ten years. For the first six years my plan was to select the lessons with a view to their illustrating the subject of the sermon. But about three years ago I was led to make a change and to select the first reading with a view to calling out the devotional spirit in the worshippers. The second reading I always select with a view to the subject of discourse. My desire in making this change was that God's voice might be the first to be heard in the sanctuary. And to serve this end I put the first reading next to the opening hymn, so that before I pray, the people have heard the living voice of God speaking through His Word. I feel this to be a good plan, especially so for the morning service. I may add that I do not confine my selections to the Psalms, but take eight to twelve verses from any portion of the Bible which appeals to me as containing a call to worship, or thanksgiving, or repentance, or other elements of Christian experience. Several times has it been my joy to be told by strangers who have worshipped with us how the prominence of the devotional element of the service has helped them.

XI.

By the Rev. F. D. Humphreys, 'Holmleigh,' Handsworth, Sheffield.

I recognize a primary duty toward my people in making them acquainted with the Word of God,—all the books of that Word in the light of the best modern research.

To do this I need two study Bibles: *the one* to mark texts which have been used in connexion with themes under discussion, and indicating the sermons preached; *the other*, and most important, to mark off all passages which have been read, in illustration or support of such themes.

I quickly discover that certain books appear to be neglected in my public ministry, or certain parts of certain books. These from time to time I examine. Some I find unsuitable for the public ministry of to-day, and these I exclude; some I find to be *terra incognita* so far as the pulpit is concerned, these are to be estimated, and if possible brought into use. Of other parts, I find that some have been beyond my mental horizon; more beyond my spiritual horizon: these are coming into use with my own mental and spiritual growth.

XII.

By the Rev. J. Holden, M.A., Bowden.

It is of course impossible to read the whole of the Bible through in the presence of a modern congregation: there are some passages which will not admit of it. There is, however, a method of consecutive reading which, if adopted for the first lesson at the morning service, will not only secure

unity and continuity of ministry, but will help to awaken a livelier interest both in the service itself and in the home reading of our people. I am persuaded that much of our reading is lost upon many of our hearers because we assume that they are acquainted with all the circumstances under which the selected passage was written. Might we not therefore take for the first lesson a consecutive theme, such as, *e.g.*, the story of Israel as it is illustrated by the Prophets? Beginning with Amos, one might in a few words explain the stirring events which called forth his prophecy, and then read a passage which gives the spirit of the whole book. Hosea, Isaiah of Jerusalem, Jeremiah, etc., might be treated in the same way, and the congregation be urged to make these prophecies the subject of their home reading. This might be followed by consecutive readings, say, on the great themes of the Psalmists and other writers, *e.g.* Songs of trust; Songs of sorrow; Songs of joy; Songs of the law. The best rule for the reading of these passages is given in the Bible itself (Neh 8^8), 'And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.'

The second lesson might then be chosen to illustrate the theme of the sermon.

For the evening service I would retain the liturgical and devotional use of Scripture. I feel increasingly that in Churches where many of our worshippers attend twice every Sunday, the didactical and the intellectual ought to have a minor place, and that emphasis should be laid upon methods and passages which serve the ends of simple worshipful feeling. Every exercise for the evening service might be subservient to one theme; some old yet ever-new appeal to the heart of love and penitence, trust and hope. This should be the motive of the whole service enforced by hymn, Scripture, prayer, and every spoken word.

XIII.

By the Rev. George L. Hurst, A.T.S., St. Austell.

Mr. Taylor's question can hardly be answered by an appeal to ancient tradition and personal preference. If we agree with his stupendous assumption 'that in the reading God is speaking to man,' we cannot legitimately escape his conclusion that the Scripture should be systematically read from beginning to end. But the assumption has against it all that critical and theological study have done in recent years, as well as the settled convictions of enlightened Christian feeling. Wherever these effects of the Divine Spirit's activity are accorded their due influence, the instructed scribe will bring from his treasury that which will meet the needs of the souls he serves undismayed at the charge of 'an unintentional degradation of Scripture.'

But Mr. Taylor unintentionally raises a question much more weighty and urgent than the one he asks. The question, namely, whether much of the Old Testament ought not to be frankly abandoned from the public service of Christian worship? Those services are justified by their spiritual value, and it is open to dispute whether we do worship the Father in truth, or find grace to help by reading the abrogated laws, the crude theologies, the barbaric sociology, and the imperfect morality which attach to the primitive Hebrew history. Probably spiritual thinking and holy living are hindered, and our appreciation of the glory of the Gospel is lessened by the attention bestowed on those things which Jesus superseded and Paul fearlessly renounced.

At the Literary Table.

CONSTANTINOPLE.

CONSTANTINOPLE. Painted by Warwick Goble. Described by Professor Alexander van Millingen, D.D. (*A. & C. Black.* 20s. net.)

IN any series of volumes about the East a volume on Constantinople should have a place. Probably in recent years the Sultan's capital has suffered for the Sultan's evil repute; but this cannot affect its character as one of the most picturesque cities, not only in Europe, but in the world. It is said to be especially true of Constantinople that 'distance lends enchantment to the view,' and that a closer acquaintance with its streets tends to modify first impressions. In the series of more than sixty

illustrations in colour to this volume, drawn by Mr. Warwick Goble, the author, with his trained instinct, has depicted the picturesque and striking features of the city in the Golden Horn and its incomparable situation. He has seized upon beautiful sunrise and sunset effects when Constantinople seems like an enchanted city of 'cloud-clapped towers and gorgeous palaces'; he has drawn many characteristic street scenes, and not a few of the more notable scenes in the interior of the mosque of St. Sophia. Dr. Alexander van Millingen, the author of the book, is Professor of History at Robert College, Constantinople, and has written the chequered history of the famous capital with fulness of knowledge. The Turk, he tells us, is becoming more and more a European in his outward appearance, and if this were true of his general manners and customs it would be a welcome change. But as it is true chiefly of his dress he has lost much of his Oriental picturesqueness. This change is apparent also among the the Turkish women. A Turkish bride belonging to a wealthy family wears a wedding-dress like that worn by brides in Western countries, and similar changes are apparent in other domestic affairs. Dr. Millingen has much to say of the churches that have been and that still remain in Constantinople, and of the religion of its people. The outward forms of the latter he describes as exceedingly impressive. There is no more impressive religious service in the world than that celebrated under the dome of St. Sophia. And yet it is a service of silent prayer.

Books of the Month.

Dr. H. F. Lechmere Taylor, medical missionary at Jalalpur, in the Panjab, has written a sketch of the work accomplished by the mission with which he is connected, the Mission of the Church of Scotland in the Panjab, under the title of *In the Land of the Five Rivers* (Edinburgh: R. & R. Clark). Did we say the work accomplished? Dr. Taylor is much more concerned with the work that has yet to be done. It is the cry, 'Come over into India and help us,' sent home by forcible writing and vivid illustration.

The First Christians, by the Rev. Robert Veitch, M.A. (James Clarke & Co.; 3s. 6d. net), is a study in Christian Ethics. But Mr. Veitch does not make out a code of Ethics from the rules of living laid down by the New Testament writers; he describes the life which the first Christians actually lived. For example is better than precept, and the victory that overcometh the world in our day, and is likely to overcome it for many days to come, is not our profession of faith, but our practice of it. 'This is the victory that overcometh the world, even our faith'—yes, but we must show our faith by our works, in this age of the world at least. Mr. Veitch shows that that is just what the first Christians did. He shows that their life was better than even their theology. It was a joyous life, a life of goodness, a life of love, a complete life, a life with infinite riches, a life with a future, and much more than all that.

To Messrs. Dent's series, 'English Men of Science,' Professor J. Arthur Thomson has contributed the volume on *Herbert Spencer* (2s. 6d. net). It is a book of less than 300 pages, yet it gives us Spencer as we have never had him popularly presented before; and more than that, a clear and comprehensive account of all that has been going on during the last fifty years on the borderland between Science and Philosophy. We understand that this is the first volume of the series. It ought at once to give the series such a name and popularity as will secure its success. It is a thoroughly sane book, sympathetic on every side. For it is written by a scholar of eminence, who is able both to praise and to blame, and yet be above the suspicion of partiality.

To his volumes on *Samson*, *Saul*, *Joseph*, and *Jonah*, the Rev. Thomas Kirk has added *Daniel the Prophet* (Edinburgh: Andrew Elliot). Again the narrative is accepted just as it stands, and the spiritual lessons it contains are set forth with conviction and confidence.

Mr. Henry Frowde, of the Oxford University Press, is now the publisher of 'The World's Classics,' formerly published by Mr. Grant Richards (1s. net each). He has just issued George Borrow's *The Bible in Spain* and *The Romany Rye*.

Mr. Francis Griffiths has started a series called the *Quest of Faith*. And that is the title of its first volume (2s. net). Its first volume is

written by the Rev. Thomas F. Lockyer, B.A. An incomparable book it is to put into the hands of an inquiring young man or woman.

Mr. Griffiths continues to publish his 'Essays for the Times' (6d. net). Some of them are new and some of them are old, but they are all worth publishing or republishing. Professor Cheyne has brought his essay on *Reform in the Teaching of the Old Testament* up to date. It first appeared in the *Contemporary Review* for August 1889. Professor Schürer is content to add a postscript to his essay on *The Fourth Gospel*, which was written in 1891. Of those that are absolutely new let us mention Principal Adeney on *The Virgin Birth and the Divinity of Christ*, Mr. Tennant on *Original Sin*, Mr. Moinet on *The Consciousness of Jesus*, and (though we have been disappointed with it) Dr. Edwin Abbott's *Revelation by Visions and Voices*.

Ezekiel is one of the least of the Prophets for the preacher's purpose. Yet in the *Biblical Illustrator* the volume on Ezekiel fills 574 close-packed octavo pages (Griffiths; 7s. 6d. net).

The only serious fault which men found with the revised edition of Smith's *Dictionary of the Bible* (apart from the great and unaccountable fault that only one of the volumes was revised) was that some of the writers were critics and some were not; some of the articles were sufficiently advanced and some were amazingly conservative. Of all the conservative articles the most conservative was Dr. Charles H. H. Wright's 'Isaiah.' Dr. Wright is not ashamed of that article. He has republished a number of essays contributed to various publications, and among them appears the article on 'Isaiah' from Smith's *Dictionary of the Bible*. It takes the first place. The volume is named after it—*The Book of Isaiah and other Historical Studies* (Griffiths; 6s. net). The author himself says that it is in some respects the most important essay in the volume. Of the rest of the essays some are fairly new and some are very old. One is as recent as 1892; two are as ancient as the *British and Foreign Evangelical Review*, 'a journal,' says the author, 'which has been for some years extinct.'

The Rev. F. W. Orde Ward, B.A., has published a volume of papers which look like sermons, and one day must have been so, however altered now. For they are unrelated to one another; their topics are found in texts; and in every one of them you feel that the writer is not simply writing, but asking himself the preacher's characteristic question, Do I now persuade men? One of the papers has the curious title of 'Oxford *v.* Cambridge.' Its beginning is curious also. 'This match has been played ever since the promoted or developed amœba, thanks to the care and cleverness of its wet-nurse Evolution, began to differentiate itself from the environing cosmos and call itself human, and will continue when the names of the two great sister Universities are no more than a beautiful tradition.' But what is the match? Oxford *v.* Cambridge is light against law, it is 'the classical temper and sense of curve and colour and line and form, the devotion to principles and poetry and light,' against 'the veneration of the law and servile submission to mathematical proof and the barren letter.' Whatever the sermons are, they are not commonplace. Whenever Mr. Ward has nothing to say he does not say it. For the most part, however, he has too much to say. For, with all his command of unconventional language, he has so many new modern thoughts that it is hard to follow him sometimes, even in reading. The title of the book is *The Keeper of the Keys* (Griffiths; 5s. net).

A new history of the Lollards—*The Lollards of the Chiltern Hills*—has been written by the Rev. W. H. Summers (Griffiths; 3s. 6d. net). No man living is fitter to write it. Mr. Summers has sympathy and catholicity. He has knowledge and he has outlook. The book is probably meant to be popular, and may God grant it popularity. But it is the kind of popular writing that the keenest scholar will delight in.

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* (Hodder & Stoughton; 7s. 6d.) completes St. Mark's Gospel. It contains a great variety of paper—sermons, outlines of sermons, Sunday-school lessons, and expositions. But it is all Dr. Maclaren's, and that is enough for us.

Of the thousands who love to sing, and to hear sung, the hymns contained in Sankey's *Sacred Songs and Solos*, there are doubtless many who

have often wished to know something of the origin and history of these hymns, and also something of the man whose singing of them first made them so popular. And now their wish can be gratified. Messrs. Hodder & Stoughton have published this month a book for the very purpose, as it were. It is *My Life and Sacred Songs*, by Ira D. Sankey. The 'Life' occupies a comparatively small, but a most interesting, part of the book. It relates his early life, his conversion, his meeting with Moody, their first visit to this country, in connexion with which some good anecdotes are related; and it concludes with a reproduction of the music and words of the author's three favourite hymns—'Hiding in Thee,' 'There'll be no Dark Valley,' 'Saved by Grace'—and of the universal favourite, 'The Ninety and Nine.' The rest of the book is occupied with the 'Sacred Songs,' and many of the stories told here lend an added interest, sometimes a pathetic interest, to the hymns already so widely known and so popular.

The most masterly thing in Lightfoot's Commentaries, as everybody discovers, is the paraphrase of St Paul's thought. Each paragraph is paraphrased before it is commented on. And very often the paraphrase makes the comment almost unnecessary, with such perfect clearness does it reproduce the Apostle's meaning. Messrs. Macmillan have reprinted these paraphrases by themselves under the title of *Analysis of Certain of St Paul's Epistles* (1s. net).

The Vine of Sibmah (6s.) is the title of a novel sent this month for review by Messrs. Macmillan. It is written by Mr. Andrew Macphail, author of *Essays in Puritanism*; and this book might be called a 'novel in Puritanism,' dealing as it does with Puritan life of the time immediately succeeding the restoration of monarchy. The hero of the story is Captain Nicholas Dexter, who had commanded a company of Cromwell's Ironsides, and who, after the Restoration, is saved from imprisonment only by the intervention of Alderman Sherwyn, whom he had once delivered from highwaymen. He escapes to New England; and in following his career and that of the heroine, Beatrix, the ward of Gilbert Sherwyn, we are brought into contact with many and varied characters—Puritans, Quakers, Jesuits, pirates, and savages—some of them made more real to us, perhaps, by the six illustrations which the book contains. But we never lose our interest in the story. And when, after many adventures and hairbreadth escapes, he discovers Beatrix among a New English savage tribe and the desire of his heart is fulfilled, our joy almost equals that of Nicholas Dexter himself.

Many are the 'Instructions in Prayers for the Use of Candidates for Confirmation,' but there is always room for more; and *The Sevenfold Gifts*, by the Rev. Wolseley-Lewis will find a place (John Murray; 2s. 6d. net). It is not too elaborate, but it gives the candidate work to do.

Keble's *Christian Year* and *Lyra Innocentium* have been added to Messrs. Newnes' thin-paper classics (each 2s. 6d. net in lambskin). They belong, of course, to the devotional series.

From the manse at Whittingehame, Mrs. Robertson has edited and issued *Nyono*, the story of an African boy (Oliphant; 1s. net). The story was contributed originally to the 'little blue Magazine' of the Mission Press at Blantyre in Central Africa, by Mr. James Baird, one of the missionaries there. *Nyono* is worth knowing.

There is at least one good purpose served when a home missionary publishes his evangelistic addresses. He has to go and prepare new ones. But by the publication of Mr. C. H. Marten's *Plain Bible Addresses* (R.T.S.; 2s.) another purpose is served. Other home missionaries will find the making of addresses easier and more profitable.

Messrs. Sands & Co. have published a volume of sermons to boys by an American Jesuit, which, in the difficulty of finding or preparing good sermons to boys, is well worth looking at. The sermons are Catholic enough not to be offensive to a Protestant. Their thought is within the range of boys' interests, and yet it goes out into all Christianity. The title is *The Parting of the Ways*. The author is the Rev. Herbert Lucas, S.J. (3s. 6d. net).

Books on religious education are the books of the hour. They are best when they have no relation to our present controversies. Professor

Garvie's *Religious Education* (Sunday School Union; 1s. net) has no such relation. It is a marvellous book for the money, so much thought being packed into it, and the thought so true and appropriate.

Messrs. Williams & Norgate have published a revised edition of *How to Teach the Bible*, by the Rev. A. F. Mitchell, M.A., vicar of St. Augustine's, Sheffield (2s. 6d. net). Get it. Study it. Practise it.

Contributions and Comments.

A Modern Jonah?

The Rev. A. Lukyn Williams puts a question in the June number (p. 429 f.) regarding a statement of mine in Hastings' *D.B.* ii. 750 (art. 'Jonah'). The answer, as far as I am able to give it, is as follows.

According to English newspapers, whose account was reproduced in the Canadian *Aurora*, the following incident occurred in 1891. The whaling-ship *Star of the East* found herself at the end of February on the coast of the Falkland Islands. She sent out two boats, with the usual complement of men, to kill a fine whale which had been descried far off on the horizon. The huge creature was speedily overtaken and mortally wounded. While it rolled about in its last throes, it struck with its tail and overturned one of the boats. The men fell into the water, but were all, with the exception of two, picked up by the other boat. Search was made for the two that were missing. The dead body of the one was soon discovered, but no trace could be found of James Bartley. When the whale had ceased its struggles, and the men were convinced that the monster was really dead, they towed the carcass to their ship and commenced the cutting-up process. This work continued a whole day and a whole night, and was resumed the following day. But then what was their astonishment when, on opening the stomach of the whale, they found their missing comrade, James Bartley, entombed alive, but unconscious, in the mammal's belly. The sailors had great difficulty in restoring this new Jonah to consciousness. For many days he was a prey to violent attacks of mental wandering, and it was impossible to extract a word from him. It was only after three weeks of nursing that James Bartley recovered his reason, and could speak of his wonderful experiences. 'I still remember quite well,' said he, 'the moment when the whale hurled me into the air. Then I was swallowed, and found myself in a smooth, slippery passage whose contractions forced me always lower down. This feeling had lasted only a moment when I found myself in a huge sack; and, as I groped around me, I became aware that I had been swallowed by the whale and now lay in its belly. I could still, however, draw breath, although with difficulty. I felt an indescribable heat, and believed I should be boiled alive. The terrible thought that I was doomed to perish in the belly of the whale, filled me with consternation, and this terror was aggravated by the peace and quiet that reigned around me. But at last I lost consciousness of my frightful situation.'

James Bartley, says the source of our information, is well known as one of the boldest of whalers, but the mental emotions he underwent in the belly of the whale were so violent that he not only lost his reason for a time, but continues to be troubled with fear-inspiring hallucinations. He imagines himself to be constantly pursued by a whale, which swallows him afresh. Through the action of the gastric juice of the whale, the skin of this modern Jonah has become like parchment. But his general health has not been seriously impaired by his enforced sojourn in the quarter in question. By the way, the captain of the whaling-ship informs us that it is not such a rare thing for infuriated whales to swallow a man, but that this is the first occasion when the victim of so fearful a fate has been known to emerge from it alive.

I myself should be interested if the source and the certainty of the above narrative could be established. Meantime, as my article in Hastings' *D.B.* shows, I do not base the interpretation of the Book of Jonah upon it. Ed. König.

Bonn.

Some Corrections to Plummer's 'St. Luke.'

Lk 3[22]: 'It is not true that the dove was an ancient Jewish symbol for the Spirit.'

But Philo comes very nearly to it, when he says on Gen. 15[9]: πρὸς δὲ τούτοις 'τρυγόνα καὶ περιστεράν,' τήν τε θείαν καὶ τὴν ἀνθρωπίνην σοφίαν . . . τῆς μὲν οὖν θείας ἐπιστήμης ὄρνιθος τρόπον τὸ ἀεὶ μετεωροπολεῖν ἴδιον (*quis rer. div. heres*, 25, ed. Mangey, 490 f., ed. Cohn-Wendland, iii. 30).[1]

Lk 3[23]: 'It is probable that so obvious a solution as that one was the pedigree of Joseph and the other the pedigree of Mary, would have been very soon advocated if there had been any reason (excepting the difficulty) for adopting it. But this solution is *not advanced by any one* until *Annius of Viterbo* propounded it, *c.* 1490 A.D. Yet, see Victorinus (?) on Rev. iv. 7 (Migne, v. 324).'

As the same statement had been made by B. W. Bacon in the *D.B.* ii. 137–141, I had sent to the *E.T.* xiv. 567, a note on the *Genealogy of Luke* 3 *as Genealogy of Mary*, showing that the Genealogy of Luke is expressly treated as that of Mary in the *Origo generis humani* and the *Genealogiæ totius Bibliothecæ*, two works of very ancient character. Here I may point out that the *Origo* omits in the genealogy the name Matthat (3[24]), as Julius Africanus did (the latter together with Levi).

In reference to this genealogy, I may show how awkward it is, when in the Latin alphabet no difference is made between *i* and *j*. For in this genealogy we read, *Joachim* genuit '*Mariam*, hec est Maria.' This Mariam may be = the indeclinable Marjam = Greek Μαριάμ, or the accusative of Maria = Μαρίαν. In the textual criticism of the Latin N.T. it is important to distinguish both forms.

Lk 3[36]: 'In LXX it [the name *Cainan*] *may* be an insertion, for no one earlier than Augustine mentions the name.'

No one earlier than Augustine?

Cf. (1) *Liber generationis* (by Hippolytus!) in the edition of Frick, p. 8, 10. 12, Et vixit Arfaxat ann. cxxxv, et genuit Cainan. Vixit Cainan ann. cxxx, et genuit Sala.[2]

(2) *Chronicon*, *a.* 334, *ib.* p. 84, 28 f.—

(*a*) Arfaxath annorum cxxxvi genuit Cainan. Cainan annorum cxxxi genuit Sala.

(*b*) p. 98: Nomina regum capitulata a geneseos—
Arfaxat, Cainan, Sala.

(*c*) p. 109, in the Computus annorum—
Arfaxat . . . genuit Cainan.
Et post vixit . . .
Cainan . . . genuit Sala.

(3) Even much older is the book of the *Jubilees* the 'Little Genesis.'

Ch. 8 begins: 'And in the twenty-ninth Jubilee, in the first year-week in its beginning, Arpachsad took a wife Rasuja by name, the daughter of Susan the daughter of Elam, and she bare him a son in the third year of this year-week, and he called him Kainam.'

The book of Jubilee knows wondrous things to tell about him, and then it goes on—

'In the thirtieth Jubilee, in the second year-week in its first year, he [Cainan] took a wife Melka by name, the daughter of Abadai, the son of Japheth, and in the fourth year she bare him a son, and he called his name Selah, for he said: I have been sent.'

The Greek MS, designed *r* by Lagarde in his *Genesis græce*, though in the text it omits Gn 10[24], τον Καιναν και Καιναν εγεννησε, has on the margin preserved the Greek name of his wife, γυνη Καιναν Μελχι θυγατηρ Μαδαι νιου Ιαφεθ. On the question itself, see the most learned dissertation, Καϊνὰν δεύτερος, or a disproof of him in the iii. of St. Luke, v. 36, by John Gregory, Master of Arts of Christ Church, in Oxon., London, 1649; pp. 77–92 of *Gregori Posthuma: or, Certain Learned Tracts*, written by John Gregory, etc., London, 1650. Also Lightfoot on the question is interesting.

Eb. Nestle.

Maulbronn.

[1] I use the occasion to call attention to the fact that, according to Codex D in all three Gospels (Mt, Mk, Lk), the dove goes *into* Jesus (εἰς αὐτόν), does not merely come *upon* Him (ἐπ' αὐτόν). Compare with this the statement in the Martyrium Polycarpi (ch. 16), that when the *confector* thrust the sword into his body: ἐξῆλθε περιστερὰ καὶ πλῆθος αἵματος. Comp. further, Jn 19[39], ἐξῆλθε αἷμα καὶ ὕδωρ, where there is certainly an allusion to the Baptism.

[2] In the original Greek, Καιναν is mentioned by Hippolytus, *Refut.* (ed. Duncker, x. 30, p. 532): Τούτου δὲ τοῦ Ἔβερ γίνεται πατὴρ Σαλά, τούτου δὲ Καϊνᾶν, τούτου δὲ Ἀρφαξάδ, etc.

The Atonement and the Parable of the Prodigal Son.

In a contribution to The Expository Times on this subject, Mr. Knight, Garelochhead, says: 'It has for long years been my conviction that the "father" in the parable is just *Christ Himself*, the Son of Man in His capacity of a Seeker of the lost,' and he means that by the 'father' here Jesus did not intend to indicate God the Father; but did not Jesus say—'I and the Father are one,' and 'He that hath seen me hath seen the Father'; also, 'I am in the Father and the Father in me; the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works'; surely it is impossible to think of the Son of Man in any capacity without, at the same time, thinking of God in the same capacity; the Father was always in Jesus Christ revealing Himself to the world and seeking the lost; who would seek for lost children if not the father?

Mr. Knight again states that if by the shepherd, and the woman, and the father, Jesus meant Himself, 'there was not only no necessity for introducing the idea of an atonement, but the introduction of it would have been going wide of the one point He had in view, which was not to explain God, but *to justify Himself*.' But was not Jesus explaining God when He was justifying Himself? was not that the very object He had in view? and is not the atonement abundantly introduced in each of these three incomparable parables? Did not the shepherd *go after* his lost sheep? did not the woman *search for* her lost coin? and could the father be living at home without making atonement for his lost son daily by fervent prayer, weary longing, and sleepless grief?

The letter killeth, but the spirit giveth life; we must understand while we read; there must be a meeting of spirit with spirit, and a sympathy of kindred minds. Who could think it strange that the atonement is not mentioned more than it is in these parables when it is through them all as the light is through the atmosphere. Was not Matthew forgiven when he left all and followed Christ; and how? surely by the power of the atonement of Jesus Christ, or, in other words, by His divine and infinite love.

We surely must not separate the death of Christ from the rest of His life, or think of His death as being more than Himself; it is Christ in death that is the atonement, or the life of Christ given up to the death; and that was happening when He spoke these parables as truly and certainly as it was happening on the cross; He was giving His life for men then; He was the shepherd *going after*, the woman *seeking*, and the father *pitying*, *sorrowing over*, *praying for*, *dying daily for* all his children, who were apart from Him in sin; and when one and another came to Him, He received them, and saved them, and did so by the atonement of Himself. For it is Christ who is the atonement, and He is so at all times—before as well as after His death and resurrection. 'Through this man is preached unto you the forgiveness of sins.'

Donald M. Henry.

Whithorn.

St. Mark xii. 29 ß.

The translators of the R.V. have rendered this verse, 'Hear, O Israel; the Lord our God, the Lord is one,' with an optional rendering in the margin, 'The Lord *is* our God; the Lord is one.' On looking up the reference (Dt 6^4), we find these words, 'Hear, O Israel: the Lord our God is one Lord.' Now, Mk 12^{29b} is a quotation of Dt 6^4, so we are forced to inquire the origin of this verbal difference. Now, we know that 'to the LXX he was probably indebted for nearly all that he knew of Greek as a written language' (Swete, *S. Mark*, p. lxxiv), and he quotes from the LXX, and in this particular instance 'manifests a leaning towards the text of Cod. A' (Swete, *op. cit.* p. lxxiii). On reference, however, to the LXX, we find that there is no difference whatever in the Greek text, both the R.V. (Greek) and the LXX running Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστι. But some one may say, 'Dt 6^4 is translated from the Hebrew, whereas Mk 12^{29b} is translated from the Greek.' The Hebrew text runs יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד, which we find rendered by so eminent an Hebraist as Dr. Driver, 'The Lord our God is one Lord,' or rather, 'Jehovah our God is one Jehovah' (Driver, *Deut.* 89). But when we turn to the LXX we find it rendered, 'the Lord our God is one Lord.' I think, therefore, that the translators were wrong to translate as they did, thereby creating a verbal difference, when it was possible for them, without violating the laws of Greek scholarship, to maintain a verbal agreement between the quotation and the original.

A. Lisle Reed, B.A. (Dunelm).

Codrington College, Barbados, W.I.

Taskwork.

אשר על המס (2 S 20^{24})—Minister of Public Works (*corvèe*).

While in certain passages where the word מַס ('forced labour,' *ἀγγαρεία*) occurs R.V. (margin and text) renders it adequately enough as 'taskwork,' in other (later) passages, however, its true meaning has been obscured—and the significance of the particular passage in consequence apt to be lost sight of—by such inadequate renderings as 'tribute' or 'levy.'

Taking the passage where it is first met with (Gn 49^{15}), the full phrase is found—מס עבד (R.V. 'servant under taskwork,' *i.e.* liable to the *corvèe* or *angaria*). In Dt 20^{11} R.V. (margin) gives the rendering of the phrase היה למס rightly as 'subject to taskwork,' as also in Jg $1^{30\text{-}33\text{-}35}$. In Jg 1^{28}, where the expression שום למס is met with, R.V. (text) has 'put . . . to taskwork'—imposed upon them (the Canaanites) the *corvèe*. In Ex 1^{11}, again, the word occurs in the technical phrase שרי מסים (R.V. 'taskmasters'), pictorial representation of which officials may be seen on the sepulchral monuments at Thebes, where they are depicted as carrying their bâtons of office as overseers of the *corvèe*.

That the Hebrews early adopted, after their entrance into Canaan, this custom of forced labour, universal in the East, to which they were themselves subject in Egypt—taking their impressed labour from the conquered Canaanites—is plain from such passages as Jos 16^{10} 17^{13}, Jg 1^{28}. But it was scarce to have been expected that such a system would have been found established among themselves so early as under the reign of David. Yet that it was so established seems evident from such a passage as 2 S 20^{24}, where R.V. renders the phrase אשר על המס—which corresponds to the שרי מסים above—very inadequately as 'over the tribute' (margin 'levy').

David, as the first builder of 'public works' of any pretensions, appears to have originated the office, as it may be termed, of 'Minister of Public Works,' the title of which official was perhaps שר מסים, his duties being to see that the requisite numbers to form such *corvèes* as might on occasion be required were forthcoming. Under Solomon the system was more firmly and oppressively established (1 K 4^{6}, where R.V. has 'levy'), and was one of the main reasons for the revolt of the Northern tribes, upon whom, doubtless, it was made to fall heaviest.

In Es 10^{1} allusion is made to a like practice on the part of the Persian kings. And it may be of interest, as proving its universality, to note that among the Peruvians of old a similar service, but much fairer in its incidence, was claimed from their subjects by the Incas.

W. D. Morris.

Hownam Manse, Kelso.

[1] Analogous corruptions of names of foreign plants are very common now. *E.g.* in 1570 the carnation was known at the apothecaries as *Caryophyllus* or *Flos coronarius*. This full word was corrupted into 'coronations,' then shortened into 'cor'nations,' and finally became 'carnations.'

Petrie's Researches in Sinai.

By the Rev. James Baikie, Ancrum.

The publication of the Egypt Exploration Fund Report, summarized by Mr. Gordon Clark in the May number of The Expository Times, has been quickly followed by that of Professor Petrie's own account of his researches into the antiquities of the Sinai Peninsula. It may be safely said at once that no more interesting account of research has been published for many years, and that from first page to last the book has scarcely a dull page. The author is fortunate in the possession, not only of great gifts as an archæologist and explorer, but also of the power to make what he finds and sees live before the minds of his readers. Those who are familiar with his other books will not be surprised at the fresh manner in which the incidents of the equipment and journey of the expedition are narrated. There is no obvious reason why the record of a scientific expedition should be dull, though many such records are; in this case no reader is likely to complain of anything approaching to dulness.

The author's remarks on the Bedawyn with

whom he was brought into contact are in one or two instances rather surprising to the stay-at-home mind. It rather shocks one's preconceived ideas of the sinewy Arab of the desert to be told that 'he is physically unfit for any continuous labour except that of slowly wandering on foot all day with his camel.' Against this, however, must be set the fact that he seems to be capable, to almost any extent, of passive endurance. Indeed, Professor Petrie, after balancing the advantages and disadvantages of the nomad life against one another, seems almost to think that the scale dips on the side of the desert wanderer. One anecdote has its own bearing on the historic questions treated later in the volume. It is that of a 'young Bedawy who, from the heights of Serabît, pointed out four black tents in the far-off valley, and exclaimed with dignity, "Behold the city (*medineh*) of the 'Aleyqat"—his own tribe.' 'Such,' Professor Petrie comments, 'is population in Sinai.'

It is when the first scene of the work of the expedition, at Wady Magháreh, is reached that the real interest of the volume begins. It is, of course, matter of common knowledge that from very early times the ancient Egyptians were in the habit of sending expeditions to Magháreh to procure the turquoise which was so largely used for personal adornment and other purposes; and, in fact, the records of these Sinai expeditions have been sometimes regarded as affording an indication of the strength of Egypt at the time they were made. The account of the tablets on which the memorials of the expeditions are inscribed, and of the remains left by the turquoise miners, is very full and interesting. The earliest record of an expedition dates from the reign of Semerkhet (Mersekha usually in Egyptian inscriptions), of the Ist dynasty, about 5300 B.C. It has the usual conventional picture of the king smiting a Bedawy; but the astonishing thing is that, so far as can be judged from the admirable photographs which are reproduced, the tablet of Semerkhet shows that even here and at this incredibly early date the art of Egypt was mature. One was familiar, of course, with fine work of very early date in Egypt itself, but to find it in a mining settlement in a remote and savage valley is not a little surprising.

Professor Petrie differs markedly from Maspero in his interpretation of some of the Magháreh remains. Maspero (*Hist. Ancienne*, vol. i. p. 356) pronounces the collection of miners' huts on the hilltop in the valley to have been a fort for the protection of the miners against the attacks of the natives of the peninsula. Petrie comes to quite a different conclusion. He points out that the place could not stand even a day or two's siege, as it is not possible to get water under two miles' distance, and there is no means of storage to any extent; and further, that if the buildings were for defence, it is remarkable that the better-built huts, which presumably belonged to the better-off members of the expeditions, should have been placed in defenceless positions in the valley below, while the huts of the common miners were on the hilltop. His suggestion is that the poorer huts were placed there for defence, not against the Monîtû, but against wild beasts, such as the lion and the hyæna—the better-built huts in the valley being proof against that danger. The picture of the little mining camp in the desolate valley, cut off from all the resources and comforts of Egypt, and beleaguered nightly by the wild beasts of the desert, is a rather striking one.

One point worthy of notice is that on the tablet which comes next in point of date to Semerkhet's, that of Sa-nekht, IIIrd dynasty, 4950 B.C., the face of the king is of most pronounced Ethiopian type, 'even more so than Shabaka, who was the most marked of the Ethiopian dynasty, the XXVth.' The author infers that the IIIrd dynasty, of which Sa-nekht was the founder, rose as the result of an Ethiopian invasion, and that the great art of the IVth and Vth dynasties may have arisen out of this fusion of races. The account of the manner in which the mines were worked is naturally of more limited interest. A domestic and somewhat pathetic touch is given by the discovery, beneath the floors of the miners' huts, of the pottery which was used for household purposes, and the stones for bruising corn. Apparently the miners of those early days were, or were made to be, thrifty and economical, and when one season's work was done, their meagre furnishings were stored against the next season so carefully that they have mostly survived without a crack or a flaw.

Professor Petrie has something to say on the work done in this valley by an English company which was formed to develop the turquoise industry. It is scarcely credible that such vandalism as was found to have been perpetrated by this company should have been possible at the present

day. Many of the most valuable tablets and inscriptions have been utterly ruined. 'Ignorant engineers destroyed what was, in the European market of museums, worth far more than all the turquoises which they extracted. The Khufu sculptures were smashed up. The half-dozen Assa inscriptions were all destroyed or buried. The Pepy inscriptions were annihilated. . . . The only portrait of Sneferu has been destroyed. . . .' And so on—melancholy reading for fellow-countrymen of the offenders, and for the people who might be supposed to have most interest in Egypt. It is some consolation to be informed that the company lost its money in the venture. The result of this barbarism has been that the remaining inscriptions, with one exception, have had to be bodily removed from the rocks and lodged in the Cairo Museum.

The latter, and more important, part of the volume deals with what was the main achievement of the expedition,—the investigation of the ancient temple of Hat-hor at Serabít el Khádem, which, beginning as a mere sacred cave, as far back as the reign of Sneferu (IIIrd dynasty, 4750 B.C.), was gradually enlarged and adorned by various kings, especially Amenemhat III. (XIIth dynasty), and Hatshepsut, Tahutmes III., and Amenhotep III. (XVIIIth dynasty), until by the time of the Ramessides, when work upon it apparently ceased, it had reached a length of 230 feet. Professor Petrie's results and conclusions may be briefly summarized. The approaches to the temple are marked by a number of curious structures made of stones roughly piled together into walls, some of them marked by an upright stele, and most of them of small size, sufficient for a man to sleep in. They are not graves, as the ground under them is hard rock. Professor Petrie believes that they were sleeping-places, and that the reason for them clustering towards the temple of Hat-hor was that the turquoise miners came to sleep before the temple with the express hope that Hat-hor, 'the Mistress of Turquoise,' as she was called, might send them in dreams indications of the veins where the turquoise lay. He cites other instances of sleeping at a sacred place in order to dream, and connects the whole with Jacob's action at Bethel, where he made just such a sleeping-place, and set up a stele in the morning to commemorate his dream (Gn 28^{10-19}). The investigation of the temple itself has led to results of very considerable interest. In the first place, we have now a complete plan of the structure which renders it intelligible, and also photographs of a model of the temple (unroofed) from two different points of view. With these aids it is possible to have the whole building before the mind, and those who will compare the plan given in Maspero's *Histoire Ancienne* (vol. i. p. 474) with that given at the end of the present volume will see how great an advance has been made. 'The edifice,' says Maspero, 'is now nothing but a confused heap of ruins, from which the original plan cannot be traced.' Fortunately this has not proved to be the case. A limestone hawk, bearing the cartouche of Sneferu, was found, and the style of the hieroglyphics renders it probable that they are contemporary with the king. Further, so many memorials of other kings make reference to Sneferu as to make it evident that he was regarded as being peculiarly connected with the temple. We have here, therefore, a structure whose beginnings probably go back to 4750 B.C.

The next important remains are those of the Usertsens and Amenemhats (XIIth dynasty), from which period the earliest of the Bethels also dates. The find which, should Professor Petrie's conclusions prove well founded, is perhaps most important of all, belongs also to the time of the XIIth dynasty. This is the great pile of wood-ashes, to which reference will be made later. The greatest builders of the temple were Queen Hatshepsut and her nephew, Tahutmes III. (XVIIIth dynasty). In their inscriptions here they are always associated, and in one case their names are joined, 'one cartouche of each ruler being put together to express their joint rule.' It is remarkable that there is no erasure of the name of Hatshepsut such as occurs so frequently in other instances. The last trace of datable construction is of the reign of Ramessu VI. (1161–1156 B.C.).

Looking at the plan and model of the building, several variations from the ordinary Egyptian types appear; but it is when details are studied that the unique nature of the temple and its worship becomes evident. The details which require to be noticed are four—the presence of the tanks and basin for purposes of ablution; the small incense altars; the heap of wood-ashes already referred to; and the presence of a hall dedicated to Sopdu, the god of the East. Before the north door of the temple is one large tank, in the centre

of the principal chamber of the building there is a circular laver, while two more tanks follow as the worshipper penetrates farther into the temple. Professor Petrie's conclusion is that the system of ablutions in worship 'was evidently the same at Sinai in 1500 B.C., in the Jewish worship of 1000 B.C., and in the Muslim worship down to the present day.' The various forms of altar which were found bore marks of having been used for burning, in accordance with the Jewish form of having a separate altar for incense. In Egyptian worship such a thing was unknown. Incense was always offered in a shovel—or rather in a form of censer held in the hand by the worshipper—frequent examples occur in the vignettes to the Book of the Dead. Most important of all is the great bed of wood-ashes before the sacred cave of the temple, which is estimated at 50 tons at the present day, and must originally have been many times greater. The fuel must have been brought up a height of a thousand feet, for there is no fuel on the hillside. The motive for the fires must therefore have been an important one, and the presence of the temple marks it as religious. The particulars of the ash pile are these. The fires were small, for the ash is all white, and there is no trace of charcoal. No calcined bones were found, so no whole burnt sacrifices can have been offered. Eating in connexion with the sacrifice is suggested by the fact that pieces of pottery and drinking-cups of the XIIth dynasty have been found in the same place. The conclusion is that we have here the relics of a system of festal sacrifices in which the fat and blood of the offerings were burnt and perished, and the rest was consumed by the worshippers, leaving nothing but ashes and pottery. The system of sacrifice thus indicated is essentially Syrian, and not Egyptian, and corresponds to the sacrificing on high places so frequently mentioned in the Old Testament. The Bethels with the steles, already mentioned, also mark a departure from Egyptian practice. Finally, there is the association of Sopdu with Hat-hor.

Professor Petrie's summary of the matter amounts to this. While the temple at Serabît is that of Hat-hor, the 'Mistress of Turquoise,' it was not used for an Egyptian imported worship. Hat-hor was always an accommodating goddess whose name was frequently attached to strange goddesses. The Semitic goddess whose attributes most closely resemble those of Hat-hor was Ashtaroth or Ishtar. It may, therefore, be concluded that the Semitic worship at Serabît was really that of Ishtar, the local goddess, under an Egyptian name, while the association of a genuinely Egyptian god, Sopdu, with her is strictly in accordance with other examples (2 K 17^{26-41}).

The closing sentences of the discussion of the worship at Serabît may be quoted. 'The essential features of Semitic worship are here shown in use earlier than in any other instance. And we see how much of Mosaism was a carrying on of older ritual, how that movement was a monotheistic reformation of existing rites, and how the paganism of the Jews was but the popular retention of more than was granted in the state religion.' These views, as pointed out by Mr. Gordon Clark, have already met with opposition, and it will be interesting to watch further developments. Meanwhile Professor Petrie seems to present a strong *primâ facie* case.

In a separate chapter the conditions of the Exodus are specially dealt with. The points of importance brought out are these. The state of learning was such that, centuries at least before the Exodus, writing was common among even the lower classes of the Semites, for articles have been found at Serabît which are engraved with a linear script, and which are evidently the work of 'common Syrian workmen who could not command the skill of an Egyptian sculptor.' This discovery 'finally disproves the hypothesis that the Israelites, who came through this region into Egypt and passed back again, could not have used writing. Here we have common Syrian labourers possessing a script which other Semitic peoples of this region must be credited with knowing.' Next, the argument that the Israelites could not have travelled down to Sinai because of the Egyptian mining camps there has no force whatever, as the Egyptians did not hold the mining district with a garrison, but merely sent expeditions, which at most were only in alternate years, and in the reign of Merenptah only once in many years, and which only remained at Sinai for a few months. Third, there seems no evidence of perceptible change in the climate. If there is any change, it is in the direction of an increase in the rainfall. Therefore the maximum population has not altered to any extent. At present the population is about 5000; it is therefore natural to conclude that the Amalekites, with whom Israel fought at Rephidim,

were not in greater force than this in a battle which is represented as having been very equal, and from this it follows that the numbers of Israel cannot have been much greater. Professor Petrie is accordingly led to examine into the reason for the apparent statement in Scripture of numbers so vastly larger than this. Briefly, his conclusion is that the word *alāf*, which has two meanings, 'a thousand' and 'a family,' should have the latter meaning attributed to it. That is to say, the thousands in the census of Israel as it was in the desert would represent not thousands, but particular families, or tents, and the hundreds following would represent the total number of persons. On this basis, the numbers, instead of amounting to 600,000 men, would work out at 598 tents or families, with a total of 5550 people. The suggestion seems, at least, worthy of consideration.

The dating of one or two of the mining records on the steles at Serabít leads Professor Petrie to incorporate in his volume a very important chapter on Egyptian Chronology, and on the great Egyptian festival known as the Sed Festival. It is impossible to enter into the details of the chapter, and it must suffice to say that he considers it clearly shown by various lines of evidence, that the dating of the Egyptian dynasties must begin considerably earlier than has been generally held. Thus, for the first dynasty he assigns the date 5510 B.C., a date which even goes beyond Mariette's of 5004, which has hitherto been the earliest.

Incidentally, the credit of Manetho is touched upon, and the old historian of Egypt comes, as he has now for a good while been steadily coming, to more of his own rightful position as an authority of the first class. With regard to the Sed Festival, the conclusion reached is that, 'in very early times, the Egyptians, like many other nations, killed their priest-king at stated intervals, in order to secure that their ruler should always be a man in the full vigour of life. Gradually this custom was changed by the appointment of a deputy, after whose death the real king renewed his life and reign; and when this change had been accomplished, the festival of the death of the deputy 'became the greatest of the royal festivals, the apotheosis of the king during his life, after which he became Osiris upon earth and the patron of the dead in the underworld.'

The last four chapters of the book are by Mr. C. T. Currelly, and describe his experiences in conducting the fellah workmen of the expedition to and from Sinai, and his visit to the monastery of St. Catharine. Mr. Currelly is strong for Mount Serbál and the Wady Feirán against Gebel Musa and the plain of Er Raha, as the scene of the giving of the law. He has one observation that seems worth repeating for the sake of those who have read Kipling's indictment of the 'commissariat camuel.' 'The Sudánys have a good explanation for the supercilious look that is so marked on the camel's face; they say that to man has been given the knowledge of the ninety-nine beautiful names of Allah, but the camel knows the hundredth and will not tell it.'

The style of the volume, and the reproductions of the photographs, 186 in number, are what would be expected from the reputation of the publisher, and altogether the book does credit both to English exploration and craftsmanship.

Entre Nous.

The Great Text Commentary.—The best illustration this month has been found by the Rev. A. W. Young, Calcutta, and the second by the Rev. Albert H. Walker, B.A., Liverpool.

Illustrations of the Great Text for September must be received by the 4th of August. The text is Lk 2^{14}.

The Great Text for October is Lk $2^{34.35}$—'And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.' A copy of Walker's *Christian Theism and a Spiritual Monism*, or of Deussen's *Upanishads*, or of Patrick's *James, the Lord's Brother*, will be given for the best illustration. The illustrations must be received by the 4th of September.

The Great Text for November is Lk 2^{49}—'How is it that ye sought me? wist ye not that I must be in my Father's house?' A copy of Moulton's *Grammar of New Testament Greek*, or of Bain's *New Reformation* together with Hodgson's *Primitive Education*, or any two volumes of the 'Scholar as Preacher' series will be given for the best illustration. Those who send illustrations should at the same time name the books they would choose if successful. Illustrations must be received by the 4th of October.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor P. W. Schmiedel of Zurich has written a preface to the English translation of Dr. Arno Neumann's *Jesus* (A. & C. Black; 2s. 6d. net). He has done this because Dr. Neumann is an old pupil of his, 'and one of the ablest of them'; because the view of the Life of Jesus which Dr. Neumann's book embodies is 'in all essentials identical with that maintained by myself in the articles "Gospels," etc., in the *Encyclopædia Biblica*'; and especially because the publishers have invited him so to do. Why have the publishers invited him to write a preface to this book? Because it gives him an opportunity of setting himself right with the 'English-speaking public.'

The misunderstanding between Professor Schmiedel and the English-speaking public arose over what he calls the 'foundation-pillars' of the Life of Christ. In his article in the *Encyclopædia Biblica* he seemed to say that in all the Gospels there are only nine reliable sentences. We had better recall these sentences, for they may be half-forgotten now. Five of them seem to be the confession of human infirmity. In the remaining four Jesus seems to repudiate the working of miracles.

The five are these: 'Why callest thou me good? None is good, save God alone' (Mk 10^{18}); 'Whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him' (Mt 12^{32}); 'Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father' (Mk 13^{32}); 'When his friends heard it, they went out to lay hold on him; for they said, He is beside himself' (Mk 3^{21}); and 'My God, my God, why hast thou forsaken me?' (Mk 15^{34}). Then the four passages in which He seems to repudiate the working of miracles are: Mk 8^{12}, 'There shall no sign be given unto this generation'; Mk 6^{5}, 'He could there do no mighty work'; Mk $8^{14\text{-}21}$, the incident about the leaven of the Pharisees, from which Professor Schmiedel concludes that 'the feeding of the 5000 and the 4000 was not an historical occurrence, but a parable'; and Mt 11^{5}, the answer to John the Baptist's messengers, where he thinks that the statement at the end, that 'the poor have the gospel preached to them,' counteracts the preceding enumeration of miracles, and proves, in short, that the blind did not see, nor the lame walk.

Well, Professor Schmiedel calls those nine passages 'the foundation-pillars for a truly scientific life of Jesus.' Why? Because they could not possibly have been invented by men who looked upon Jesus as Divine.

Now, when the English-speaking public read Professor Schmiedel's article, they came to the conclusion that those nine passages were all that he found credible in the Gospels. Professor Schmiedel protests against such a conclusion. He has written this preface to protest. And he explains how the mistake arose. How did the mistake arise? It arose, says Professor Schmiedel, from the circumstance that the article 'Gospels' in the *Encyclopædia Biblica* is really an apologetic article, and the English-speaking public never saw that.

It is an apologetic article. That is to say, it is not written to give an account of the Gospels or their contents; it is written to meet the objections of men like Mr. John M. Robertson to the historical existence of Jesus.

It is no wonder that the English-speaking people did not see that. For Professor Schmiedel is known to be contemptuous of apologetic writing. When, in the *Hibbert Journal*, he reviewed Canon Stanton's *Gospels as Historical Documents*, he spoke of 'the apologetic bias which manifests itself.' And when Dr. Stanton pointed out that a reviewer has nothing to do with his author's motives (unless the author himself says something about them), but only with his arguments, Professor Schmiedel replied and said: 'Dr. Stanton objects to my ascribing to him apologetic bias. I hasten to choose instead of this a purely objective expression, and to say that his positions are well fitted to serve as the basis of apologetic efforts.' Yet it is Professor Schmiedel himself who now tells us that his article 'Gospels' in the *Encyclopædia Biblica* was written with an apologetic purpose.

He tells us that, in writing the article, he had in mind a certain type of unbeliever. For it appears to Professor Schmiedel that 'contemporary English opinion as to the Life of Jesus moves pretty much in extremes.' On the one side, 'the genuineness and historicity of the Fourth Gospel is maintained with the greatest confidence, as also the actuality of all the miracles attributed to Jesus, His birth of a virgin, His sinlessness, His bodily resurrection.' On the other side, 'it is denied that He ever existed at all.' So Professor Schmiedel resolved to keep in mind one of these extremes, and to leave the other alone. Which did he determine to deal with? As we know of only one man of any scholarship in England who denies that Jesus ever existed, and as Professor Schmiedel apparently knows no more, we should have expected him to reply to the conservative extreme. But it was not so. When he wrote the article 'Gospels' he resolved to answer the man or men who denied our Lord's existence.

Accordingly, he separated the contents of the Gospels into three parts. First there are the incredible contents, next the doubtful, and, last of all, the credible. And when he came to the third part he found himself with only those nine passages. Those passages remained to him, because the opponent against whom he was writing his apology for the Gospels (we are not sure if he had Mr. Robertson actually in mind then or not) held that, first of all, Jesus was made an object of worship, and that then all the things attributing to Him superhuman power which the Gospels contain were invented in His honour. Now it was evident to Professor Schmiedel, and he thought it should be evident to every one else, that those nine passages could not have been invented for that purpose; that, in short, they could not have been invented at all. Therefore he called them the nine foundation-pillars.

The question might be raised whether an apologetic article on the Gospels was in place in an Encyclopædia of the Bible. But we have nothing to do with that. What we have to do with is the success of the apology. That it misled the English-speaking public his publishers have informed him. How did Mr. Robertson take it? First he adopted the view of the English-speaking public, that Professor Schmiedel found only nine credible sentences in all the Gospels; and then he pro-

ceeded to show that the nine were themselves incredible.

It is true that he did not attack them one by one. Professor Schmiedel complains of that. But it was not necessary. They stand or fall together. For they remain, after much sifting, as the sentences which attribute to Jesus weakness or ignorance or some other very human infirmity. Now if it was possible to attribute one confession of weakness to Christ, it was possible to attribute nine. But it was not necessary for Mr. Robertson to examine even one. Professor Schmiedel himself asserts that there is much in the Gospels that is contradictory and haphazard. Mr. Robertson assents. The portrait, he says, is a made-up portrait, and therefore it is not consistent. That there are certain passages which seem to be inconsistent with the Divinity of Jesus is simply part of the inconsistency. Professor Schmiedel admits that the portrait of Jesus in the Gospels is inconsistent. And with the admission his foundation-pillars fall to the ground.

In the *Church Times* for May 11, 1906, there is a review of Bousset's *Jesus*, a small popular volume of which a translation was recently published by Messrs. Williams & Norgate. The review is unsigned, but the reviewer is a scholar. What is the significance of Bousset's *Jesus* to him?

First of all it is a new type of book for Germany. It is critical, and it is popular. Bousset's *Jesus*, Neumann's *Jesus*, and other books of the kind, tell us that the German scholar has become a missionary. He has resolved to break down the barrier between the professor and the pastor. He has begun to appeal to the people. He has discovered that critical conclusions can be conveyed in popular and conciliatory language.

But there is more in the book than that. There is a new religion. For the Jesus whom Bousset has discovered is not that Christ of God who has been worshipped throughout the centuries of Christianity, nor is He the 'mere man' of Keim and the old-fashioned rationalism. It is a new religion, for its founder is neither God nor man.

Bousset's Jesus is more than a man. It is true he speaks of Him as a man. He even measures Him with other men, and says that in some respects they are greater than He. He says that He was a child of His age, of His country, of the Jewish nation. He honours Him as a great teacher. He laments that after a brief and chequered career He died as other men die. He says:

> Now He is dead! Far hence He lies
> In the lorn Syrian town,
> And on His grave, with shining eyes,
> The Syrian stars look down.

Yet Jesus is more than a man. For in His greatness, although other men may have been great, and some of them may even have excelled Him in some qualities of greatness, He is altogether unique. He is a prophet, but more than a prophet; a rabbi, and much more than a rabbi. He is a teacher, but He is not to be ranked with other teachers, for He wields a higher intuitive knowledge of God than has ever been attained. He died as other men die, but 'the days of the Passion were followed by Easter in His disciples' hearts, and with the tidings that their Lord had risen again and was alive they founded the first Christian community.'

Of course, Bousset does not believe that Jesus rose again. The disciples were mistaken. But it was Jesus that made the mistake possible. His teaching was absolutely faultless, and He lived what He taught. Bousset, says this able reviewer, 'shows, with an inconsistency which he disdains to explain, how this "Child of the age" absolutely transcended the most sacred and most cherished notions of the age.' And he quotes the following words:—'The Jewish commandment lies in the province of calm and reasonable reflexion, whereas the moral world of Jesus, as revealed in His say-

ings, becomes absolutely limitless. He continually lays stress upon the unboundedness of the moral obligation.'

Then the reviewer gives an example. It is the doctrine 'that marriage should never and in no circumstances be dissolved.' But do not some of the Evangelists add 'except for adultery'? Bousset brushes the words aside. They are an obvious interpolation. They are 'inconsistent with the absolute tone of Jesus' ethics.' Morality was, for this Teacher, 'a boundless devotion to the sacred will of God, which knew neither condition nor exception, and was continually urging man on from task to task, and leaving him no rest.'

Yet Bousset's Jesus is not a Demi-god of the old cosmic sort. He is a Hero with attributes that are greater and more enduring than any deified hero of paganism. He is a Hero of an altogether new order, an order that is psychical and moral. 'We run some danger,' says Bousset, 'of painting Him in colours too harmonious and peaceful. It is only recently that we have begun to pay more attention to the other side of the picture, and have asked ourselves whether Jesus was not a visionary, whether He did not live a large part of His life in regions beyond those of ordinary consciousness.'

When Bousset calls Jesus a 'visionary' he does not use that word in a disparaging sense. He means that He was one who could see visions as other men cannot see them. And this because of His exceptional moral and psychical endowment. So Bousset has no difficulty in believing that Jesus was able to work miracles. But what kind of miracles? Not those of a cosmic nature. He could not walk upon the water; He could not say to the wind, 'Peace, be still!' But whenever a miracle touches the region of psychology, Bousset is ready to accept it. He could make the blind to see, the lame to walk; He could cleanse the lepers; is it not possible that He could even raise the dead? For who knows where the limits are to be placed to the influence of soul upon soul? And here it is an influence of absolutely unique value, moral and psychical.

Mr. Alfred William Benn (his book is noticed on another page) rejoices to see the end of all religion near at hand. And if his description of religion is right, we may just as well rejoice with him. For his description of religion is, 'Desire for reward in the world to come, and neglect of duty in this world.'

Desire for reward in the world to come? Mr. Benn has no business to interfere with that. We know that there are two things which belong to the very rudiments of religion. These are the belief that God is, and the belief that He is a rewarder. If Mr. Benn has not discovered that, he does not know much about religion. If he has not discovered that, it is the worse for himself. But if he can bring it home to us that we who believe that God is, and that He is a rewarder, neglect our duty in this world, he has reason to look for an end of all religion, and to rejoice.

What is our duty in this world? It will be found sufficiently stated in a small book just issued from the Methodist Book-Room, and entitled *The Citizen of To-morrow* (Kelly; 2s. net). The book contains fifteen papers by fifteen different writers. The writers are all Methodists. It is the first time that the Methodist Communion has yielded to a public recognition of Social Christianity. It is the first time that any great Christian Church has published a Confession, not of what we ought to believe, but of what we ought to do.

But the time past is sufficient to have discovered what we ought to believe. 'In Christ Jesus,' said St. Paul, 'neither circumcision availeth anything nor uncircumcision, but faith working through love' (Gal 5^6). Are we always going to leave that sentence unfinished, stopping at the word 'faith'? We sometimes wonder if we have even got rid of circumcision and uncircumcision yet. The time has come when we ought to give faith

its chance, and even some official encouragement, to go and work through love.

'And it came to pass, when the days were well-nigh come, that he should be received up, he stedfastly set his face to go to Jerusalem' (Lk 9^{51}). 'He stedfastly set his face'—the phrase is Hebraic, the commentators tell us. And there is more in it than the expression of a resolve. 'It implies fixedness of purpose,' says Plummer, 'especially in the prospect of difficulty or danger'; and he refers to several passages in the Old Testament, one of which will suffice. It is Isaiah 50^{7}—'Therefore have I set my face like a flint, and I know that I shall not be ashamed.'

'He stedfastly set his face (τὸ πρόσωπον ἐστήρισεν).' It implies fixedness of purpose, and the translators have tried to bring that out. 'Set his face' comes from Tindale, from whom come most of the immortal phrases in the English Bible. It was a second thought, however, with him. In the edition of 1526, his translation was 'he determined hym silfe.' But in 1534 he hit upon 'he set his face,' which is more literal as well as more vivid. The Geneva translators went back to 'he bent himself,' and Coverdale offered 'he turned his face.' But the Bishops returned to Tindale's 'he set his face,' and strengthened it by inserting the adverb 'stedfastly' (there is no adverb in the Greek); and the translators of the Authorized Version accepted the insertion.

'He stedfastly set his face to go to Jerusalem.' And yet there was no place to which the pious Israelite had more delight to go. When the time came—it came at least once every year—that they said, 'Come, let us go up to Jerusalem,' his heart thrilled with joyful expectation; he went with singing unto Zion.

Jesus 'set his face stedfastly to go to Jerusalem.' And yet He loved Jerusalem. 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings.' 'How often,' He says. We miss that word. The commentators almost always miss it. They miss it altogether, or they merely point to it as a proof out of the Synoptics themselves that the ministry of Jesus in Jerusalem was longer than the Synoptics give account of. But there is more in the word than that. 'How often would I have gathered thy children together' is the story of love's persistence. Was it to the Galilæans only that He cried, 'Come unto me all ye that labour and are heavy laden, and I will give you rest'? No, it was to Jerusalem also. And not once or twice, but many times. He loved Jerusalem with the persistence of a mother's love. And yet when the time came that He had to go up to Jerusalem, He had to set His face stedfastly.

For this was the third temptation of His life, and the hardest. We speak of our Lord's three temptations, by which we mean the three temptations in the wilderness. But these were three aspects or three incidents of one temptation. The temptation in the wilderness was the first of the three great temptations by which the Son of Man was tried upon earth.

The first, we say, was the temptation in the wilderness. It came from the devil. Taking Him up into an exceeding high mountain, the devil showed Him all the kingdoms of the world and the glory of them, and said, 'All these things will I give thee if thou wilt fall down and worship me.' There was some audacity in it. The robber had come to offer the King His own, and on condition that the robber should be acknowledged King. And yet he had some appearance of right upon his side. 'All this power will I give thee, and the glory of them, for that is delivered unto me,' he said; and it is only now that we begin to understand how widespread in the world the power of the devil has been. Read the last book on the religion of Africa. Read Dr. Nassau's *Fetichism in West Africa*. It is simply a history of the worship of the devil.

'All these things will I give thee,' he said. It was somewhat audacious, but it was a real temptation. For Jesus had come to obtain these things. He had come to seek and to save that which was lost. He had come to win it all back from the devil. And the devil's offer was an offer of it all. How hard He found it afterwards to win men back, to win them back the way by which He had to go to win them. You remember that in the great intercessory prayer He said, 'Those whom thou hast given me I have kept.' There were not many of them, but He seemed so thankful to have kept them. 'I have kept them,' He said, 'and none of them is lost.' None of them? 'None of them is lost, but the son of perdition.' There were only twelve; but even of the twelve one goes away. It is so hard to save the lost in the way He had to save them.

It was a real temptation. For the devil offered them all, and offered them all at once. In the devil's way not one of them would have been lost, and not one pang would Jesus have had to suffer to win them. But the conditions were not possible. The worship of the devil was not possible. For although Jesus had at the last to identify Himself with those whom He came to save; though He had to be numbered with the transgressors as if He were Himself a transgressor; yet He could not join them in their worship of the devil. That would have been to make Him actually a sinner, and a sinner can never be a saviour. The worship of the devil was not possible.

Nor was it possible to accept them from the devil even without the worship. For the devil was a tyrant. His subjects obeyed him because they feared him, not because they loved him. Now Jesus had come to win the love of men. Their persons, which was all that the devil could have given Him, were nothing to Him without their love. If it is a mere matter of persons, 'God is able of these stones to raise up children to Abraham.' If it were a mere matter of persons, Jesus could have gathered the children of Jerusalem together whether they would or not. The temptation of the devil was a real temptation. But the conditions were not possible. Jesus cannot become a sinner and worship the devil, and none can be His until they have learned to say, 'We love Him.'

The second temptation was keener. It came from the people. He had found them in the desert, and had fed them. He had had compassion upon them, for they had been with Him a long time, and they had nothing to eat; and He had fed them—fed them apparently with nothing to feed them with, fed them till they were satisfied and basketfuls were left over. It was a great risk He ran. And He need not have run the risk. He could have sent them away. There is no doubt He could have sent them away, and they could have gone into the villages and got food for themselves. He knew the risk He ran. He knew that they would misunderstand it and would tempt Him.

They tempted Him at once. They came and offered themselves to Him. They offered to follow Him whithersoever He went. Well, He had come to win them. He had come to seek and to save the lost—just such as they were. And it was a keener temptation than the devil's. For they offered themselves in love. They did not come because they feared Him; they came because they loved Him.

But their love was only cupboard love. 'Ye seek me because ye did eat of the loaves and were filled.' Jesus has often been offered cupboard love. Men seek Him because they have eaten of the loaves, or because they hope to eat. And it is a real temptation. He is so considerate. He is so hopeful. May not the love for the loaves turn into love for the Giver of them? 'A bruised reed shall he not break, and the smoking flax shall he not quench.' But cupboard love is not love, for the heart of it is selfishness, and where self is there love is not. 'If any man will come

after me, let him deny himself.' It was a real temptation, because He had come to seek and to save that which was lost. And when the lost were coming to Him in crowds hoping to be fed, hoping to be clothed, hoping to be done with toil and pain and be at rest, He had to send them away with an offer of rest for their *souls*. He looked upon them and loved them as they went away sorrowful. And He knew that the time was not far off that He must go up to Jerusalem.

The third temptation was the hardest. It came from Peter. Jesus had asked the disciples, 'Whom do men say that I am?' He had asked them, 'But whom do ye say that I am?' And Peter had answered, 'Thou art the Messiah, the Son of God.' From that time He began to show His disciples that He must go up to Jerusalem and be put to death. Why 'from that time'? Because it is absurd to suppose that the Messiah is to be put to death. Jesus of Nazareth might be put to death. But now we know that Jesus is the Messiah, and the Messiah is far too high to die. 'From that time,' because from that time the temptation was possible. And the temptation came. Peter took Him and began to rebuke Him. 'That be far from thee, Lord; this shall not be unto thee.'

It was a keen temptation. How keen it was we see in the severity of Christ's answer: 'But he turned and said unto Peter, Get thee behind me, Satan; thou art a stumblingblock unto me.' For Peter would have Him win men by living, by living as the Messiah, not by dying. Certainly He must win men's hearts. Certainly He would not have them if He did not have their love. And it must be the unselfish love of the heart. Well, He was winning them. Had He not won Peter himself, and James, and John, and Bartholomew? And how had He won them? By teaching, by living, not by dying. Let Him have patience. Did He say, 'I, if I be lifted up from the earth, will draw all men unto me'? No; no. Let Him remain on the earth, and in time, in time, all men will come to Him.

It was the keenest temptation of all. They did love Him in life, and He loved them for loving Him. And it was an awful thing to go up to Jerusalem to die. So He steadfastly set His face to go to Jerusalem.

Gustav Adolf Deissmann.

By Lionel R. M. Strachan, M.A., Lecturer on English Literature in the University of Heidelberg.

Gustav Adolf Deissmann, the son of a pastor of the United Evangelical Church, and writer on local history, was born at the village of Langenscheid on the Lahn, 7th November 1866, just after Nassau, through the war of that year, had become a Prussian province. He was educated first, like most German children, at the Elementary School (*Volksschule*) of his native place, afterwards at the Modern School (*Realschule*) of Erbach on the Rhine, where his father became pastor, and finally at the Grammar School (*Gymnasium*) of Wiesbaden, where he received his classical training. He left school at Easter, 1885, and, having resolved to follow his father's profession, he matriculated at Tübingen, where every third man in the university was a theological student, in the summer term following. Here he spent three years altogether; but in his second and third 'semesters' he can have given little time to books, and still less to lectures, for he was serving with the fusiliers in garrison in the town. He served with such good will that a prize for marksmanship fell to his share.

On leaving Tübingen, Deissmann spent the summer of 1888 at Berlin, a much larger university, where the theological element was not quite so conspicuous. The time had now come for him to present himself for the examination *pro licentia concionandi*, the first of the two Government ex-

aminations which candidates for the ministry have to undergo. It served him also as an entrance examination to the Predigerseminar, or Theological College, at Herborn, an endowed survival of the university that existed from the seventeenth to the nineteenth century in this old town of his native Nassau. The course at Herborn, lasting only a year (1889–90), was the young university man's final preparation for the practical work of the ministry. At its conclusion he took the examination *pro ministerio* and was appointed *Vikar* (*i.e.* curate) of Dausenau, a place familiar to those who have stayed at Ems.

So far Deissmann's career had been that of many other young Protestant clergymen. Soon, however, his love of learning decided him to study further for a theological degree. He left Dausenau and matriculated once more as a student, this time at the local University of Marburg on the Lahn (Easter, 1891). The professors to whom he was most indebted were probably Georg Heinrici, Adolf Jülicher, and Wilhelm Herrmann. He also was an enthusiastic attendant at the philosophical lectures of Hermann Cohen, and learnt much from the Marburg philologists.

At the expiration of a year of most concentrated study (Easter, 1892), Deissmann was appointed 'Repetent' at the Seminarium Philippinum, an endowed institution for the training of theological students. This was his first post as a teacher, but he was not yet on the university staff,—he did not yet possess the *venia legendi*. For some time he had been engaged on his first piece of original investigation, a study of the formula 'in Christ Jesus.' His treatise on this subject was allowed by the Marburg Faculty of Theology to do double duty as 'Licenciatendissertation' and 'Habilitationsschrift,' *i.e.* with it the Repetent acquired both the degree of Licentiate in Theology and the status of Privatdozent. On 20th October 1892 Deissmann defended his dissertation against two friendly 'opponents.' Furthermore, there were theses, seventeen in number, which the candidate, according to custom, was prepared to maintain. These probably had more significance to their propounder than is usual in such cases, and some of them are worth quoting in illustration of the direction taken by his future studies.

1. The attitude of the first Christians to the O.T. is not normative for scientific interpretation.

2. The Greek of the LXX must not be identified with the Greek spoken by the Jewish Hellenists.

3. N.T. theology is an historical science, and has as its object the reconstruction of the religious and moral ideas of primitive Christianity.

8. Consciousness of the loftiness of the N.T. ideas is not the starting-point, but the result of interpretation.

10. The strength of mediæval Christianity lies in its piety, not in its theology.

A few days after his 'habilitation' the complete work, *In Christo Jesu*, was published, and quickly won for its author the reputation of a conscientious inquirer. His conclusion, namely, that ἐν Χριστῷ Ἰησοῦ was an expression coined by St. Paul on the analogy of ἐν πνεύματι and ἐν τῷ θεῷ to denote the closest conceivable communion of the believer with the living Christ, perhaps requires modification (cf. Johannes Weiss in *Theologische Studien und Kritiken*, 1896, pp. 7–33), but the stimulating effect of his work is beyond question. It has borne fruit in The Expository Times (1897, ix. 18–20), where J. S. Banks suggested Jn 15^{2-7} as the possible source of the Pauline formula.

In the summer of 1893 Deissmann began lecturing in the university (on '1 Corinthians') in addition to his seminary work. Subsequent lectures dealt with '2 Corinthians,' 'The Authority of Holy Scripture,' 'James,' and 'Galatians.' His second published work, *Johann Kepler and the Bible*, belongs to this period (1894). The conflict of Germany's greatest astronomer with the Church, raising in modern form the old question of the relation between religion and science, furnished the subject of a short but valuable contribution to the history of the authority of Scripture and its exegesis.

The year 1895 was important in many ways for the Marburg Privatdozent. On 1st January he was appointed to a newly founded pastorate at Herborn, and on 1st April to a tutorship at the Predigerseminar, where he had himself studied. On 18th April he married Fräulein Henriette Behn, daughter of Herr Theodor August Behn, of Hamburg. Professionally his reputation was made this year by the publication of his *Bibelstudien*. The book was the outcome of many years' patient study of the latest recovered fragments of Hellenistic Greek. It contains the vindication of the second of his Marburg theses. Proof is offered from the papyri and inscriptions that the Greek of the LXX is not such Greek as was spoken by Jews, but rather Egyptian Greek distorted by slavish adherence to the Hebrew original. The philologists,

however, were inclined to be sceptical, and contested the proofs. F. Blass, who was one of the sceptics, afterwards accepted Deissmann's positions silently in his *Grammatik*. Other investigations of special interest in the *Bibelstudien* dealt with various Biblical persons and names, transcriptions of the Tetragrammaton, and the influence of the LXX on the Greek of the N.T. Part v. (pp. 187–257) consists of Prolegomena to the Biblical letters and epistles, where for the first time Deissmann insisted on the inherent distinction between real 'letters' (such as St. Paul's writings) and 'epistles,' or letters merely in form (such as Hebrews, 1 Peter, and the other Catholic epistles). These observations of Deissmann's were applied specially to 1 Thessalonians by Dr. Rendel Harris, 'A Study in Letter-Writing,' in the *Expositor*, 1898, viii. 161–180. Certain points again received confirmation and emphasis from J. S. Banks in THE EXPOSITORY TIMES, 1898, ix. 404, 500–503.

A second volume of a similar nature appeared in 1897 under the title of *Neue Bibelstudien* (cf. J. S. Banks in THE EXPOSITORY TIMES, ix. 272). Of great interest were the discussions of non-Biblical formulas with ὄνομα and ἀγάπη, the phrases κυριακὴ ἡμέρα, ἱλάσκεσθαι τὰς ἁμαρτίας, καθὼς γέγραπται, δοκίμιον, etc. English readers can taste the treasures of both the volumes in Alexander Grieve's translation (T. & T. Clark, 1901; reviewed in THE EXPOSITORY TIMES, xii. 362, 433), which has now reached a second edition.

At the Herborn Seminary Deissmann's principal work with the merest handful of students was to encourage them in the exact study of the New Testament. With successive batches of men he read selected Epistles of St. Paul, and more cursorily a large part of the remaining books. He also introduced the study of the Augsburg Confession. But the small scale of the classes at Herborn must have made a change of sphere all the more welcome when the opportunity offered. The two series of 'Bibelstudien' had shown the originality of the young scholar in the field of study which he had chosen: the attention of the seniors was arrested. The University of Heidelberg, fostered by one of the most progressive States in Germany, is ever alert to secure teachers of merit, and does not regard youth as a disqualification.

On the death of Karl Holsten (1825–1897), the last great representative of the Tübingen school, a man who knew his Paul by heart, Deissmann accepted a call to succeed him in the chair of N.T. Exegesis at Heidelberg. His parting gift to Herborn was an annotated edition of twenty unpublished letters that had been written home by a pupil of the lexicographer Pasor at Herborn in the years 1605–1606. Such letters as these, instinct with the life of bygone times, appealed particularly to Deissmann. Now it was a bundle of papers from German archives—ere long a papyrus fragment from the Egyptian desert would fall into his hands.

The new professor entered on his duties at Heidelberg in October 1897. Two months later his old University of Marburg conferred on him the degree of Doctor of Theology *honoris causa*. He began by lecturing on '1 Corinthians' and 'James,' with a third course on 'The Linguistic Character of the Greek Bible.' He has now been nine years at Heidelberg, and in that time has lectured most frequently on 'Romans' (cf. Prolegomena in THE EXPOSITORY TIMES, 1899, xi. 109–111), '1 Corinthians' and '2 Corinthians' (5 times each); on 'Galatians,' 'Luke,' 'Matthew,' and 'General Introduction to the N.T.' (four times each); on 'James,' 'N.T. Theology,' 'St. Paul,' 'St. John' (twice each). The courses on 'The newly discovered *Logia*,' 'Authority of Holy Scripture,' and 'Acts' have not been repeated. The summer courses instituted in 1901 for an audience not exclusively composed of theological students ('hearers of all Faculties') deserve special mention. Twice the subject has been 'The Origin of the N.T.,' and twice 'Words of Jesus.' In 1902, for example, when the writer of these lines was privileged to attend the course, the sayings of Jesus selected for treatment were Mk $1^{15ff.\ 38}$ 2^{18-22}, Mt $5^{3-12.\ 17-20.\ 25-30.\ 43-48}$ $6^{1-15.\ 24.\ 25-35}$ 7^{7-11} 11^{7-19}, Mk 3^{31-35} 4^{10-12} 5^{30-32} 6^{1-6}, Mt 11^{25-30} 18^{10-15}, Lk 4^{15-30}, Mt 8^{19-22}, Mk 10^{17-31}, Mt 10^{5-42} $11^{25ff.}$, Lk 15^{3-32} 9^{51-56}, and their parallels in the other Gospels. The Greek text, as given in Huck's *Synopse*, was made the basis of an interpretation which sought, after a synoptic comparison, to determine by internal evidence which of the records was most authentic, most in conformity with the Personality of Jesus as it stands revealed in the Gospel narrative. An attempt was made, in fact, to treat the words of Jesus as the words of a great poet are instinctively treated—not as so much dogma, but as the outcome of personal experience, the expression of a Personality. This 'metahistoric' point of view,

together with other of his fundamental positions, is clearly stated by Deissmann in *Die Christliche Welt*, 1902, xvi. 1181.

The professorial work, heavy though it is in comparison with what falls to the lot of men in other Faculties, has not prevented Deissmann from writing and reviewing. A little book published in 1898 really goes back to the Herborn days, for it was delivered as a lecture at Giessen in June 1897. Here he again lays down, with the confidence resulting from profound research, the principle that Bible Greek is not a special *sacra lingua*. Its peculiarities are those of non-classical Greek as a whole, or the result of too close translation from Semitic originals. Another lecture, 'Theology and the Church,' given at Durlach and afterwards published, seemed to a reviewer (E. Sulze, *Theologischer Jahresbericht*, 1900, p. 996) one of the most refreshing items in the dogmatic literature of 1900. It may be regarded as a development of the tenth of Deissmann's Marburg theses. The Gospel, he says, is older than either Theology or the Church. The Reformation restored the Gospel to its right place, but afterwards Theology and the Church regained their former importance. The danger of religious stagnation was averted by the Pietistic movement. The present tension between Theology and Church is good as a sign of life, but to transform it into useful energy, pious theologians and learned parsons are necessary. In soundly constituted individuals this practical union of piety and learning is not impossible.

Deissmann's help was sought in various cyclopædic undertakings. To the collection of O.T. Apocrypha and Pseudepigrapha, edited by his old Tübingen Professor, Emil Kautzsch, he contributed (1899) a translation of the so-called fourth book of Maccabees, with commentary. The editors of the *Encyclopædia Biblica* received from him (1901–1902) articles on 'Elements,' 'Epistolary Literature,' 'Lord's Day,' 'Mercy Seat,' and 'Papyri,' the last-named being afterwards adapted for the article on 'Papyrus und Papyri,' in the new edition of Herzog-Hauck's *Realencyclopädie*.

The Heidelberg University Library having, in 1900, acquired a collection of papyri, Deissmann, the self-taught specialist, who had hitherto learnt from the books of Grenfell and Hunt, Kenyon, and Wilcken, now became himself an editor of texts. In the course of his work he was led to reconsider a British Museum papyrus fragment which, being not very intelligible, had been published by Grenfell and Hunt without special comment. Deissmann, however, saw in it one of the earliest autograph Christian letters extant, a document of the Diocletian persecution, and his historic imagination and genius for reconstruction invested the scanty lines with the very deepest human interest. His monograph, *The Epistle of Psenosiris*, appeared simultaneously in England and Germany in 1902, the English version gracefully inscribed to Grenfell and Hunt, the pioneers, the German with a beautiful dedication to the author's mother. A rapid reviewer in the *St. James's Gazette* was only exaggerating the truth when he said that the book was devoted to the discovery that a small 'p' should be a large one, and that, on account of this large 'P,' the papyrus is a relic of the Diocletian persecution. Sober German critics, however, like Harnack, were charmed by Deissmann's attractive exposition, if not always convinced by his conjectures. Even the incredulous admitted that *Psenosiris* was a valuable and instructive piece of work. One professor of Greek (Albrecht Dieterich, an old friend and colleague of Deissmann's, in the *Göttingische gelehrte Anzeigen*, 1903, 550–555), accepted the 'P,' and therewith the name 'Politike,' but believed that the subject of the letter was the burial, not the banishment, of the woman, and doubted whether she were a Christian after all. To this criticism Deissmann replied undaunted in a Stuttgart periodical, *Die Studierstube*, December 1903.

The next little book from Deissmann's pen was a reprint of an article on 'The Hellenizing of Semitic Monotheism' (1903). It was an excellent study of its author's favourite subject, and extorted from E. Schürer, a writer of the earlier school, a retractation of his description of LXX Greek (in his *History of the Jewish People*) as a new language, so teeming with Hebraisms as to be unintelligible to a Greek. Schürer persisted, however, that St. Paul did not write the κοινή, and that 'Jewish Greek' is vouched for by Cleomedes (*Theologische Literaturzeitung*, 1903, col. 711).

Early in 1905, at the invitation of the Hochstift at Frankfort-on-Maine (a sort of popular London Institution connected with the Goethe birthplace and museum), Deissmann gave five lectures on 'The New Testament and the Written Memorials of the Roman Imperial Period.' An abstract of them

will be found in the *Jahrbuch des Freien Deutschen Hochstiftes*, 1905, Frankfurt a. M., pp. 80–95, and portions of them are incorporated in the articles that are about to appear in THE EXPOSITORY TIMES. Later in the year he contributed a devout and learned study of 'The Gospel and Primitive Christianity' to a volume of essays on the position of religion in modern life. Before the year was out there also appeared the edition of the Heidelberg LXX papyri, which had absorbed so much of Deissmann's time in the last five years—time that he would have preferred to devote to the *New Testament Lexicon*, the preparation of which he now contemplates as his task in life. The chief item in the collection is the seventh-century codex, part of an Egyptian village Bible, containing on twenty-seven leaves Zechariah 4 to Malachi 4, the existence of which was first announced by the Rev. W. H. Hechler at the Oriental Congress in 1892. The text proves to be related to the Hesychian group of texts, and thus lends support to the Hesychian hypothesis.

On 12th November 1902, at Heidelberg, Deissmann had lectured on the new codex to a popular audience, who were delighted with the account of the now historic bookworm whose ravages had assisted the experts in the pagination of the fragments. Alike as lecturer and as preacher, Deissmann possesses the undoubted power of holding his audience, be it academic or popular. The extraordinary personal influence over the students which was wielded by Deissmann's predecessor, Holsten, will rarely, if ever, be equalled; but Deissmann's qualities of transparent sincerity, justice, and sympathy for the people have won their way to the hearts of a wide circle. He is popular not only in the university, but in the town of Heidelberg. As a member of the Town Council (re-elected in 1906 for six years) he is always active to promote movements, such as Early-Closing, for the benefit of the working classes and business men. A Coal Supply Association for the benefit of small consumers owes its inception to him. He was first Secretary and then President of the Committee for University Extension, formed in 1903. Much of his valuable time has been devoted to the complicated work of managing the Heidelberg branch of the Association of Volunteers for Sick Duty in War. He inherited from his father a taste for politics, that has to be strictly curbed lest his literary work should suffer. The Liberal nature of his political convictions is indicated by his friendship with Friedrich Naumann, and by his position as President of the local 'National-Socialer Verein,' which since October 1902 has borne a political character. He took the chair at the public meeting convened by this association on 19th January 1906, when Professor von Schulze-Gaevernitz, the biographer of Carlyle, gave an address on the British Empire, and a resolution was carried in favour of more friendly relations between England and Germany. Deissmann himself, though in correspondence with a number of English scholars, had never been to England. In the spring of 1906 he took part in an archæological excursion to Asia Minor and Greece, visiting those very places which his studies of St. Paul had specially endeared to him. From this journey we may expect new illuminative touches in the 'background,' which it is Deissmann's delight to restore in the historic portrait of St. Paul. If he afterwards finds time and opportunity to cross the Channel, there is a hearty welcome awaiting him in many a Scotch and English university town. He will be honoured as a path-maker in the study of 'vulgar' Greek.

[NOTE.—The following is a complete list of Deissmann's works, exclusive of articles and reviews in various journals:—]

1. Die neutestamentliche Formel 'in Christo Jesu.' Marburg, 1892, pp. x, 136. M.2.50.
2. Johann Kepler und die Bibel. Ein Beitrag zur Geschichte der Schriftautorität. Marburg, 1894, pp. 34. M.0.60.
3. Bibelstudien. Beiträge, zumeist aus den Papyri und Inschriften, zur Geschichte der Sprache, des Schrifttums, und der Religion des hellenistischen Judentums und des Urchristentums. Marburg, 1895, pp. xii, 297. M.8.
4. Neue Bibelstudien. Sprachgeschichtliche Beiträge, zumeist aus den Papyri und Inschriften, zur Erklärung des Neuen Testaments. Marburg, 1897, pp. viii, 109. M.2.80.
5. Briefe eines Herborner Classicus aus den Jahren 1605 und 1606. (Denkschrift des evangelisch-theologischen Seminars zu Herborn 1893–7. Herborn, 1898, pp. 3–60.)
6. Die sprachliche Erforschung der griechischen Bibel, ihr gegenwärtiger Stand und ihre Aufgaben. (Vorträge der theologischen Konferenz zu Giessen, xii. Folge.) Giessen, 1898, pp. 33. M.0.80.
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15. Evangelium und Urchristentum. Das Neue Testament im Lichte der historischen Forschung. (Beiträge zur Weiterentwicklung der christlichen Religion. München, 1905, pp. 77–138. M.5.)
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The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE II. 14.

'Glory to God in the highest,
And on earth peace among men in whom he is well pleased.'—R.V.

EXPOSITION.

'Glory to God in the highest.'—The words would seem to have formed one of the familiar doxologies of the Jews, and, as such, reappear among the shouts of the multitude on the occasion of our Lord's kingly entry into Jerusalem (Lk 19^{38}).—PLUMPTRE.

'In the highest.'—In the highest regions. The Jews thought of seven heavens, one above another.—ADENEY.

'And on earth peace among men.'—The 'peace on earth' has not unfrequently been connected, as in Milton's 'Ode on the Nativity,' with the fact that the Roman Empire was then at peace, and the gates of the Temple of Janus closed because there was no need for the power of the god to go forth in defence of its armies. It is obvious, however, that the 'peace' of the angels' hymn is something far higher than any 'such as the world giveth'—peace between man and God, and therefore peace within the souls of all who are thus reconciled.—PLUMPTRE.

'In whom he is well pleased.'—The change in the form of the angels' song as it appears in the R.V., 'among men in whom he is well pleased,' instead of 'good will toward men,' is mainly due to a correction of the word meaning 'good will,' which, according to the best MSS, is in the genitive. Therefore, instead of 'good will to men,' we have to read 'among men of good will'—a Hebraism meaning men to whom God is favourable. Thus we get two members to the sentence instead of three. The word 'and' beginning the second member, but not used before the third as that stands in the A.V.—'*And* on earth peace,' then 'good will toward men,' not introduced by 'and'—also makes the division into three members awkward, and points to the division into but two as preferable. Thus we have first a heavenly scene, and secondly an earthly scene. This is parallel to the two parts of the Lord's Prayer—the first concerning God, the second concerning man.—ADENEY.

THE SERMON.

The Greeting of Peace.

By the Right Rev. Francis Paget, D.D., Bishop of Oxford.

I. Most of the changes which were foretold through the entrance of the Son of God in our nature into the world may be easily seen. Ethical ideas have been recast, a new standard of goodness prevails. Where Christianity exists the outward conditions of society have been changed, slavery is abolished, women and children are reverenced, and human life is held sacred. Progress in these matters has been long delayed, but yet it is real, and at the centre of it moves or works the spirit of Jesus. But what about the song that rings in our ears every Christmas, 'On earth peace'? Is it any nearer its fulfilment? We

look at the signs of the times, the lust of gain and the passion for revenge that breaks out in war and violence, the competition in civil life that grows so continually. We look at the restlessness of our own lives, so full of questions, movements, troubles, and schemes. Yet we are called to worship Christ as Prince of Peace.

II. We cannot measure the progress of peace, for with us amplitude of scope means always indifference to detail, but Christ carries on a wide world work without ever shortening man's probation to save time. He waits on the least bit of better purpose in the heart.

For the lack of peace in our own individual lives we ourselves are to blame. The peace which Christ came to bring is near to every one of us, and no one who truly seeks it will fail to get it. In three ways does this peace come to men. First, by Christ's example, which ever holds before us that one manner of thought and speech, of acting and of suffering, in which peace is found—not thinking of ourselves, not even dwelling on our own mistakes save with the thought of doing better in the future, accepting pain and ingratitude, and seeking praise. If we do this we shall keep clear of the miserable thoughts that wreck peace wherever they prevail. Secondly, peace is given through the great disclosure which He came to make, that God is love. However things may go with us we are in God's hand, and He is supreme in power, and infinite in love. And lastly, we receive peace through the forgiveness of our sins, for sin is the one essential principle of unrest. Because Christ has dealt with sin He is our peace, and as we fall afresh at His feet we shall see, as far as it may be seen in this world, why the host of heaven sang of peace when He was born.

The Angelic Song.

By the Rev. W. H. Hutchings, M.A.

LET us consider, first, what stirred the song of the angels? secondly, what is its import? and thirdly, what lessons we may learn from it?

I. *What stirred the Angelic Song?*—(*a*) The sight of Divine humiliation. The outburst of praise follows immediately upon the mention of the manger, 'Ye shall find the babe . . . lying in a manger, and suddenly. . . .' The angels had seen attempts at self-exaltation among their own ranks and among men, but now they are watching the self-humiliation of God. It is a Divine movement. He who was 'in the form of God' took the 'form of a servant.' He was made 'in the likeness of sinful flesh.' He took our nature in its smallest and most dependent condition. He was born into the world as a babe and under circumstances of extreme poverty, 'wrapped in swaddling clothes, lying in a manger.'

(*b*) The contrast of human selfishness. 'There was no room for them in the inn.' The condition of the Blessed Virgin elicited no pity. The love of gain and contempt for poverty closed the door of the inn against them. The unselfishness of the angels contrasts with the selfishness of man. They have no personal need of salvation, yet they are glad at the birth of Christ. Christ through His incarnation lifted a nature lower than theirs in the scale of being, immeasurably above them, and they rejoiced.

(*c*) The powerful manifestation of Divine love. Christ hid the Divine Perfection, the Eternal was born; the Immense—the God who fills all space, appeared as a tiny babe; the Almighty is upheld by the arms of His creature; the All-sustaining One is fed at His mother's breast. Love alone is manifest.

II. *The Song itself.*—It has two parts; first, 'Glory to God in the highest.' Their first thought is God. Man puts self at the centre, and God at the circumference. The thought of the angels is away from self and fixed on God. Their worship is objective. The second part is, 'On earth peace to men of good will.' Christ came to bring peace, but only men of good will received Him—the simple shepherds, but not Herod.

III. (*a*) To realize the humility of Christ as shown in His incarnation, and consequently the odiousness of pride.

(*b*) To take warning against the vice of selfishness, which made the Blessed Virgin take refuge in a stable.

(*c*) To rejoice in the manifestation of Divine Love.

(*d*) To seek at all times to have a pure aim for the glory of God, especially in worship.

(*e*) To seek to promote mutual love and peace among mankind in imitation of the Son of God who 'for us men and for our salvation, came down at this time from heaven.'

Illustrations.

Glory to God in the highest.—Chosroes II. nearly extinguished the Eastern Empire. His victorious hosts occupied Syria, Egypt, and Asia Minor, while the Avars, in league with him, camped in the plains of Thrace. Heraclius, in despair, offered for peace the most humiliating terms, but they were rejected. There appeared to be no course open to him but abject submission. To drive the enemy by a direct attack out of Asia Minor was for him impossible, but by a happy inspiration he decided to leave the enemy in undisturbed possession of the positions which he occupied, and make a direct attack on the heart of Persia. He quietly transported the small and inefficient army he was able to raise to the coast of Syria, and began a series of marvellous campaigns, the result of which was the deliverance of the Empire and the dethronement and death of Chosroes. In commemoration of the apparently miraculous deliverance Heraclius had a coin minted with this inscription—

Δόξα ἐν ὑψίστοις Θεῷ.

John Whitton.

Orrell.

Froissart tells that immediately after the victory of Cressy, Edward III. assembled his whole army, *as well as the French prisoners*, on the battlefield, and bade his chaplain give thanks and glory to God for the victory, and when the chaplain came to the words, 'Not unto us, O Lord, not unto us, but unto thy name give the glory,' the king leaped off his horse, the Black Prince and the cavalry also dismounted, and the whole army prostrated themselves, and re-echoed the words of the chaplain.

On earth peace.—There is a curious and beautiful custom observed every year in the city of Hamburg to celebrate a famous victory which was won by the children of the town more than four hundred years ago. During one of its numerous sieges Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal of the helpless and the innocent for mercy; and it was done. The rough soldiers of the investing army saw with amazement, and then with pity, a long procession of little ones, all clad in white, come out of the city and march boldly into the camp. The sight melted their hearts. They threw down their arms, and plucking branches of fruit from the neighbouring orchards, they gave them to the children to take back to the city as a token of peace. It was a great victory, which has ever since been commemorated by a procession of boys and girls dressed in white, and carrying branches laden with fruit in their hands. The child-spirit is the Christ-spirit, and that is the spirit which conquers the world.

No war, or battle sound,
Was heard the world around:
The idle spear and shield were high up hung;
The hooked chariot stood
Unstained with human blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.
But peaceful was the night,
Wherein the Prince of Light
His reign of peace upon the earth began:
The winds with wonder whist,
Smoothly the waters kist,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave
While birds of calm sit brooding on the charmed wave.

Milton.

Peace between nations is a very great blessing indeed. One Saturday afternoon, at the close of the last great war between England and America, a ship was seen entering the harbour of New York. It was believed to carry news from Europe, but few persons had any idea of the joyful tidings it contained. At length a boat left the ship, and after a time reached the shore, and the news was at once made public that the Treaty of Peace had been signed, and that the long and terrible war was at last over. Those who first heard the tidings ran into the city with all haste, shouting as they hurried through the street, 'Peace! peace! peace!' Every one who heard the word took it up, and repeated it. 'Peace! peace! peace!' sounded forth everywhere. Some persons lighted torches, for it was now dark, and ran wildly through the city with the same precious words upon their lips. Few persons went to sleep that night; every one was too full of joy to think of going to rest. So great a blessing to the world is peace between two nations. But *peace with God* is a still greater blessing, and Christ came to bring tidings of this great fact into the world.—*Preacher's Magazine*, 1894.

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Recent Foreign Theology.

A Short History of Israelite Religion.[1]

In these few pages the history of the Religion of Israel is sketched by a master's hand. Its inner life and its points of contact with the faiths and practices of Babylonia, Egypt, and Canaan could not be brought out more lucidly. Every branch of the subject is adequately treated, but there is no such confusing mass of details as to distract attention from the main theme. Complicated as the subject seems, Professor Marti holds the clue which leads out of the labyrinth; under his guidance it is easy to see the right place and order of many things which once were hard to disentangle. His style is most attractive, and his unaffected reverence for all that is holy adds immensely to the value of this admirable exposition.

He begins by noting and explaining the great change which has come over our way of regarding this subject, the general recognition of the fact that much which used to be considered peculiar to Israel was shared with or actually borrowed from their neighbours. This does not mean that Israel added nothing. Whatever quarry the marble may come from it needs a great sculptor to produce a noble statue. Four stages of progress are distinguishable. The first is that of the religion of the nomadic Hebrews. Amongst their wandering kinsfolk the prevalent type of belief was polydemonistic. Ghosts and spirits, inhabiting trees, stones, fountains, and animals, were feared and worshipped. But the Israelite nomads had Yahweh for their God, who manifested Himself in the deliverance from Egypt, used the 'prophet' Moses as His messenger, prescribed the reciprocal duties of His people, made demands on their moral nature. 'Monolatry is the signature of the antique Israelite faith.' The second stage is that which began with the settlement in Canaan. Ritual and sacrifice now took a much more prominent position. The former inhabitants of the country were absorbed into the community, and with them their festivals, offerings, and places of worship. But Yahweh was not confounded with the gods of the land. He remained supreme, and now, instead of being the deity of a wandering tribe, He was Lord of this whole country. The third stage, which bears the impress of the prophets, was a genuine development of the ancient religion, in opposition to the heathen leaven which had been introduced in Canaan. Its source is to be found in the deep sense which the prophets had of Yahweh's power over them and claims on them. Their teaching practically ignores sacrificial worship. They insist that religion must issue in morality, and that morality draws its life from religion. They dread mere legalism. They assert that the bond between Yahweh and His people is a purely moral one. They come at length to teach the importance of the individual soul, and the missionary relation which Israel was meant to occupy towards other nations. The final stage is occupied by the Religion of the Law. Here may be traced many changes, beginning with Deuteronomy and ending with the Priests' Code, the effect of which, taken as a whole, has been to make all healthy progress impossible and to erect a barrier between God and the soul. Happily, however, the earlier and better work has had its continuation. 'With the Religion of the Prophets we stand on the threshold of Christianity, although it is not unfair to say that "it is an unwilling Judaism that has brought forth Christianity" . . . Christianity stands sharply contrasted with that Jewish legalism which laid down the will of God with uncompromising finality and put its demands into paragraphs never to be revised. Christianity is the continuation and completion of the vital religion of the prophets. Jesus went behind that later form of Jewish religion which the Law enshrines, and recognized the vital religion of the prophets, and found in them His spiritual kindred. The demands of the prophets are being fulfilled. Since Jesus walked our earth it has not been a question of a few great personalities feeling that God takes hold of their spirits and impels them to do His will. There are now a host of simple people who experience their Heavenly Father's love and power. Untroubled

[1] *Die Religion des Alten Testaments unter den Religionen des Vorderen Orients.* Von D. Karl Marti. Tübingen: J. C. B. Mohr, 1906. 2s. The sub-title is: *Zugleich Einführung in den 'Kurzen Hand-Commentar zum alten Testament.'*

by the hostility and hatred of men, they not only perform single good works, but acknowledge themselves pledged to a consistent course of life which flows all from one fountain and is grounded on a settled disposition of the heart. It is a wonderful internal power which gives them stability, a clear conviction ever leading them on, a delicate sensibility which invariably makes them aware of their Heavenly Father's will. They are disciples of Jesus, and to Jesus they trace back the origin of their knowledge that God is their Heavenly Father and of their conviction that they are bound to an upright life.' JOHN TAYLOR.

Winchcombe.

Materialist and Religious World-Theories.[1]

THIS volume is a singularly fresh, able, and thorough discussion of the relations of science and religion. The lucid style shows that the writer is master of all the technicalities of the subject, and it would be hard to find any phase of the controversy or any important writer that he has ignored. There is no reference to 'Natural Law in the Spiritual World'; such is fame. In an introductory chapter, *Fromme Weltansicht*, the author shows the impossibility of ignoring the subject he discusses. Science and religion refer in part to the same object under different aspects. They cannot, therefore, be indifferent to the results reached by inquirers on the two lines. The author is one of the large school which in our days disclaims natural theology altogether, a singular reaction from the excessive appeal to nature that was characteristic of apologists not long ago. 'The convictions and conclusions of the religious view of the world cannot be derived from the consideration of nature, but precede it.' 'Religion and the religious view of the world did not come into the world through proofs from nature, for they were before. Their sources lie deep in feeling and history.' The account given of Naturalism, both in its simple, popular, and in its exact, scientific form, is graphically done. Here as everywhere the author is fond of tracing back elaborate modern theories to ancient outlines. Moleschott, Buechner, Haeckel are anticipated in Leucippus, Democritus, Epicurus. Not that this is in itself an objection; it only shows that human thought has always been busy on root questions, and that it runs in grooves. The objections against pure naturalism are succinctly stated in six propositions: Mystery is to be found even in a world regulated by law; such a world is just as dependent, conditioned, and subject to 'chance' as any other; fixity in nature is not excluded, but required by religious faith; we cannot grasp the true nature and depth of things, the world we see is not true being but its inadequate manifestation, in feeling and presentiment manifestation or phenomenon points beyond itself to true being; ideas and ends, and therewith foresight and control of things, natural science can neither prove nor disprove; the causal explanation required by natural science fits into an explanation by ends, and the latter presupposes the former. The exposition of these points brings out clearly the difference between the naturalistic and religious theories, and is full of suggestion.

Not the least interesting part of the work is the long and searching discussion of Darwinism, and the explanation of the attitude of recent German thought to it. While its characteristic elements find able advocates in Weismann, Reinke, and others, they find scarcely less distinguished opponents in Virchow, Fleischmann, G. Wolff, and many more. This array of criticism and opposition on the part of acknowledged experts is significant. Whether it is as serious as Herr Otto seems to think is uncertain. At all events the chapter on the subject throws much light on the present drift of German thought. Haeckel is not unchallenged in the scientific camp. The sketches of Darwinian principles and their bearing are clear and sharp.

Another long and equally informing chapter discusses the *Mechanistiche Lebenslehre*. What is life, whence comes it, how is it explained? are the questions asked. If they are not answered, attempted answers from the earliest times to the present are stated. Mechanism and Vitalism are the two chief theories examined, the latter representing the view of universal sensation and thought (mind-stuff), which is not without advocates in our day. This chapter introduces us to a new series of ideas, mostly biological, and a new series of writers.

The positive conclusions of the work are found in the two chapters, *Selbstaendigkeit und Freiheit*

[1] *Naturalistische und religioese Weltansicht*, von Rudolf Otto, Privatdocent der Theologie. Tübingen, Mohr, 1904. 3s., geb. 4s.

des Geistes, and *Welt und Gott*. The defence of the spiritual nature of man, of freedom and moral responsibility, is forceful and eloquent. To the attacks made on these doctrines in Plato's *Phædo* by Simmias and Cebes scarcely anything has been added. The only difference is due to the advance in natural science. The review of modern objections, such as that from the existence of enormous masses of matter without mind or sensation, is carefully worked out. On the other hand, we know of no spirit without a natural basis; the psychical and physical are united in our experience. How deeply the mental and moral in man are affected by material conditions, we well know. Determined efforts are made to break down all essential distinction between man and brute; the resemblances are patent. Certainly the cool assumption in many quarters that the attempt has succeeded is premature. The reply given to this line of argument from the absolutely different conception of the rational from the material, from the impossibility of deriving the former from the latter, from the creative power of intellect, the consciousness of personality and freedom, is full and cogent. 'Consciousness, thought, nay, the simplest feeling of pleasure or pain or the simplest sensuous perception, are nothing that can be compared with matter and force, with movements of masses. They are a foreign, altogether inexplicable guest in this world of matter, molecules and elements. Even if we could follow most exactly and minutely the play of nervous processes with which sensation, consciousness, pain or pleasure are connected, if we could render our brain transparent and magnify its cells into houses, so that wandering among them by observation we could count and watch all that takes place and even follow the dance of the molecules, we should never see pain, pleasure, thought, but simply bodies and their movements. A thought, as that $2 \times 2 = 4$, is not long or broad, not above or below, not to be measured or weighed by inches or pounds like matter, but is something utterly different, to be known only from inner experience, known from experience and yet known far better and more directly than aught else, and which can absolutely be compared with nothing but itself.'

The Index contains useful definitions of technical terms occurring in the text. The heading at the top of each page indicates the subject of the page.

J. S. Banks.

Leeds.

35

The Secret of Happiness.[1]

When a volume of religious essays, bearing such a modest title as *New Letters*, is issued in a first edition of ten thousand, it is clear that the author has already won his audience. The earlier works of Dr. Hilty have passed through many editions, indeed his *Glück* has been called 'a kind of lay breviary for wide circles.' The cause of his great popularity is partly his attractive style: he can edify without preaching; the language in which he expounds his cheery philosophy was not learnt in the schools. But another reason why Dr. Hilty's writings are widely read is that his essays and letters are, for the most part, variations on one theme—the secret of happiness. He has been content to call three of his former books *Glück*, Part I., Part II., Part III.; in his latest work, the second series of letters is devoted to *Glück im Unglück*, for it is the author's delight to encourage the discouraged, to speak to the sorrowful of joy; in brief, to show, as the twofold meaning of *Glück* suggests, that it is possible to be happy in misfortune.

Dr. Hilty's philosophy of life may be fairly described as Christian optimism; yet he has pessimistic moods, as might easily be proved by quoting some of his descriptions of average Christianity, or some of his estimates of the difficulty of learning anything about the end of life from 'philosophical and theological books.' He does, however, say that 'real optimism springs only from firm faith in a Divine guidance which cannot err, even when it leads us into what we call suffering or misfortune.' The man who is a stranger to God's grace 'cannot have complete happiness, even though he sit upon the highest throne.' The secret of happiness is twofold: the presence of God and work; on the latter theme his breezy sayings have a bracing effect. The secret of unhappiness is selfishness.

Dr. Hilty believes heartily in the resurrection of Christ as the foundation of historical Christianity. In regard to the miraculous element in Christianity, he strikes a clear note, which will be heard by many who never listen to a sermon and who share the author's dislike for apologetics. Therein is abundant cause for rejoicing. Against Haeckel's Monism, Nietzsche's Egoism, and even Goethe's Pantheism, Dr. Hilty faithfully warns his readers

[1] *Neue Briefe.* Von Prof. Dr. Hilty. Leipzig: J. C. Hinrich'sche Buchhandlung. 1906. Pp. 362. M.3.

in words which will appeal to those who are tired of controversy; for his aim is always to show that life is the supreme test of all philosophies. He can, however, be as dogmatic as the academic theologians, of whom he has a poor opinion; in the course of a forceful reply to materialistic objections to the credibility of our Lord's resurrection he rightly says that 'it cannot be explained except by the omnipotence of God, which is itself the miracle of miracles.' But from this statement it is impossible to deduce logically the hard saying which follows: 'He who thinks that he cannot believe in the resurrection of Christ, cannot really believe in the existence of God.'

Four other subjects are dealt with in the letters which make up this volume. In 'Recht oder Mitleid?' there is an eloquent plea for compassion rather than justice as the ruling motive in our treatment of our neighbours. The exercise of compassion is clearly shown to be a putting forth of energy; but Christian love is misrepresented in the sentence in which Dr. Hilty informs us that 'the aged John's "little children, love one another" never greatly impressed' him. Most helpful and instructive are the passages in which a realization of the presence of God is set forth as the never-failing motive to compassion towards men. 'Genuine compassion rests upon the faith that even the worst and most degraded may become new creatures.'

There are eleven letters—'Für und gegen die Frauen'—in reply to a lady correspondent who cannot gather from Dr. Hilty's writings whether he is *for* or *against* women. The diplomatic truism that he is very much for good women and very much against bad women is followed by the statement, 'I have seen, during my life, more *entirely* good women than men,' but it is added: 'Such women are rarer in the upper than in the lower classes.' Such subjects as 'the rights of women,' 'the cry for emancipation,' and 'divorce' are discussed with sympathy and shrewd insight. They are all ultimately regarded from the author's favourite point of view: 'In what does a woman's true happiness consist?' His answer is: 'It consists in loving God and in practical Christianity.'

The longest series of letters is entitled 'Intensiveres Christentum.' They touch on many topics, but their main theme is that modern Christianity needs not so much a fuller profession of faith in Christ as a fuller possession of the spirit of Christ. From different points in the circumference of thought Dr. Hilty comes back to the centre: 'To-day we need happy Christians, who are manifestly joyful and content in an assured faith, who possess the powers of the world to come, and are therefore not only able themselves to overcome difficulty and opposition, but also to impart this power unto others.'

'Paradise' is the title of the closing letters. They make use of the beautiful imagery of the last stanzas of the 'Purgatorio' in order to show the possibility of enjoying an earthly Paradise. Heaven on earth consists in the sense of God's nearness; to attain this bliss men may be content to climb a toilsome assent, and have need to pass through the Lethe-stream which wipes out the memory of much that had previously occupied their thoughts.

The appendixes give interesting extracts from the writings of Catharine of Genoa and Jean de Bernières-Louvigni. It should be added that Dr. Hilty's extensive knowledge of literature enables him to enrich his letters with graceful allusions and apt quotations. English writers are freely used, *e.g.* King Alfred the Great, William Penn, Smiles, Emerson, Tennyson, and Kipling. Dr. Hilty's German has a charm which makes his book delightful reading; and on this account, as well as for its contents, it deserves to be widely known.

J. G. TASKER.

Handsworth.

The Armenian Hymnal.[1]

THE learned archimandrite of Edzmiazin has produced a book which we should have expected to come from a German University rather than from the modern centre of the Armenian Church. Outside the Armenian communion little, we fancy, is known of the Armenian Hymnal, the historical development of which is the subject of the archimandrite's work. The history of it, nevertheless, possesses a good deal of interest for Old Testament scholars, since it offers a striking analogy to what was probably the history of the Hebrew Psalter. The very exhaustive investigation of it which Dr. Nerses Ter-Mikaëlian has made, under the guidance of Professor Harnack, is therefore well worth the study of the Biblical critics who are likely to derive from it many useful suggestions.

[1] *Das armenische Hymnarium.* By Nerses Ter-Mikaëlian. Leipzig: Hinrichs, 1905. Price 4s. 6d.

The Hymnal in its present form goes back to Nerses Shnorhali (1102–1173), but it received a few subsequent additions during the three following centuries, when the traditions relative to the authorship of the several hymns were collected; and it was finally 'canonized,' only the hymns already contained in it being allowed to be used in the Church, while all others were declared uncanonical. The Hymnal compiled by Nerses Shnorhali contained hymns some of which went back to the early days of Armenian Christianity; at the same time, Dr. Ter-Mikaëlian shows that the traditions relative to their authorship are by no means to be trusted, and that, until a Hymnal of the fifth century can be discovered, the exact attribution of a large part of them must be a matter of uncertainty. One thing, however, is clear: the hymns are not arranged in accordance with the present Church Calendar. A. H. Sayce.

Oxford.

Asianic Rhythm.[1]

Professor Blass is at once one of the best and most ingenious of living classical scholars, and whatever he writes deserves a careful hearing. He has followed up his book on the rhythm of Attic prose by a second, the object of which is to show that there was another rhythm in use among the prose writers of Greece and Rome which rested on wholly different principles, and had its origin in Asia Minor. He traces this 'Asianic rhythm' back to Hegesias of Magnesia, who lived in the early part of the third century B.C. It was distinguished by breaking up a sentence, or rather the thought expressed by a sentence, into a series of separate members which balanced one another. The separate members of the sentence were marked off from each other by colons in the more carefully written MSS, of which the fragments of a fourth-century papyrus of the Epistle to the Hebrews found at Oxyrhinchus furnish an example. The theory of this Asianic rhythm has come down to us in a very imperfect form, writers on prosody having chiefly concerned themselves with the rhythm of Attic prose; the Asianic rhythm, however, was largely adopted by the Romans, more especially Cicero, whose theories on prosody presuppose it. One of its characteristics was the avoidance of the harsher elisions.

While St. Luke is an 'Atticist,' Professor Blass finds that St. Paul's style was, on the contrary, strongly rhythmical in the 'Asianic' sense. It is true that the influence of Asianic rhythm is not very apparent in the Epistle to the Romans and the Second Epistle to the Corinthians; it is so, however, in Galatians, 1 Corinthians, Philippians, 1 Thessalonians, and 1 Timothy. But it is the Epistle to the Hebrews which has been written with the greatest care and attention to rhythmic requirements: in this respect it occupies a place by itself among the New Testament books, and resembles Pausanias in style. In the 'kola' of the newly dicovered papyrus of the Epistle, Professor Blass discovers a welcome confirmation of his edition of it, and therewith of his views regarding its style.

In an Appendix a rhythmical analysis of the Epistle to the Galatians and the First Epistle to the Thessalonians is given, the adoption of certain readings being based upon it. The book is provided with an index as well as with an excellent resumé of contents. A. H. Sayce.

Oxford.

[1] *Die Rhythmen der asianischen und römischen Kunstprosa.* By Friedrich Blass. Leipzig: Deichert, 1905. 6s.

Forrest's 'Authority of Christ.'

By the Rev. Robert J. Drummond, D.D., Edinburgh.

This book at once commands attention by its title. It is devoted to the consideration of a most important subject. It produces a very distinct impression on a first reading, which re-reading only confirms. It is a book which deserves, and indeed is the better of, being read more than once. Its author is the master of a fascinating style. He states his points so clearly and so convincingly that the reader feels as if nothing else could be said. Common sense seems all on the side of this brilliant critic or exponent, and it is not until his reader has been brought to some point which he

cannot grant that he begins to suspect that there may be some flaw in the argument somewhere, which he must turn back and detect. Dr. Forrest is a master in debate, in analysis, in exposition, and in criticism. If he were equally strong in constructive gifts his book would be quite invaluable. As it is, it is full of valuable matter; and when one is tempted to grumble at failure completely to satisfy expectation, rather there ought to be thankfulness for what is actually given.

Before entering on criticism, it may be well to indicate the scope and contents of the book. There are, to begin with, two chapters which discuss the Christological position in order to expiscate the grounds on which a unique authority is ascribed to Christ. In the former the significance of Christ's sinlessness and His mediatorial claims as conclusive proofs of His true Deity is set forth; while the second, entitled, not very felicitously, 'the illegitimate extension of Christ's authority,' rigorously insists on the limitations which Incarnation involves, and quite properly demands that the Gospel record, and not *à priori* ideas, must decide in this matter. The four chapters which follow are taken up with a presentation of what Christ's authority is on God, on Individual Duty, on Corporate Duty or Christianity and the State, and on Human Destiny respectively. The last chapter, the seventh, is on the Incarnation and the Holy Spirit, in which the author shows very convincingly the vital connexion there is between the work of the Revealing Spirit and a proper conception of the Authority of Christ.

Now of these chapters, chapters i., ii., and vii. deal with the subject proper, and are by far the best in the book. In the first of these nothing could be more admirable than the way in which Dr. Forrest claims, not the philosopher, but the prophet and the saint as the true authorities for God, and then finds for Jesus the peerless place among them. Equally good is his treatment of the reliability of the evidence of the Gospels for the sinlessness of Jesus, and justifies his dictum, 'to make of the most marvellous personality in history an insoluble enigma, not because the facts require it, but on account of a principle or law which is arbitrarily erected into a test of reality, is neither science nor common sense.' The author's assertion of the true deity of Christ is absolute. But his position is summed up in the statement, 'The authority which belongs to Him is not that of God in His absoluteness; but of God manifested in humanity, of the Word made flesh, for the purpose of revealing God to man, and of reconciling man to God.' The second chapter really works out in detail what is involved in the sentence just stated. Dr. Forrest is very jealous of any views that have a Doketic tendency. He claims that just as Incarnation involved limitation on the side of physical nature, so Christ's range of knowledge was limited. He knew as other men of His time knew. He is not an authority on questions of present-day science or Old Testament criticism. There was also a real growth in His moral nature. His power of working miracles was derived. 'The Incarnate retained, indeed, His consciousness of Deity, knew Himself to be the Eternal Son, but never broke through the restrictions of the human nature which He had voluntarily assumed.'

In reading this one cannot but acknowledge that there is a great deal to be said for it, that it is true to the simplest interpretation of the Gospel facts. And yet it does not seem quite to exhaust them. It seems to involve, further, a pretty thorough overhauling of our ideas of God, and what is possible for the Divine nature. But perhaps that is what is supremely required, readjusted conceptions of God, which will take their start from the moral attributes, and will treat the others as subsidiary, ancillary, to be called into exercise or not as will best serve the interests of Holy Love.

It almost seems as if Dr. Forrest's book would have gained in strength if he had introduced his seventh chapter on the Incarnation and the Holy Spirit here. He says in His preface, and says truly, 'It seems to me that those who maintain a genuine historical Incarnation of the Son of God have not always sufficiently recognized the limitations inherent in an Incarnate life, nor how vital is the illumination of the Spirit, operating through the best activities of men's minds and hearts, for the discovery of what Christ's authoritative message really is.' Now this seventh chapter deals most ably with the second point there. It is the natural sequel to the discussion of the Incarnation. And it enables one to gather a fair idea of what exactly is Christ's abiding authority on points as they arise. And the want of it at this point is partly the explanation why, in reading chapters iii., iv., v., vi., on Christ's authority on God, on Duty, and on

Human Destiny, one feels that while the discussion of the subjects is often very interesting and illuminating, Christ's authority on the matter is far to seek. That is unfortunate, and, to use a favourite word of the author's, he should 'correlate' his chapters better at this point. The chapter in itself is very able, save for a sort of digression on the nature of the Church near the close which might have been better in a note or appendix. Where it is, so near the end, it has rather the effect of an anti-climax. The criticism of Westcott's theory of the Incarnation is masterly, showing how seriously it misses the spirit of the apostles, and the humiliation which Incarnation at all involved. Most instructive is the illustration from the history of the Early Church of the methods of the Spirit's work of Revelation, and the defence of the claim of Christianity to be the true mother of all movements and measures for the betterment of mankind, socially, morally, and mentally, even though the Church at the first in its blindness was foolish enough to oppose them. The conclusion to which the chapter forces the reader is that the authority of Christ for which we look and to which we bow is not so much that of the historical Jesus, reaching us simply through records of the past, as that of the living, ruling Christ, acting in us and in the world through His Spirit now. As Dr. Forrest puts it, 'The earliest Christians'—and what is true for them is true for us—'did not ascertain what they believed to be the will of Christ through any explicit instruction from His lips, but through fresh manifestations of His presence in the world.'

In chapter iii., on Christ's Authority on God, Dr. Forrest gives his most effective illustration of the application of the authority of Christ. He shows how Christ operates, and to what He addresses Himself. By an acute analysis of human nature and a suggestive contrast between the speculative and the æsthetic faculties, he shows the wisdom of Christ's leading men to approach God from the ethical side of their nature, as that has a universal note about it which the others do not possess. Then in turn he shows how, when men have found in Christ Himself the standard of moral obligation, He becomes also the standard of the true knowledge of God, the supremely ethical. He sifts the reason of the failure of Christ's appeal in the case of many, and shows that with many sincere thinkers it is due to a failure to distinguish between different kinds of evidence, or to understand the value of the self-verifying power of moral principles to which the knowledge of God is cognate. And his plea is that Christ's revelation of God is final, untouched by such modern conceptions as laws of nature or problems of pain; because by the man, within whom Christ has awakened the true knowledge of God, these are seen in their true relations, and subservient to a final purpose of good.

The chapters that follow are a disappointment. The author allows himself to be diverted into too many side issues. He takes unnecessary pains to run to earth, for instance, what he thinks is a fundamental error in the whole tendency represented in the crop of evanescent literature that sprang from C. M. Sheldon—though he is not mentioned—on 'What would Jesus do?' He assumes that this was a new clue to the ordering of life, a kind of new casuistry. But in his criticism he frequently misses the point himself, arrives at something very like what that school itself advises, and fails to recognize that the whole was really intended to be of the nature of a tonic for a Christian life that had got run down, rather than a substantial dietary for the building up of moral manhood. Still less satisfying is chapter v. on Corporate Duty. Here, of course, Dr. Forrest writes like a good disestablisher, as he is. But the discussion does not move with the same freedom and convincingness that is to be found in other parts of the book. The reader agrees with him, but the note of Christ's authority, which is what one is chiefly concerned about here, is not very apparent. Still worse is the case with the discussion on Education. This section seems to hang in the air, a sort of tract for the times when an Education Bill is under discussion and the disposal of normal schools in process, and its positions are halting and tentative. There is a disquieting feeling left, that if the authority of Christ leads to nothing more decisive and unmistakable when applied to practical questions than what the author reaches here, then it is not so obviously valuable for the ordering of human life as one would have been ready to suppose. In a less degree the same criticism applies to the chapter on Human Destiny, though again one agrees with the author in the main in his view of the meaning of Christ's teaching as to the issues of life.

What has just been said by way of criticism is largely due to the fact that Dr. Forrest has never

quite clearly formulated what exactly he means by the authority of Christ. He has a great many most felicitous utterances on the subject, but, once more to use his own phrase, they have never been 'correlated.' For instance we read, 'It is this which constitutes what we call the authority of Christ, that He constantly confronts us with an obligation which presses down upon us from the Unseen, which will not let us go'; or, again, 'Here lay the basis of all His authority over them (the apostles); that He had done for them what none other could do, by restoring them to the gracious privileges of a full Divine fellowship. Henceforth they were not their own; they had but one aim, to obey the will of God revealed in Him, to make it prevail in their own lives and in the world at large'; or the closing sentence of the book, 'The measure in which we shall comprehend the true authority of Christ will be in proportion as we keep life on all its sides, intellectual as well as moral and spiritual, true to the highest.' Now all that is true, and beautifully put. But what does Dr. Forrest mean by the authority of Christ, say, on God? Does he mean Christ's testimony to the being and nature of God, His revelation of God, which is to be regarded as final and authoritative because it is His? I think he does. Then that is the last word on God. But then it is also a word which grows in content as we are able to understand it. And what is really to be desiderated, but what Dr. Forrest has failed to give us, is such an unfolding of the idea of God, of duty individual and corporate, of the revelation of human destiny, as shall at every point carry the Spirit's attestation of being the proper interpretation of Christ's deliverance. To ask this is not the hankering after a formal instructor which he rightly reprehends. It is the desire to know what is the hall-mark by which one may decide what carries and what does not carry the authority of Christ. If I am told the authority of Christ is a personal thing, is the outcome of the knowledge of what I owe to Him, I agree; but it is because I want to render to Him that submission and respect which I acknowledge as His due that I wish to be sure of what is His will. If I am told that I must exercise my own enlightened moral and spiritual consciousness in order to arrive at that, where is the authority of Christ? Is it not really resolved into the most solemn decisions of my own judgment?

While frankly pointing out what seem defects in Dr. Forrest's able treatment of his subject, I should leave a quite wrong impression if any one were to think that this is anything else than a strong book. It is a worthy sequel to his earlier work, *The Christ of History and of Experience*, which has deservedly won wide approval. All the best features of the earlier volume reappear here. There is the same sense of where the centre of interest and concern for the cause of Christianity lies, the same illuminating handling of Scripture, and the same recurrence of passages which thrill with reverence and adoration for the Divine subject of his theme that makes the reader remember that he is on holy ground, is dealing with the Saviour of his soul. Dr. Forrest has certainly succeeded in making a valuable contribution to a right understanding of what is involved for God in His gracious act of Incarnation, and he has brought fresh light to bear upon its far-reaching significance by setting it in its proper relation to the work of the Holy Spirit.

Recent Biblical Archaeology.

By Professor J. V. Prášek, Ph.D., Prague.

A New Work on the History of Israel.

It is in accordance with the daily growing interest in the Biblical history of Israel,—an interest which has been intensified by the unexpected discoveries in the department of the Monuments, as well as by the assiduous study of the O.T. literature preserved to us,—that we find ourselves in the happy position of being able to notice for our readers a new scientific contribution to this department of study. There are few other departments in the wide field of historical science and antiquities which receive more devoted or zealous attention, than just the history of that people who provided the starting-point for what humanly speaking is the most splendid religious system.

In a recent publication, bearing the title *Die Hebräer: Kanaan im Zeitalter der hebräischen Wanderung und hebräischer Staatengründungen* (Leipzig: J. C. Hinrichs, 1906), a previously unknown student of the Monuments, Wilhelm Erbt, has undertaken to relate the history of Israel from its beginnings to its final overthrow under the Hasmonæans. In Erbt we have a student, endowed with an acute mind, thoroughly at home in the departments of Jewish History and Biblical exegesis, devoting himself to the study of the literature. It is a pity that the author's standpoint in Biblical criticism is as exclusive as it could well be. This presupposition compels our inquiry to take note of his postulates and considerably to modify them.

The author takes the same point of view as Hugo Winckler adopted in his *History of Israel* and other numerous inquiries, according to which the most obstinate negation of the historical tradition, and the most arbitrary interpretation of traditional information, are made use of in favour of a preconceived opinion. This arbitrariness is seen especially where the chronological arrangement of the oldest sources of the fourteenth chapter of Genesis, the Jahwist, and the older Elohist comes into question. On the bases of subjective considerations, Erbt dates the Jahwist in the period of Ḥezekiah, disregards entirely the fourteenth chapter of Genesis, and exerts himself to read a meaning into individual declarations of the Biblical text, which contradicts in the strongest possible way results already secured, and for the most part accepted.

It seems, of course, natural that in the first instance, the period before the Kings, to which a considerable portion of the book is devoted, should be concerned with the postulates of the author. A chronological table annexed to the work contains the respective opinions of Erbt, which, on the whole, must be regarded as conjectures, at the best only fitted to serve the purpose of providing new grounds for the results which they contradict. Erbt begins his exposition with the invasion of Chedorlaomer of Elam. As a result of that, he believes that the Amorites, as the first racial element of the group of Canaanites in Canaan, overthrew the Babylonian rule, which had been founded by Hammurabi, and set up a priestly kingdom, having its seat in Ḥazazon-Tamar, although Gn 14 and the Abdiḥiba letters mention Salem, *i.e.* Jerusalem, as the seat of this kingdom, which, soon after the overthrow of the heretic king, Amenhotep IV., was reduced by the (Ḥabiri?) Jebusites. The Jakob-el, which is known to us from the Kamak list of Tahutmes III., Erbt, regarding it as an Amorite kingdom, places in the land east of the Jordan, and asserts that it was destroyed by the same Pharaoh, and that the ruins of this small kingdom were taken possession of by the tribe of Gad. The kingdoms of Sihon and Og are therefore to be regarded as parts of this ancient empire. We must here, however, keep in mind the fact, which has been certainly established by Egyptology, that the list of Tahutmes extends undoubtedly only to the land *west* of the Jordan, and the Jakob-el there in question is to be placed in the neighbourhood of Shechem. The tribe of Gad is supposed, as part of the Ḥabiri, to have gained possession in the country west of the Jordan, and to have secretly supported Amenhotep IV. (Khuenaten) against the plottings of the Egyptian *amilûti* and *ḥazanâti*. After the reforming work of the heretic king had come to nought, the Gadites west of the Jordan separated themselves from their tribal relatives and became the tribe of Asher. The Gadite tribe east of the Jordan was, according to Erbt, called Israel, but was ± 1250 B.C. destroyed by Merenptaḥ. Soon after that, the tribe of Reuben pressed forward from the south and set up a 'Reubenite kingdom' east of the Jordan, driving the tribe Dan-Naphtali over the Jordan. Dan takes possession of Shechem, which had long been regarded as the political centre of the land west of Jordan. The united tribe Zebulun-Isachar takes advantage of the confusion in Syria to march against Shechem on their south. Moses' arrival in Kadesh-Barnea is, without any reason whatever, placed in the time ± 1175 B.C. although the Exodus took place, at the latest, in the time of Seti II. ± 1265, and in ± 1175 the Philistines had already settled on the coast from Dor to Gaza. Joshua, leader of the united tribe Simeon-Levi, is regarded as the bearer of the Mosaic tradition, in spite of the fact that he is represented in all the traditions as an Ephraimite, *i.e.* a descendant of Joseph. Erbt sees in the well-known story of Dinah a reaction of the Shechem alliance against the invasion of Joshua, whereby the tribe of Levi is annihilated, and Simeon is driven into what was later the territory of Benjamin. This, too, is a most arbitrary con-

struction, seeing that the history of the small tribe of Dinah, which was lost far too soon, belongs to the earliest times of the Israelitic invasion of Palestine, at least before their emigration to Egypt. The sacred tree of Shechem was in the Canaanite period the middle point of a religious society, which stood under the protection of the god of covenants, Baal-berith, but it never possessed, so far as our sources allow a judgment, the political and legal signification which, according to Erbt's conjecture, belonged to it. The tribe of Manasseh, the representative of Gideon's kingdom, is, according to Erbt, the first forerunner of the 'Aramaic' Semites in Canaan, which overpowered the Reubenite kingdom, and crossed the Jordan. Abimelech is declared to have been a tyrant of the Shechem alliance,—another groundless conjecture, seeing Manasseh appears in the genealogical tree as a part of the lost tribe of Joseph, and its dispersion to the east and west of the Jordan proves that it had at a date considerably earlier been overtaken by a serious catastrophe, which had as a result the breaking-up of the clan into new tribes and sub-tribes. Abimelech is, however, a son of the Manassite Gideon, who perhaps ruled over Shechem, but at last destroyed it. His fall has absolutely no connexion with the supposed immigration of the tribe of Ephraim. Erbt sees an attempt at immigration in the incursions of the Moabites into the territory of Benjamin and Ephraim, to whom the judge Ehud had acted as leader, and he places the event about 1070 B.C. This conception may be correct, but the fixing of the culminating point of the power of the Philistines west of the Jordan ± 1050 is undoubtedly incorrect, seeing that the beginning of the high-priesthood of Eli in Shiloh, which is contemporary with the high-water mark of Philistine power, must be dated as early as ± 1090 B.C. In like manner, we cannot, with Erbt, explain King Saul as the conqueror of the Shechem alliance, which at a much earlier date had ceased to exist.

Our author is more happy in his appreciation of the conditions produced by David's conquests. The welding together of the Canaanite survivals with the progressive Hebrew spirit is undoubtedly David's historical service, and the spiritual direction aiming at centralization of worship and the deepening of religious views is no less due to him. One cannot, however, agree with Erbt when he asserts that under the influence of Solomon a consolidation of Canaanite tendencies was produced, seeing that he built the imperial temple. The temple in Jerusalem was originally no imperial temple, but a sanctuary for the Jewish royal house, which only gradually gained the predominance over the ancient sanctuaries, and, so far as it has any signification whatever, it demonstrates just the positive decline of the Canaanite influence. The reforms of Hezekiah and Josiah aimed at the removal of all places of worship, high places, and sacred trees which were still of consideration.

In this way the history is construed, but it is neither investigated nor delineated. The extant sources must certainly be carefully weighed, judged, and classified; but it is unscientific to seek to read into them one's own conception of things, and on this slippery, baseless foundation to set up far-reaching conjectures, which in all probability are in the beginning made as pure conjecture in order to be regarded immediately afterwards as the common good of science and to serve as the immovable pillars of a further construction, which hangs in like manner in the air. Erbt's book, in spite of all the diligence and acuteness of its author, is to be regarded rather as a warning example of how scientific investigation can lose its way, than as an enrichment of our knowledge.

At the Literary Table.

ENGLISH RATIONALISM.

THE HISTORY OF ENGLISH RATIONALISM IN THE NINETEENTH CENTURY. By Alfred William Benn. (*Longmans.* 2 vols. 21s. net.)

SHOULD the historian of Rationalism be himself a Rationalist? What is Rationalism?—it depends upon that. The historian should be in sympathy with his subject. None but a Mystic can write sympathetically, and therefore truly, of Mysticism. But it does not follow that the historian of French poetry must be both a Frenchman and a poet. What is Rationalism?

'Rationalism,' says Mr. Benn, 'is the mental

habit of using reason for the destruction of religious belief.' Mr. Benn is himself a rationalist. He believes that he has no religious belief himself; and according to his ability, which is considerable, and his industry, which is greater, he uses reason for the destruction of the religious belief of others. Should he be the historian of rationalism? He should not. For rationalism, on his definition of it, is nothing but a weapon, and a destructive one. The historian of rationalism is the historian of religious belief, and ought to be a believer.

His method is biographical. Now, there is nothing in which sympathy is more essential to truth than in the writing of biography. How is it possible for Mr. Benn to be just to the religious belief of any man when his own avowed purpose is to destroy all religious belief? He is never just. He is not just even to Huxley or to Matthew Arnold. He is not just, he is very far from just, to Ruskin and to Robert Browning.

Browning will be a good example of his method.

But first of all, let a word be said here, lest it should be forgotten at the end, on the grace of the writing, the delightful clearness and simplicity with which every argument and every illustration is set before us. Again and again we have to reject the argument and deny the pertinence of the illustration. But we feel it is almost a crime to be at odds anywhere with so courteous and so confident a writer—a writer, too, whose command of his pen is as complete as his command of his temper. But to Browning.

Like Ruskin, Robert Browning came of a Puritan stock, and, like him, received a religious training of the orthodox type. Ruskin's primary religious interest, however, was in the presence and guidance of a personal Deity. He left immortality as an open question. Browning was preoccupied with immortality. He believed in God. He believed in God more than in immortality. But he was not content with God, as Ruskin was. And when, late in life, he rejected Christianity, the rejection was due to a recoil from the orthodox teaching on the future life.

Why did Browning remain a Christian so long? Because, although with the most of his admirers he passes for a great philosopher, his mind was neither logical nor scientific; and his reading, though wide, was not in religious criticism. Most of all, because he was absorbed in the society of his wife, who was still more pietistically educated than himself.

The first poem looked at is 'Christmas Eve and Easter Day.' This poem is a screed of doggrel verse. Its only valuable element is a wealth of imagery alternately grotesque and sublime. Its object is a rather threadbare defence of orthodox Broad Church Christianity. Browning takes his views of the Gospel entirely from the Johannine writings. God is love, and has revealed Himself as such, most of all through the person of Jesus Christ, who showed the boundlessness of the love embodied in Him by giving His life for the world. He is not a mere moralist, nor a mere man. 'The silliest dissenting rant and the blindest Roman superstition are far preferable to the philosophy of Strauss. And so on, and so on.'

Browning found it hard to be a Christian. Why? Because of the difficulty of preserving the precise equilibrium between the Church and the world. His early training and his artistic temperament are already in competition. The former will be silently dropped as the years go on. He is still orthodox in 'Men and Women.' And in 'Karshish' he looks on the Fourth Gospel as an impregnable fortress of Christianity. But at this point his wife died. It is the year 1861.

In 1864 *Dramatis Personæ* appeared. One of the pieces is 'A Death in the Desert,' which clearly refers to the theological storm then raging, and especially to Renan's recently published *Vie de Jésus*. Browning is apparently still unshaken in his orthodoxy. Walter Bagehot, reviewing the book, says: 'He has battered his brain against his creed until he believes it.' But Mr. Benn thinks the creed has suffered more than the brain. There are incidental concessions to criticism. Miracles are not good evidence now. They may even have been no more than subjective appearances. And he quotes:

> Whether a change were wrought i' the shows o' the world,
> Whether the change came from our minds which see
> Of shows o' the world so much as and no more
> Than God wills for His purpose . . .
> . . . I know not; such was the effect.

Five years later comes *The Ring and the Book*. Count Guido Franceschini is put to the torture in order to extract from him the confession of his guilt. 'I do not know,' says Mr. Benn, 'whether

it had ever before been made a matter of reproach to the Christian Churches that they never protested against this cruel and senseless practice inherited from the judicial procedure of heathen States, and finally abolished in deference to the arguments of freethinking eighteenth-century philosophers.' Browning goes out of his way to denounce the torture, and to denounce religion for not denouncing it, his feelings being so strong that his language is remarkably clumsy. And Mr. Benn observes that it is not the Roman Catholic Church he denounces, but religion.

In *The Inn Album* (1875) Browning satirises the doctrine of eternal damnation. It is not true, and it would be no use if it were.

> *They* desire
> Such Heaven and dread such Hell, whom every day
> The ale-house tempts from one, a dog-fight bids
> Defy the other?

In 1877 he publishes *La Saisiaz*. It is written in commemoration of his friend Miss Egerton-Smith, who died suddenly the morning after a walk with him up La Salève, near Geneva. It rejects immortality. A belief in future rewards and punishments would have a demoralizing influence. Good is just good, and evil is evil, and all is according to reason. 'He who could so write,' says Mr. Benn, 'had ceased to be a Christian.'

That is Mr. Benn's Browning. We have read histories of Browning's belief which went to the other extreme. Mr. Benn's history is something of a relief, but it is not true.

Mr. Benn rejoices to believe that rationalism is more prevalent in England to-day than it has ever been before. He rejoices to look forward to the time when religious beliefs shall have ceased altogether out of the land. He does not anticipate a reaction. He knows that Butler lamented the 'general decay of religion' in his day, and that a great religious reaction followed which culminated in the 'fanatical pietism of 1827.' But William Law and John Wesley were both inspired by German influences, and 'Germany has long ceased to be a focus of pietism.' He has forgotten how easy prophecy is, and how insecure.

As for Mr. Benn himself, we commend him now to the reading of a book, in two volumes, like his own, and published on the same day—Professor Gwatkin's *The Knowledge of God*. Mr. Benn says: 'There has been a steady accession of intellectual opinion to the side of those who hold that religious belief, like all other beliefs, must ultimately be determined by pure reason, and that, judged by reason, the doctrines of what we call natural and revealed religion are no more than survivals of primitive superstition.' Professor Gwatkin says: 'Take a scientific student of a better sort. He has acuteness and learning, diligence and candour. His work is perfect of its kind, for all that intellect can do is done. What then is lacking? Just this: either he looks to intellect only for what intellect alone cannot give; or else he gives up the problem as hopeless, because he rightly sees that it cannot be solved by dint of intellect. Feeling he looks on as "mere subjectivity"; and he guards himself against it as an intruder on scientific processes and a disturber of scientific accuracy. Such of course it is, if we so define science as to shut it out. But the claim here made on behalf of feeling is not that it shall in any way encroach on the sovereign right of intellect to decide all questions of truth. Our demand is only that intellect shall have regard to all the facts of the case. The impressions of feeling are as much facts as those of sense. They may not be so easy to deal with, but there is no reason to suppose them less trustworthy; and at any rate they are facts, and we cannot hope to get at the whole truth without taking full account of them.'

THE NATURE OF TRUTH.

> The Nature of Truth. By Harold H. Joachim, Fellow and Tutor of Merton College, Oxford. (Oxford, *At the Clarendon Press*. 6s. net.)

'What is truth? said jesting Pilate.' And we have not found the answer yet. Mr. Joachim writes to prove that we have not found the answer. The very purpose of his book is to examine the leading theories as to what truth is, and to prove that 'every one of these typical notions and accredited theories of truth fails sooner or later to maintain itself against critical investigation.'

When jesting Pilate asked, What is truth? he did not know, says the modern preacher, that the Truth stood there before him; for 'I am the Way, and the Truth, and the Life' is true. But Mr. Joachim does not deal with that. His business is with our knowledge of the truth. It may be absolutely true that Christ is the Truth, being the express image of the Father. But how much do we apprehend of Christ?

Mr. Joachim does not admit that any fact of history is truth. Why? Because no fact of history stands isolated and alone. It is a fact that Cæsar crossed the Rubicon in 49 B.C. But that fact is not truth, because it is connected with other facts, which also must be proved to be true, and absolutely true. Cæsar crossed the Rubicon in 49 B.C. Here is Cæsar at the head of his army and animated by conflicting motives of patriotism and ambition. And here is the Rubicon in 49 B.C. Cæsar not only crossed the Rubicon, but he did so with a full consciousness of the effect of his action on the political crisis at Rome. The historical fact has a context. In the context of a biography of Cæsar the statement would express a fact revealing Cæsar's character; in the context of a history of the decline of the Roman Republic, it would express the death-knell of republican institutions.

Mr. Joachim discusses three great theories of truth—truth as correspondence, truth as a quality of independent entities, and truth as coherence. And as he discusses them he discusses all the popular philosophies of the day, except one. That one is Pragmatism. Mr. Joachim does not discuss Pragmatism because he does not think it worth discussing. He does not hide his contempt for Pragmatism and the Pragmatists. 'It is not easy to discern the meaning of its advocates through the noise of their advocacy.' So he says; and dismisses them with the remark, that if there is anything true in Pragmatism it is not new, and if there is anything new it is not true.

IDOLS OF THE THEATRE.

IDOLA THEATRI. By Henry Sturt. (*Macmillan.* 10s. net.)

'Beginning philosophy as an undergraduate, twenty-two years ago, I adopted at once the idealism currently taught in the University [of Oxford]. Nevertheless, before long, I came to feel that the teaching we got was hardly strong enough in the explanation of definite problems. Some such thought, I remember, haunted me in hearing, for example, the logic lectures of the late Lewis Nettleship. T. H. Green, whose *Prolegomena to Ethics* I read somewhat later, was much more definite than Nettleship; but even his great doctrine of the Spiritual Principle, though it gratified religious aspiration, did not seem to be clearly reasoned out; nor could any one be sure how far it would go in explaining the religious consciousness. Meanwhile, no open-minded student, I am certain, was quite at ease about the attitude of the Oxford idealists to modern science. A book such as Herbert Spencer's *Data of Ethics*, though palpably deficient in philosophic culture, appeared to contain much that was based on the impregnable rock of experience. And yet, to all the new ideas that Spencer represented, Green's attitude was merely negative.

'In course of time the movement which began with Green produced its crop of literature—Mr. Bradley's *Ethical Studies* and *Principles of Logic* in 1876 and 1883 respectively, Mr. Bosanquet's *Logic* in 1888, Mr. Bradley's *Appearance and Reality* in 1893, and finally Professor Wallace's *Lectures and Essays* in 1898. To the later books of this series one looked for a new and comprehensive synthesis which would show adequate appreciation of personal life, together with assimilation of scientific ideas so far as they bore on philosophy. But the more the outcome of the idealist movement developed, the less prospect there appeared that these hopes would be fulfilled. The net result for Oxford was that philosophy went down seriously in academic consideration from the position which it held at Green's death. The man of average calibre took more and more to commentating: an Alexandrian period threatened to set in. To avert such a calamity, the joint volume which afterwards appeared as *Personal Idealism*, was projected six years ago. Of the essays there included, one by Mr. Canning Schiller startled the world by its advocacy of a principle which might have been traced already in the work of Professor William James and of several Continental writers, and has now become famous under the names of Pragmatism and Humanism. This essay appears to me to have opened a new chapter in British thought.'

That brief history (which we have given in Mr. Sturt's own words, though omitting some of them here and there) brings us to the book and its purpose. Mr. Sturt is a Pragmatist. Pragmatism appeals to him because it recognizes the place of *personal striving* in the universe. He believes that it carries all that Green contended for, and that it takes account of the doctrine of evolution and the demands of science. But Pragmatism is not accepted yet. It has still its way to

fight. Why? Because certain prejudices are in the way. These prejudices of the Hegelians, the present-day 'Idols of the Theatre,' Mr. Sturt has written his book to remove.

The 'Idola Theatri' are Intellectualism, Absolutism, and Subjectivism, and the book is an exposition and exposure of each of the three. It is written in a delightfully unphilosophical style. If Pragmatism should become the ruling philosophy of the future, the part that has been taken in its promotion by Mr. Sturt and this book will not be forgotten.

Books of the Month.

Keywords in the Teaching of Jesus is a taking idea for a course of sermons. Professor A. T. Robertson of the Southern Baptist Theological Seminary has hit upon it (Amer. Baptist Pub. Soc.). His keywords are Father, Son, Sin, Kingdom, Righteousness, Holy Spirit, and Future Life.

Mr. Joseph Bryant Rotherham, the translator of 'The Emphasized Bible,' has just published *Studies in the Epistle to the Hebrews* (1s. 6d. net). Each section of the Epistle is first quoted from the Emphasized Bible and then commented on. The purpose is simply to make the Epistle more intelligible to us, and that purpose is fulfilled.

'The Social Question of the present time,' says Professor Peabody, 'is an ethical question.' And whatever is ethical is ours. We cannot, therefore, afford to be ignorant of the attitude of Christianity to Socialism. The Rev. W. Edward Chadwick, B.D., B.Sc., has published a small volume on the *Social Teaching of St. Paul* (Cambridge Press; 3s. 6d.). It is the very book for a beginner in the study of Christian Socialism. It needs only a little knowledge of Greek and a little love for Christ. A little love for Christ, because St. Paul's social teaching is just some of the 'unsearchable riches' which he found in his Lord. But Mr. Chadwick traces the Apostle's Socialism first to his Rabbinical training; and then, when his ideas are fundamentally altered by his conversion, he finds all the rest that is distinctive in it in the Apostle's own wonderful personality and experience.

A small book has been prepared for missionary students entitled *Notes on Africa* (Church Missionary Society; 1s.). It only opens the door into its subject, but it gives a good list of books for further reading.

The Church Missionary Society has also published a small volume in which missionaries in various fields of work record some of their experiences. *Contrasts in the Campaign* is the title (1s. 6d.).

Read Plutarch in Sir Thomas North's translation. Read him in the original if you can. But if you cannot, then in North. For although Sir Thomas North is three times removed from Plutarch—first the Latin translation of 1470, next Amyot's French version of that translation of 1559, and then North's English translation of Amyot—yet 'these successive processes have not impaired the vitality or dulled the brilliance of the original work.' Now Mr. R. H. Carr, B.A., of Trinity College, Oxford, has prepared for the Clarendon Press an edition of North's *Coriolanus*, *Cæsar*, *Brutus*, and *Antonius*, with an Introduction and Notes which not only explain North's Plutarch, but show how much it had to do with Shakespeare's plays.

Messrs. Constable have secured the very best men in each department for their little books on Religion. Dr. Alfred C. Haddon writes on *Magic and Fetishism* (1s. net).

Is revelation one thing, and discovery another? When you are looking for God there is a better antithesis than that. It is Atonement and Prayer. For, in the words of Professor Rufus M. Jones, Atonement is God's search for us, and Prayer is our search for Him. Professor Jones has written a little volume of studies in Atonement and Prayer, calling it *The Double Search* (Headley; 2s. net). It has all the charm of Quaker spirituality and waiting upon God, which makes criticism that is false no hindrance, and scholarship that is true a help.

The Rev. G. Waller, M.A., lately published a volume on the *Biblical View of the Soul*. He has now gone on from that and published *A Biblical Concordance on the Soul, the Intermediate State and the Resurrection* (Simpkin; 2s. 6d. net). It is a collection of material on these topics more serviceable far than any other concordance can give us.

Professor J. H. Ropes, of Harvard, has made a name for himself by his studies in the Agrapha, upon which he wrote an article in the Extra Volume of the *Dictionary of the Bible*. He has now published a volume on *The Apostolic Age* (Hodder & Stoughton; 6s. net). It consists of Lectures delivered in March 1904 at the Lowell Institute. The book is therefore popular in style. It is also, on the whole, conservative in its position, the conversion of St. Paul, for example, being accepted without hesitation, and no difficulty being found with the different versions of it. But it is the kind of popularity that we cannot have too much of. For there is abundant knowledge at the back of it, and a fearless acceptance of the rights of criticism.

Professor Alexander M'Nair has written a prose 'In Memoriam.' If the imagination is less than in the 'In Memoriam' we know, the faith is more. If there is less variety of tone, there is more tenderness and more power to soothe and bless. For the memory is of a beloved wife, and the thoughts are of a true woman, what she 'may be, hath been, indeed, and is.' *The Hunger of the Heart* is the title (Inglis Ker; 2s. 6d.).

The new missionary added to Mr. Kelly's Library of Missionary Biography is *John Hunt* (1s. net). The writer is the Rev. Joseph Nettleton. Who else should have written it? 'I entered into his labours. I landed first on Viwa in 1860, and went straight from the ship's boat to his grave. There under the palm-trees, on bended knees, I consecrated myself to carry on the work which he commenced with so much heroism and devotion.' No doubt the life of John Hunt has been written already by Mr. Stringer Rowe, and Mr. Nettleton calls it inimitable and a model biography. Yet this little book had to be written, and no one else could have written it.

What is the modern doctrine of the Trinity—the modern orthodox and scientific doctrine? It has been stated with perfect plainness by the Rev. G. H. S. Walpole, D.D., in a new book called *The Mission of the Holy Ghost* (Longmans; 2s. net). Let his own words be the best notice of his little book. Here they are—

In the Unity of the Eternal Godhead we are taught to recognize three distinctions—distinctions so clear and separate that we ascribe to them Personality. And by this we mean what we ordinarily understand by Personality, *i.e.* a Being with self-consciousness and free determination. In the Divine Nature, then, we believe that there exist, inseparable and indivisible, and yet clear and definite, Three Persons, a Father with the consciousness of Eternal Fatherhood, a Son with the consciousness of Eternal Sonship, and a Spirit with the consciousness of proceeding from Both. So intimate is the indwelling of the Father in the Son, and the Son in the Father, and of Both in the Holy Spirit, that it would be as false to say there be three gods, as to say that a father, mother, and daughter constitute three families. There is Unity of Substance and distinction in Person.

The new volume of the 'Wisdom of the East' series is *Musings of a Chinese Mystic* (Murray; 2s. net), being selections from the philosophy of Chuang Tzu, with an Introduction by Professor Giles.

For some time the favourite biography has been psychological. The biography of *John Witherspoon*, by David Walker Woods, jun., M.A., is not psychological (Revell; 5s. net). It is ecclesiastical if you like, and it is political. For John Witherspoon was a great force in the ecclesiastical life, first of Scotland in the middle of the eighteenth century, and next of America in the early days of Presbyterianism and Princeton. And he was a still greater force in the political life of America in those most momentous days when America was breaking away from the tyranny of the mother country.

So it is not merely a biography. As biography, there is no great fascination about the book. For the character of John Witherspoon was of primitive simplicity. It is a chapter in history. And as a chapter in history its interest and importance could scarcely be overestimated. For here we have just those things which the professional historian omits, although they are the things of most importance and of most interest—the private letters and the private talk of the men who make history, their doubts and hesitations, their fears, their heroic resolves. Mr. Woods has written the book plainly and popularly, as he should have done.

Twenty years ago, the newspapers tell us, Dr. R. F. Horton was asked to cancel a promise to preach at the Annual Conference of a certain denomination because he had published a book called *Inspiration of the Bible*, and it was not supposed to be sound. This year Dr. Horton has been invited again, and he will not be asked to cancel the engagement. This year also he has issued a new edition of *Inspiration of the Bible* (Fisher Unwin; 1s. net).

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The House Beautiful—(*continued*).

On the second and third days the Pilgrim receives from the Church three different kinds of preparation for the journey of the Christian life that lies before him. The three are, like so many of Bunyan's symbols, admirably chosen, and together they present a very complete view of 'the preparation of the Gospel of Peace' with which the apostles would have the feet of all pilgrims shod. The three are—(1) Intellectual study; (2) Spiritual realization; (3) Armour.

Study.

The Protestant Church has always laid great stress on this. However earnest and whole-hearted in his devotion a man may be, however rich in spiritual experience, however quick with those instincts which go to make what is called religious genius, yet this further preparation is required. Religion is and ought to be a thing of knowledge, and the more thorough the intellectual labour of faith is, the more effective will the believer be in the world. Consequently the Church must ever put in the forefront of her responsibilities the question of religious instruction both for her ministers and for laymen.

Naturally, the great subject of such study is the Bible—those 'records of the greatest antiquity,' which are the first things shown to Christian. In *Grace Abounding* we read in one place: 'The Bible was precious to me in those days. And now methought I began to look into the Bible with new eyes, and read as I never read before; . . . and, indeed, then I was never out of the Bible.' Every reader of that book will remember the recurring phrase, 'to be set down in the Scriptures by the Spirit of God.' Bunyan's was a simple way of Bible study. At times, indeed, we find the suggestion of modern questions which have perplexed the student, but these are generally brushed aside as temptations of Satan, and the spirit of the study is that of childlike simplicity of faith.

The order in which the various subjects are taken is not without significance. First comes the person of Christ; second, the saints and heroes of the faith; third, the message of the Gospel, confirmed by prophecy. It is not until the next day, and then not until after he has seen the weapons of defence and attack with which a man must be endued, that he looks into those curiosities which too often have a more important place assigned to them.

Christ is first, and in that we have John Bunyan's great secret. There is a royalist ring in the first words of this passage, as of one appealing from the cruel and perverse government of the English kings of his day, not to a republic, but to the King of kings. It is probable that Bunyan's fighting was done on the royalist side of the English struggles, and certainly there is in all his views of Christ the feeling of hereditary and exultant allegiance. It may be that this partly explains the fact which he shares with all contemporary theologians, that the study of the doctrine of the person of Christ precedes that of his 'recorded acts.' No change is more significant than this, that while the older theology came down upon the record of Christ's words and deeds from a doctrine of His person found in the region bordering upon Metaphysics, the modern order is from the human Christ to the divine.

The Saints and Heroes come next for consideration. The order of the Roman Missal, closing the Church year with the singularly beautiful services of Commemoration of All Saints and All Souls, brings this into equally close connexion with Advent, which immediately follows. It is a subject which, with the decay of reverence and the greater independence and self-assertion of these later times, is apt to receive scant justice. Those who have thrown off the yoke of Authority because it has become tyrannous, should beware of ignoring the value of history, and losing the immense gains won by the experience of holy and brave men. Similarly for the individual, while there is a slavish use of biography, there is also a wise and necessary use. It is foolish to imitate the experience of even the noblest, by forcing one's own life into the grooves which fitted another; but it is equally foolish to repeat experiments already made, and with open eyes blunder exactly as others have blundered, or miss the right paths which they have found and pointed out.

Having seen the goal of life in Christ, and heard the call of the mighty dead who urge the living to follow in their footsteps, it is natural that the Gospel message, the willingness of the Lord to receive sinners, should next impress itself upon the pilgrim. This is but the personal application to himself of all that he has heard and seen. It will be observed, too, that it is only now that there is any mention of fulfilment of prophecy. As a set of curious and puzzling problems in history, the prophecies are of little use, and the study of them, diverting the minds of the earnest from more practical and intelligible thoughts, has done great harm. As the guarantees and buttresses of faith, encouraging the wavering spirit and assuring it of God's power and love enlisted on the side of all who believe, they are among the highest of the means of grace.

Last comes the list of curiosities, which the museum instinct of Bunyan finds so congenial. These are not, however, speculative curiosities such as distract the mind with idle attention to side issues. Rather are they a continuation of the remembrance of saints and heroes—relics of stories drawn mostly from those rough and heroic ancient days of Israel which the Puritan times in many ways resembled. In his *House of Lebanon*, Bunyan writes in a similar vein: 'There' (in the porch of the church) 'are hung up the shields that the old warriors used, and on the walls are painted the brave achievements they have done. There also are such encouragements that one would think that none who came thither would ever attempt to go back. Yet some forsake the place.' The whole trend of both passages show the characteristic horror of backsliding, and the urgency of the pilgrim and warrior spirit. Everything is leading up to the coming fight with Apollyon.

The Delectable Mountains.

Yet there is another kind of preparation for the dangerous way. It is to be a battle between earth and heaven, between the spiritual life and its great enemy. Consequently nothing is more necessary than a quickening vision of some sort, which will confirm upon the pilgrim his sense of the reality of spiritual things. As yet it can be only a glimpse, for high and steady spiritual vision belongs generally to a riper age than his. Each period of the religious life has its own appropriate phase of spiritual experience, and much has to be learned and unlearned before this will be the characteristic phase for Christian. In 'Rabbi ben Ezra,' Browning's great verses well describe the contrast between the normal moods of youth and age.

Yet sometimes we are permitted to feel what an experience will be like which is far beyond our present attainment. The Church, and especially some of its choicest and most experienced spirits, has the power and the duty of making such disclosures. In this way, through his very wistfulness, many a man is led to live worthily not merely of his present condition, but of that platform of the ideal which is still far ahead of him. When, even in a glimpse, 'it *doth* now appear what we shall be,' and we know that we shall be like Him, life inevitably throws off its baser things, and attains in some measure to that which it has seen beyond the present.

Also, such foresights 'make the journey manageable to a man's mind, and conquer in him the sense of remoteness' that clings about all spiritual things. 'From the Palace Beautiful the Delectable Mountains may be seen in the distance; and by and by, from those Delectable Mountains will the Pilgrim see the gates of the Celestial City.' Thus is the way to heaven divided into stages, which gives new meaning to the words, 'A day's march nearer home.'

It is interesting to compare this passage with Wordsworth's lines from his 'Ode on Immortality':—

> Hence, in a season of calm weather
> Though inland far we be,
> Our Souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither,
> And see the Children sport upon the shore,
> And hear the mighty waters rolling evermore.

But Wordsworth looks *back* for that vision; his Golden Age, like Virgil's, lies behind. Christianity alone looks forward for the best. Both visions, however, have this in common, that they are only occasional. Wordsworth's is 'in a season of calm weather,' Bunyan's is 'if the day be clear.' Such experiences cannot, in most lives, be protracted until they are continuous. Those are wise who make the most of them when they come; and who, when they have faded, brace themselves for the journey by dimmer light, but without forgetting the vision they have seen.

The phrase 'Immanuel's Land' is borrowed from Is 8^8. It is a curious fact that here, as in many other instances, words first spoken in threatening have been sweetened by the Christian thought which took them over. Samuel Rutherford's use of this phrase is familiar to every one, embodied and reiterated in the almost too realistic verses of one of our hymns.

The Armoury.

Bunyan's interest in all that concerns battle reminds us of his own fighting days at the siege of Leicester and elsewhere. For him the Church Militant was no mere form of words, but a very plain reality. The effect of the Church on Christian was to transform him from a civilian into a soldier, and we have to change entirely our imagination of the pilgrim from this time forth. He becomes, as Dr. Kérr Bain says, 'at once more serious and more competent'; but, besides that, there is about him something of the 'first-class fighting-man' which cannot be mistaken. It is that difference which Shakespeare describes in *Henry V.* between the 'modest stillness and humility' which are becoming in peace, to the 'terrible aspect' which comes upon the eyes of the warrior. 'Armour is,' as has been finely said, 'a heavy burden, but an honourable, and a man standeth upright in it.'

It is worn openly and without concealment. Readers of *Romola* will remember the tragic results of wearing concealed armour there recorded; and every Christian who is ashamed of being on his guard is liable to bring upon himself like troubles. In *Israel's Hope*, Bunyan puts this very plainly: 'Should you see a man that did not go from door to door, but he must be clad in a coat of mail, and have a helmet of brass upon his head, and for his life-guard not so few as a thousand men to wait on him, would you not say, "Surely this man hath store of enemies at hand"? If Solomon used to have about his bed no less than threescore of the valiantest of Israel holding swords, and being expert in war, what guard and safeguard doth God's people need, who are night and day roared on by the unmerciful fallen angels? Why, they lie in wait for poor Israel in every hole, and he is for ever in danger of being either stabbed or destroyed.' However far we may have travelled from the point of view which these words indicate, we have certainly not yet reached a place where any man need be ashamed of armour!

But this is not the only armour which a man may put on, nor is the House Beautiful the only armoury. There is the brazen armour of cynicism and effrontery that is forged in hell. There is the armour of cowardice which the world forges—compromise and casuistry and conformity. But by far the commonest kind is that which we and our friends make for ourselves. Every Australian boy has heard of Ned Kelly's home-made armour, and some have seen those curious iron cylinders from which so many revolver bullets glanced off harmless. There are many men and women who know too well this secret. They encase themselves in mail of reserve, self-centredness, and the keeping up of appearances, and so go through the world. Mary Wilkins, in *A Far Away Melody*, speaks of a girl who, after she had put on her wedding-dress, found herself forsaken: 'She girded on that pearl-coloured silk as if it were chain armour, and went to merry-makings.' Such armour is apt to fail its wearers at the critical hour, proving like those 'leaden' bayonets which stain the records of certain great wars. And even if it does not fail, such self-made armour is dangerous, and may be deadly. Some one has described a ceremony which used to take place at the funerals of the Czars of Russia. Two soldiers rode in the cortege as Black Knight and White Knight, representing Death and Life.

The Black Knight's armour was an old, heavy suit, and the strongest guardsman was selected to wear it. At the funeral of one Czar the man dropped dead on the way, and at that of another he died after reaching his destination. So it is with many hearts that have encased themselves against the 'slings and arrows of outrageous fortune' in armour of hardness, coldness, or indifference. Their armour kills them while it seems to protect.

The Arming of Christian.

For the detail of the armour, cf. Eph 6. Bunyan might have found, in any of the Romances of Chivalry, abundant material for this part of his writing: yet the list already given of weapons exhibited in the armoury shows clearly that it is St. Paul's inventory to which he refers. The list is familiar:—

The Sword is 'the Word of God' — the only offensive weapon included. Men of high spirit and temper like John Bunyan must have been glad of this restriction. Such men, fighting with any weapon which passionate earnestness might suddenly suggest, may have to repent of many of their strokes. It is true that there are portions of the Old Testament Scripture which, regarded as they were in those days, offer certainly great latitude for vigorous fighting. Yet it is wonderful how restrained and how skilful Bunyan himself was in his controversial use of Scripture. In his answers to his enemies, whether human judges or evil spirits from the pit, he stays closely, and with infinite readiness and address, to the words of the sacred writings.

'The Shield of Faith' is one of the happiest figures in literature. The doubter stands naked to the darts of all enemies. He whose faith is lost finds the battle ever doubly sore upon him. No one who has not tried both ways, can have the least idea of the safety and protection given by a faith at once strong and not too heavy for his hand.

The Helmet protects the vital and most assailable part which gives direction and guidance to the limbs. *'Salvation'* is the Christian's helmet. He who is assured absolutely of his salvation can bear any suffering and undergo any length of conflict. That grand assurance gives coolness and skill in rush of battle, and wins on many a hard-pressed field.

The Breastplate is Righteousness. 'Thrice is he armed that hath his quarrel just.' To question the rightness of the cause is to have the heart exposed, and many a man has lost the keenest conflicts of his life through a sudden touch of conscience making him a coward.

The Shoes are the 'Preparation of the Gospel of Peace.' The gospel is always and essentially a thing that moves. It urges forward those whom it saves, to all their spiritual adventures. The missionary spirit is in it, if it be true gospel at all. But yet it is the Gospel of *Peace*. Peace goes, in the long run, further than aggression. Its journeys and its victories are those fraught with the most permanent results. Those who would be successful pilgrims in the great pilgrimage should look well to the quality of their Gospel Peace: upon that will depend much of their success as pilgrims. One of Zola's heroes, describing the lame and footsore army of the French in 1871, says: 'A soldier who can't depend on his feet may just as well be thrown upon a rubbish-heap. My captain was always saying out in Italy that battles are won with men's legs.'

All-prayer is a word coined from Eph 6^{18}. In the Romances it was usual for heroes to have one weapon to which magic power was attributed. Just as the Arabian stories revel in magic lamps, rings, and carpets, so those of Teutonic and Celtic nations introduce a magic sword, like the 'Blood-drinker' of Frithjof's Saga, or Arthur's Excalibur. Here, however, the mystic weapon is not a sword, but something whereby a man lays hold on heaven. Scott's picture suggestively introduces gauntlets, by which All-prayer may be intended. It is significant, too, that the 'girdle of truth' mentioned in Ephesians is here omitted. Possibly Bunyan had intended All-prayer for the girdle, and, if so, he has certainly chosen a figure very true to fact. Nothing girds the day's life together and braces the man to face it without entanglement so much as prayer. The change, which is evidently intentional, reminds us of Dante's girdle thrown down into the abyss in the Inferno. That was the emblem of the Franciscan vow, of which he felt he had no further need. Possibly Bunyan may have felt his struggle for truth over, and truth become so intimate a part of himself as to no longer require to be girded on.

The whole armour is simply equivalent to the command, 'Put ye on the Lord Jesus Christ.' Elsewhere Bunyan writes: 'Christ himself is the Christian's armoury. When he puts on Christ he

is then completely armed from head to foot. Are his loins girt about with truth? Christ is the Truth. Has he on the breastplate of Righteousness? Christ is our Righteousness. [Similarly, Christ is Shield and Salvation and Word of God —the shield, helmet, and sword of the Christian.] Thus he puts on the Lord Jesus Christ, by His spirit fights the fight of faith; and in spite of men, of devils, and his own evil heart, lays hold of Eternal Life. Thus Christ is all in all.'

The Departure.

Grateful for the somewhat austere but helpful kindness of the Porter, the Pilgrim blesses him as he passes out of the gate. The Porter will be better for that blessing. His is a lonely post, watching pilgrim after pilgrim depart for the excitements of battle and the adventures of the road. Every genuinely uttered blessing of this sort keeps the heart alive in the minister of the church and preserves him from losing his human attachments in the routine of office.

So the guest departs. The very meaning of pilgrimage is that he shall feel continually the need for going on. 'Man's spiritual existence,' says Froude, 'is like the flight of a bird in the air; he is sustained only by effort, and when he ceases to exert himself, he falls.' One remembers Chaucer's great lines—

> Her nis non hoom, her nis but wildernesse:
> Forth, pilgrim, forth! Forth, beste, out of thy stal!
> Know thy contree, look up, thank God of al;
> Hold the hye wey, and lat thy gost thee lede:
> And trouthe shal delivere, hit is no drede.

For a certain distance friends may accompany us, and the sisters who convoy Christian do so not as symbolic virtues, but as human friends. Yet all the chief crises of the journey must be faced alone. These friends warn him of coming danger, and yet show him clearly that they believe in him and in his future success. Such trust is the best of parting gifts.

Descent is always dangerous. High spiritual experience entails this subsequent danger unknown to commonplace travel along the level plain. Spiritual pride, temper on edge, and other 'slips' of character worse than these, are the dangers of descent. There are few pilgrims who do not 'catch a slip or two' at such times.

So closes the story of the House Beautiful. Mr. Froude reminds us of a passage which seems to indicate that Bunyan had read the Romance of Sir Bevis of Southampton, and states that recollections of that Romance 'furnished him with his framework' for this part of the allegory. 'Lions guard the court. Fair ladies entertain him as if he had been a knight-errant in quest of the Holy Grail,' etc. It is an interesting statement. How far it is an accurate one we shall see in our next article.

Contributions and Comments.

A Winter in Rome.

No one in these days questions the deep and widespread interest existing among us as to the early history of Christianity. The actual conditions in which the new faith took its rise, the essential elements that entered into its first presentation, the personal history of its chief witnesses, the sites and scenes of their labours, the dates and distinctive qualities of their writings, occupy more intensely than ever the minds of Christian men of all creeds as well as in all lands. The invaluable writings of Lightfoot, Mommsen, De Rossi, Harnack, Ramsay, Lanciani, not to speak of many others, have only to be named in confirmation of the exceptional interest now taken in these historical studies. Materials have thus been rapidly accumulating of late years for a fresh presentation of the history of the origin and development of the Christian Church. Without doubt we are in possession of fresh facts that go far to complete our available knowledge of those times, and which may also serve to modify some of our cherished beliefs without touching that which is of the essence of the evangelical faith.

The testimony of the Catacombs, for example, has been brought up to date through the labours of Monsignor Wilpert by the addition of a fourth volume to the world-famed work of De Rossi.

From the works of Professor Lanciani, Dr. Orr, in his *Neglected Factors*, has shown us how much light can be thrown, even through a limited part of these modern discoveries, on the extent to which the gospel had reached the higher classes of Roman society, even before the first century closed, and while the last survivor of the Apostles still lived. And the changed attitude of Biblical scholars to the questions relating to a brief ministry of St. Peter in Rome followed by his martyrdom there, is another proof of the impression which is being made by the most recent historical and archæological contributions to our knowledge of these times.

According to latest accounts this spirit of inquiry has reached most unexpected quarters. Among the Christian archæologists of the Church of Rome a readiness is showing itself in favour of testing the truth of the tradition as to the burial of St. Peter under the high altar of the great Roman Basilica. It is actually proposed that the crypt should be searched and opened up for this very purpose. If this search is made, it ought naturally to be followed by a similar investigation with regard to the tomb of St. Paul under the high altar of the splendid Basilica outside the walls of Rome. We can but cordially welcome such investigations, because, whatever may be the result, the great question remains to be solved, on its own grounds, as to the relation in which St. Peter stood to the Church in Rome as also to the universal Church. In dealing with such subjects the historical method must be rigorously and fearlessly applied. It is only when the apologists on both sides, in our controversy with the Church of Rome, set themselves to argue out the great questions between them in the light of the facts of archæology and history that bitterness will be ruled out of the discussions, which are bound to go on until they and we find ourselves agreed as to 'the faith which was once for all delivered unto the saints.' It has to be made more clear than ever that we take our stand on the doctrines and practices of the Early Church, welcoming all the light which the most searching examination of the most recent discoveries can throw upon our position, refusing to be bound even by post-Reformation positions or principles. The burden of proof must be laid at the door of all those who have departed from what can be shown to be the early and Apostolic faith. Continuing thus steadfastly in the Apostles' doctrine, we can claim their goodly 'fellowship.'

Had I needed any proof of the peculiarly responsive attitude of many members in all the Churches of Christ towards such studies, I have had it in a quite exceptional way in the course of the past ten years of a lengthened ministry in Rome. In a very simple way I was led to occupy myself with such subjects, by noticing that most of my Sunday morning hearers were seeking out for themselves in the later part of the day the sites connected with the labours of St. Paul in the city, as well as the unaltered testimony on the walls and in the inscriptions of the Catacombs. There was an instant response to the effort which I began to make to supply the much sought for information. And from that day till the present, now fifteen years ago, there have not failed to gather in the afternoon, Sunday after Sunday, large and interested congregations, representing nearly all the Churches of Christendom, not excepting the Roman Catholic. The conviction has grown in me from year to year that there is a widespread desire in the Christian Church to be put in possession of important facts which recent archæological discovery is continually bringing to light. Many a time I have been asked how it is that those facts bearing on the early history of the Church have not been more widely made known, and I have been urged to put them in some permanent form into the hands of those interested. The pressing duties of the Roman season have hitherto prevented me from meeting this desire.

There is one important step, however, which might at once be taken to secure workers in this special field. The graduates of our theological colleges might be appealed to by the college committees of the Churches, and by the principals and professors of our theological schools, in connexion with the special opportunity that is now afforded by a winter in Rome for the prosecution of such studies. So far as I am concerned, I am ready to give any one, deciding to avail himself of it, the benefit of my own residence in the city for a quarter of a century, in guiding him to the sources of information which I have found so helpful to myself. I can conceive of no greater service that could be rendered at the present time than the using of a travelling scholarship for this very purpose. The benefit which would be derived

by the worker himself from a winter in Rome over such studies would enrich his whole ministry, and do for the Church a service beyond price.

J. Gordon Gray.

Rome.

The Name 'Ahab.'

Nowhere are there more unsolved problems than in the department of O.T. proper names, especially personal names. And the task of investigating these always appeals afresh to scholars, even when it presents difficulties that appear very serious or almost insuperable; nay, even when they themselves, if they were not told so by their fellow-students, must confess that little or nothing seems to depend upon the solution. To the first objection they will rejoin that, although a thousand attempts have failed, the thousand and first may succeed. The reply to the second objection, again, will be that, until the solution is offered, it is premature to say whether anything depends upon it or not.

In this way I have been for a considerable time interested in the question of the meaning of the name 'Aḥab.' And now that Professor Eduard König has put forward his explanation (Expository Times, vol. xvi. p. 566 f.),[1] and sought to establish it by examining a number of recent theories, I also may be allowed to present briefly the explanation that commends itself to me.

The name 'Aḥab,' it is admitted, occurs very rarely in the writings that have come down to us. Hence we are unable to say whether it is of earlier or later origin. If the former, all analogy would favour its being a theophorous name. If the origin is late, other explanations would rather commend themselves. Fortunately, we have for some time past got rid of the delusion that *all* Semitic (or, to be more precise, Israelitish) personal names are names of a deity or compounded with such. Yet it remains a fact that reflections on names and their meanings, such as we meet with in the historical books of the O.T., are of comparatively late date, and admittedly lead astray in almost every instance.

In the present instance, where we have no data pointing to the origin of the name as either late or early, it would be very natural to abandon all attempt at explanation. But this course could be followed only if all students were at one in acting so. But as long as new theories are propounded, these must be examined, controverted, or improved on.

Without going in detail into the illuminating note of Professor König, I may say at the outset that the explanation offered by the *Oxford Hebrew Lexicon*—although I share Professor König's high estimate of that work—does not appear to me to throw much light on the question. It is generally admitted that the giving of names in Israel and among primitive peoples (as is the case, for that matter, as a rule even at the present day) took place very early, generally immediately after birth. But it would be an uncommonly difficult task to seek to discover in a newly born boy traces of likeness to a brother of his father. It is not very easy to say where in such a case the points of resemblance would have to be sought, whether in the features, or the hair, or the formation of the skull, etc. A voyage of discovery—for such it is in fact—of this kind would, I fear, lead *every* observer as a rule to a *different* conclusion. On this subject strange, even comical, stories might be told, which would be out of place here. But, granting the most favourable case, even if a 'resemblance' had been established by a proper judge, or if the members of a family council were at one in recognizing a resemblance between the child and his paternal uncle, would all these wise people be unaware that newly born children are wont to exhibit very soon the most varied alterations, that after fourteen days or six weeks or three months (almost always) they show a complete change of appearance in the very point which is here of importance? The 'resemblance' will thus have disappeared and the name bestowed will prove itself a misnomer. Who is there that has not seen or at least heard of cases where children who at birth were very 'pretty' assumed after a shorter or longer period a positively 'ugly' appearance, and *vice versâ*? Hence the explanation of the name 'Aḥab' proposed by the *Oxford Hebrew Lexicon*, appears to me untenable. The giving of O.T. names cannot have been carried out in so reckless and unthinking a fashion.

But, again, even Professor König's own proposal does not seem quite to clear up the matter. If a newly born child was selected to take the place of a prematurely deceased uncle, 'to recall his personality and preserve his memory,' surely the

[1] This Note was received immediately after the publication of Professor König's article.

simplest and most natural thing in the world was to give him *the name of the deceased*. For instance, if the uncle's name was 'Daniel,' the child would also receive that name. But if the father never had a brother at all, it is not easy to see why he should desire to have a brother rather than a son and should give to that son the unmeaning name 'brother of the father.' The analogous instance adduced by Professor König, *Aḥath-ummi-hu*, the precise details of which I am at the moment not in a position to examine, is in any case so exceptional [just fancy, a newly born girl is to embody the recollections of *the sister of the mother of her father*!] that it does not give us much help. It is always a mistake to seek to explain or illustrate the exceptional by the exceptional.

Ulmer's attempts at explaining the name I do not purpose to examine in detail, as they have often already been criticized. In general they do not commend themselves to me any more than to Professor König. Yet the objections taken to them by the latter do not appear to me to be always valid. For instance, he says: 'How can the Israelites be credited with this unthinking employment of a name which was so readily translatable by every Hebrew? An Israelite had in all probability some idea in his mind when he gave a boy the name *Aḥab* ("brother of the father").' But here he forgets that the very question is whether, on the supposition of the correctness of Ulmer's explanation, the name, at the time when Aḥab's parents gave it to their son, had not in their minds *a different meaning* (or no meaning at all); whether, in fact, the name had not become worn out by use. It is, however, *possible* that the instances adduced by Ulmer, exceptional instances, in which the son married his father's wife (even his own mother) were more frequent in the earliest (especially pre-Israelitish) times than our very scanty sources permitted us to suppose. And if the name 'Aḥab,' having originally the meaning which Ulmer supposes, came afterwards to obtain currency, this would be done in the same unthinking way as prevails at the present time when there is a rage for certain names whose meaning is not understood. How many would be at once cured of this enthusiasm if they knew, for instance, that the 'pretty' name *Eva* signifies 'mother' [a very fitting name, truly, for a newly born child], or that the 'charming' name *Ursula* means 'little she-bear.' But in general our O.T. sources down to the latest times indicate that, so far as we can judge, all names had for those who gave them a meaning, good or bad, rightly or wrongly understood.

If the last observation is well founded, the proposal (examined by Professor König) to carry the matter back to a certain kind of S. Arabian polyandry appears to me not, indeed, to offer the right solution, but at least to point the way to it, and at the same time to help to set Professor König's own explanation upon its proper foundation. In Israel, that is to say, as well as elsewhere, certain children had two fathers, the natural one and the legal one, and alongside of the father there was a special place held by the father's brother. We need only recall the expression 'levirate marriage,' to make our meaning clear. This institution (even in a much wider sense) appeared even to a Luther so natural and divine [these two notions, as is well known, were to Luther synonomous, and their identification constitutes one part of his abiding greatness] that in his *de Captivitate Babylonica Ecclesiæ præludium* he proposes on certain grounds and in all earnestness a 'Schwagerehe' even during the lifetime of the proper husband. (It is true, indeed, that shortly afterwards he withdrew this proposal as untenable on legal and social grounds.) On the other hand, the system of levirate marriage goes back in any case to a remote antiquity, and is not unknown also among non-Israelitish peoples. In Israel it was even for a time sanctioned by law, although at a later period, namely, after the Exile, it came to be regarded as objectionable and inadmissible (in the Priests' Code, cf. Lv 18^{16}; in 20^{21} it is forbidden). In harmony with this is the circumstance that after the Exile the name 'Aḥab' is no longer found. For—this is the point—what more natural, when a widow had married her deceased husband's brother and obtained through him a son and heir, than to give to this son the name מִן אָח אָב (cf. מוֹאָב Gn 19^{37}), or, better, בֶּן אָח אָב, to indicate that the newly born child was a (natural) son of the brother of his (legal) father? In subsequent times the name, as in many analogous instances, would be shortened to אָח אָב.

Perhaps then it may be inferred from the name 'Aḥab' that those who bore it were the offspring of a levirate marriage. Originally this will certainly have been the case. But originally, and in other

instances as well, the name may have been employed to designate a son born *illegitimately* of a father's brother, during the lifetime of the father, *i.e.* as the offspring of adultery. But afterwards, and that in Israel in particular, it came to be applied to the firstborn of the levirate marriage.

This interpretation appears to come finally to the same thing as Professor König proposes, or at least to something like it; but perhaps it supplies a more solid basis for his proposal.[1]

J. Boehmer.

Raben bei Wiesenburg (Mark).

The Gospel Headings in the Authorized Version.

The late Dr. Weymouth has, in his *N.T. in Modern Speech*, to Mt 1[1] the note: 'Both the A.V. and the R.V. head this first chapter, "The Gospel according to St. Matthew," a *mistranslation* of the heading found in the mass of later MSS., which should be rendered, "The Holy Gospel accord- to Matthew." And so in the other three Gospels.'

Of course, this English heading would be a *mistranslation* if it were the rendering of the said Greek heading; but surely it is not. The 'S.' is simply retained from the earlier versions. Tindale, for instance, had already on the title-page of his N.T. of 1536, 'The Gospell of *S.* Matthew, *S.* Marke, *S.* Luke, *S.* John,' etc. Luther, too, headed the Gospels, 'Euangelium *S.* Mattheus,' though the Greek edition of Erasmus, which he used, had merely Εὐαγγέλιον κατὰ Ματθαῖον. Stephanus, 155c, introduced, indeed, the heading quoted by Weymouth, Τὸ κατὰ Ματθαῖον ἅγιον Εὐαγγέλιον; but Beza left out ἅγιον, as Scrivener says; and in the edition of 1598, which was probably in the hands of the Men of 1611, Beza's heading is Εὐαγγέλιον τὸ κατὰ Ματθαῖον (in this order of the words); Elzevir has Τὸ κατὰ Ματθαῖον Εὐαγγέλιον. Whether 'according' was for the first time introduced in 1611, I cannot say; at all events, "S." is a survival of olden times, with which the American Revisers did away, while it was retained by the English.

Eb. Nestle.

Maulbronn.

[1] It may be worth while to note here that it is at least possible that the explanation of such names as 'Ahab' should be sought in the sphere of Comparative Religion. It is a well-authenticated belief among many savage peoples that every new-born child represents a previously deceased and now reborn person. The doctrine of the transmigration of souls thus understood would make it a natural supposition that for some reason or other it was assumed that the new-born child was a reincarnation of his deceased uncle, the soul of the latter having after death somehow found its way into the body of the mother before she gave birth to the boy in question. But, in view of the lack of decisive data, the question appears to me to be not yet ripe for settlement, and hence I have not ventured to introduce *this* possible explanation into the text (cf. Dieterich, *Mutter Erde*, p. 23).

Hebrews xii. 24.

'The blood of sprinkling, that speaketh better than *that of* Abel.' Was the author of Hebrews, when writing these words, aware of the Jewish tradition that the offering of Cain and Abel took place on the 14*th of Nisan*, *i.e.* on the same day on which the blood of Jesus was shed (Targum Jonathan on Gn 4[8])? The same day is mentioned in the *Schatzhöhle* (ed. by Bezold, p. 9; the passage is quoted in Budge's edition of the *Book of the Bee*, p. 28, n. 1) for the death of Adam. 'Our father died at the 9th hour of Friday the 14th of the month of Nîsân, 930 years after the creation of the world, and gave up his soul to his Maker in the same hour in which the Son of Man on the Cross gave up His soul to His Father.'

The comparison in Hebrews gains additional strength in this connexion.

Eb. Nestle.

Maulbronn.

The Babylonian Sabbath.

The very interesting account which the editor gives in his ever welcome 'Notes of Recent Exposition' in the August number introduces us to a side of the Sabbath question which has not been fully worked out yet. Apparently Mr. Maunder, in his anxiety to make points against Delitzsch, did not go behind Schiaparelli's figures in his admirable *Astronomy in the Old Testament*. It is rather unfair to Delitzsch to treat him as if he alone were responsible for the suggestion that the Sabbath rest was derived from Babylonia. His statement is not so positive as that; but Professor Sayce, in *The Higher Criticism and the Monuments* (p. 74), flatly says, 'The Sabbath rest was a Babylonian, as well as a Hebrew, institution'; and (p. 75), 'The rest enjoined on the Sabbath was thus as complete as it was among the Jews in the period after the Babylonish Exile.' This as long

ago as 1895. Those acquainted with Assyriological writings will know that Delitzsch's cautious statement of opinion is shared by many others.

It is often said that figures can be made to prove anything. It is true that Schiaparelli gives the result of his examination of 3148 documents of the dates 604–449 B.C. It is unquestionable that if his figures, which would take some time to check, are correct, there was in this period no marked falling off in business on the Babylonian supposed Sabbaths, the 7th, 14th, 21st, and 28th of the month; nor even on the 'Sabbath of Sabbaths,' the 19th. But have Professor Schiaparelli or Professor Maunder taken any care to distinguish the *sort* of business done on those days? Many of the documents are temple records. Was the offering of a lamb, dates, or wine, the payment of tithe, the donation to a temple, the receipt of salary by a priest, etc. etc., such *business* as really profaned the Sabbath? There is no evidence that such dated records were excluded. Marriage ceremonies may have been rather frequent on the Sabbath, are they excluded? That temples did a great deal of business on the Sabbath is no more an argument for its non-observance than receiving and entering and dating collections in church is a breach of Sunday observance among us.

There is another point which deserves attention. Schiaparelli takes in several Persian rulers. It is conceivable that Persian influence broke down Sabbatarian principles. The problem is not so simple as it appears to astronomical eyes. As long ago as 1901, in my *Assyrian Deeds and Documents*, vol. ii. p. 40 f., I pointed out that in Assyria, in the 8th and 7th century B.C. (720–606), the 7th, 14th, 21st, 28th do not show any marked abstention from secular business. The 19th, however, does. Out of 356 dated documents, 40 are dated on the 1st, 12 on the 7th, 11 on the 14th, 16 on the 21st, 11 on the 28th, and only 2 on the 19th. One of these two is doubtful; the latter is either the dedication of a slave girl to a temple or her sale for marriage, probably the latter. Hence we may say that in Assyrian times no secular business was done on the 19th. With respect to the other supposed Sabbaths the tablets rarely show whether the business done was for the temple, and we may give the point away. Now Assyria was very conservative of old Babylonian custom, and is a much better witness than Babylonia under the Persians.

No one seems yet to have referred to the period of the First Dynasty of Babylon, the Hammurabi period, 'the Abrahamic age,' as some are pleased to call it. Here, out of a total of 356 dated tablets, the first day gives 39; the 7th, only 5; the 14th, 5; the 21st and the 28th, each 8. The 19th has only 2. Of these, one appears to have been lost, so that it is no longer possible to check the date; the other deals with wages, or rations, apparently for priests. At this period there is a marked abstention on the Sabbaths, and especially on the 19th, for Babylonia.

During the Kassite period, Babylonia was under foreign rule, and we might expect the Sabbath less carefully observed. In a total of 241 dated tablets, the first shows only 11, the 7th has 4, the 14th has 10, the 21st has 12, and the 28th has 3 only. On the 19th there are 8. A very large number of these documents are temple records.

I have pointed out these results in no spirit of controversy, nor with a view to uphold any theory whatever, but simply to show that, on any reckoning, much more careful examination is needed before any one can fairly assert that the Babylonian did not observe these Sabbaths by abstention from business. Even in Kassite times the figures for the 7th and 28th are very low. Much more needs to be taken into account. If the Sabbath of Sabbaths was really reckoned as the 49th day from the beginning of the *previous* month, it would fall on the 20th when that previous month had but 29 days, which often occurred. Apparently a month had 31 days sometimes. Then it would fall on the 18th. Possibly, in the cases where secular business was done on the 19th, that was not a Sabbath at all.

I trust these remarks may lead some competent person to investigate the whole question from dates afresh. My impression is that due allowance for the nature of business will show that the abstention from secular business on the Sabbath in Babylonia was more marked than the above figures suggest. Whether Professors Delitzsch and Sayce have examined the question from this point of view I do not know, but they probably have strong reasons for their opinions. A rather different question also arises, which is not easy to decide, how far the Sabbath rest was obligatory on the laity in Babylonia. Yet another is, how far precept and practice agreed in both Babylonia and Israel.

C. H. W. Johns.

Queens' College, Cambridge.

Entre Nous.

Two short series of papers of much more than ordinary interest will begin in the next number of The Expository Times. The one series, in five papers, will be contributed by Professor Deissmann of Heidelberg. His title is 'The New Testament in the Light of recently discovered Texts of the Græco-Roman World.' The other is a series of Studies in the Fourth Gospel. They are expository rather than critical, and they are marvellously fresh and thoughtful.

Among the contents of the same number will be the account of a discovery which the Professor of Assyriology in Oxford has just made. It is the discovery of a Map of the World of the time of Abraham. The map was made by a Babylonian tourist. It has some light to throw on the geography of the Garden of Eden.

The article on Professor Deissmann which is contained in this issue was written at the suggestion of the Editor of The Expository Times.

Messrs. Nisbet & Co. have published the first number of the *Modern Puritan and Christian Quarterly* (1s.), and the first article in it is 'Our Aim.' In that article we read: 'What is called "modern thought" is largely an amalgam of evolutionary, critical, and Spinozistic elements that are radically hostile to the spirit of the New Testament. It is sterilizing the pulpit with icy blasts of scepticism; whilst rationalistic Gnosticizers are turning our theological colleges into forcing-houses of unbelief. In conjunction with the vapourings of a sickly humanitarianism, the smug self-adulation of æsthetic culture, these evil influences are fast reducing to impotence the Churches called evangelical.'

These words speak for themselves. But the *Modern Puritan* is not altogether going to reject modern thought. For one of the articles in this first number is on 'The Creed of Æschylus,' a subject which twenty years ago no Christian Quarterly would have looked at even from a distance.

The Rev. Felix Asher, who occupies Frederick Robertson's pulpit in Brighton, has a sermon in his Church magazine for July on the Trinity. He has been reading Professor Gwatkin's new book. In a footnote he says: 'This book is, I venture to think, the most vigorous and *teaching* book we have yet had on the subject of Revelation and History.'

The Great Text Commentary.—The best illustration this month has been sent by the Rev. John Whitton, Orrell, near Wigan.

Illustrations of the Great Text for October must be received by the 4th of September. The text is Lk $2^{34.35}$.

The Great Text for November is Lk 2^{49}—'How is it that ye sought me? Wist ye not that I must be in my Father's house?' A copy of Moulton's *Grammar of New Testament Greek*, or of Bain's *New Reformation* together with Hodgson's *Primitive Education*, or any two volumes of the 'Scholar as Preacher' series, will be given for the best illustration. Illustrations must be received by the 4th of October.

The Great Text for December is Lk 5^{8}—'But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.' A copy of Patrick's *James the Lord's Brother*, or of Forrest's *Authority of Christ*, or of Dawson Walker's *Gift of Tongues* together with Zahn's *Bread and Salt from the Word of God*, will be given for the best illustration. Illustrations must be received by the 4th of November.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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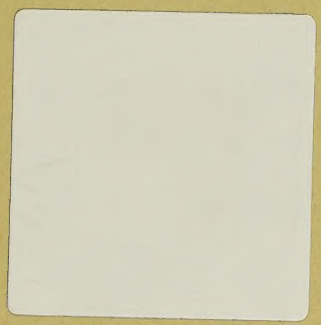

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